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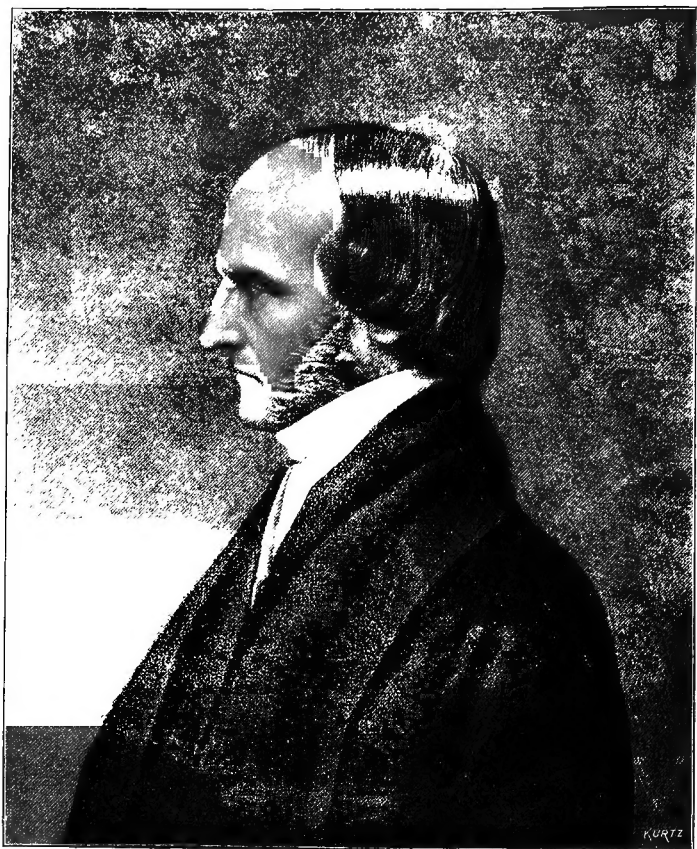
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*Your faithful friend
Stephen H. Tyng-*

REV. STEPHEN H. TYNG, D.D.

ÆTAS 42.

(From an engraving by A. H. Ritchie.)

RECORD OF THE LIFE AND WORK
OF THE
REV. STEPHEN HIGGINSON TYNG, D.D.
AND HISTORY OF
ST. GEORGE'S CHURCH, NEW YORK
TO THE CLOSE OF HIS RECTORSHIP
COMPILED BY HIS SON
CHARLES ROCKLAND TYNG



NEW YORK
E. P. DUTTON & COMPANY
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1890

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89

Press of J. J. Little & Co.,
Astor Place, New York.

TO

My Mother,

*WHOSE PLEASURE IN THE WORK HAS LIGHTENED ITS LABOR,
AND WHO WAS FOR MORE THAN*

Fifty Years

*THE PARTNER AND THE STAY OF THE LIFE WHICH IT COM-
MEMORATES, THIS RECORD IS MOST AFFECTIONATELY*

Inscribed.

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P R E F A C E.

The position which Dr. Tyng occupied in the Church of God, was in many respects individual and peculiar. His life covered important periods in the history of the Church to whose ministry it was consecrated. In all these his strong personality, his inflexible independence, his wonderful power, his earnest zeal, his unceasing activity, made him a prominent figure. It would tax the skill of the ablest pen to depict his remarkable qualities, and require a history of his times to portray him in the many connections in which they were so constantly displayed. It will therefore seem a bold undertaking for one inexperienced in literary labor, and whose life has been spent in other pursuits, to have attempted to record the history of such a life. A few words are evidently, therefore, required in explanation of the purpose and plan of this work, as well as of the circumstances which have caused its completion by the present writer, at the present time.

From the hour of his death, the desire that a memorial of my father's life and work should be prepared led to much consideration, and many plans for its accomplishment. All proved fruitless, however, and year after year passed without any prospect of an attainment of the wish. It seemed too great an undertaking for any one to attempt. It was known that little had been preserved by Dr. Tyng which could be made available for such a work, and that the necessary material must therefore be gathered wherever it might be found. This must be a laborious effort, while its successful result could neither be predicted nor assured.

Dr. Tyng had long outlived the majority of his generation. Few survived him who could contribute any facts of interest, fewer still, who were so free from the infirmities of age, that they could make the exertion necessary to formulate and prepare what might be within their knowledge or remembrance. Every year increased the difficulties, and lessened the number of those who might aid to overcome them.

It was at this time, when hours of leisure were given to the writer, that he determined to employ them, to the best of his ability, in the collection and arrangement of such material as could be obtained. Thus much at least would be preserved, which otherwise would soon be lost. It was the intention to retain the whole, until some one, more qualified, would undertake its proper arrangement, but the various items grouped themselves so naturally, and in their sequence formed a narrative so connected, that but little skill seemed necessary to unite them and complete the work in its present form.

The value of biography is not so much in the mere recital of facts as in its exposition of the principles on which they are based; in its expression of opinions and thoughts of importance to the lives of others; in its themes of instruction to those who may be willing to apply its teachings. In these will be found the value of this memorial of my father's life. It is a record of his work, his principles and views, as these were declared at various times, and in various ways. Nothing has been added, nothing withheld. Neither comments nor criticism were needed to explain his meaning, nor was defense required. The compiler's work has simply been to condense, and so connect, the different parts, that the reader might understand the occasions and events to which allusions are made.

At the close of Dr. Tyng's active ministry, by their urgent request, he wrote for his children a sketch of his life previous to his ministry in New York. This, his occupation in hours of recovery from an exhausting illness, a history of his youth as he viewed it in the retrospection of age, forms the basis of the first part of this

work. Much was, however, omitted from this personal record, which appeared important, and many facts are merely mentioned which it seemed essential to relate more fully. These omissions the writer has endeavored to supply from other sources, as *addenda* to the record of the periods to which they refer.

In a continuation of this autobiography, Dr. Tyng intended to include the history of St. George's Church, the great work of his life, the development of his principles and practice. Failing health, however, prevented the execution of this design, when only its mere outline had been drawn, and this has been closely followed in the history which makes the second part of this record of his life. The whole is, therefore, in its arrangement, but the completion of his design, and stated to the utmost extent in his own words. Thus its autobiographical character has been preserved, and authority given to all its facts.

The testimony of contemporaries has been at times employed to illustrate important points, but friend and foe have alike been quoted, and words of eulogy have not been sought more diligently than those of censure. The one purpose and effort has been, to give a strictly impartial view of Dr. Tyng, as he stood in the community and time in which he lived and labored, that the fidelity and consistency of his life should be exhibited in the clearest and strongest lines.

Composed as this record is of many extracts, differing in character and subject, it must often seem disjointed. Such an effect could not be avoided and yet preserve the integrity of its parts. No one can more readily perceive its defects, or be more conscious of its imperfections, than the writer himself, and he gratefully acknowledges the kindness of his father's and his own friends, J. Pierpont Morgan, Esq., and George Dudley Wildes, D. D., who in their approval have so greatly encouraged and aided the publication of his effort.

To what extent the work may interest others cannot be known. It is offered as a tribute of filial reverence and love, in the simple desire to perpetuate a father's character as an example to his "chil-

dren and children's children," and a pattern to those called to the ministry of "the Word."

It will be, it is hoped, an enduring record of the testimony of one who "knew whereof he spoke." Though some may think the subjects belong to a by-gone age, in their principles they are as living questions; to-day, as when the words were uttered, and, in however different application, they will remain living questions to the end of time.

C. R. T.

IRVINGTON-ON-HUDSON,
April, 1890.

PART I.

AUTOBIOGRAPHY—1800 to 1845,

AND ADDITIONAL NOTES.

CHAPTER I.

FAMILY HISTORY.

“In the lives of men who have been remarkable in the world, there is often found much of an interesting and predictive character, even in the incidents of their earliest youth. These facts, though, at the time of their occurrence, they may be but little attended to, are afterwards remembered in connection with the events of the subsequent life, and made the subject of much interesting reflection. They are calculated to bestow increased interest upon the history in which they are contained, and to secure for succeeding circumstances the most favorable notice.”

So wrote Dr. Tyng, in his biography of a beloved brother in the ministry, in whose early days he found but few incidents to record. The words, then used in their general application, are peculiarly true of his own history. Seldom are the characteristics of maturity more clearly displayed, as merely the gifts of inheritance and the development of the traits of youth than as they are exhibited in the facts of his life.

The incidents of his youth, furnish the key to the principles and practice of his later life, and it was doubtless the consciousness of this fact, which led him to devote so large a part of his autobiography to the memories of his early years. Though never completed, in accordance with his intention, it happily supplies all the facts important to show the foundations upon which his character was built, and fully depicts the youth, which was only matured and ripened in age. Its title, “The Record of a Life of Mercy,” sufficiently revealed the spirit and purpose with which it was written, but these were even more fully impressed upon its every page, that it might stand, the tribute and testimony, of a heart overflowing with gratitude to God, for the boundless mercies he had enjoyed. In this simple desire, “to magnify the grace and power of a pardoning God,” and “to make a grateful record of the goodness of the Lord,” he proceeded with this sketch, as in the following pages:

In the grateful retrospect of the gracious Providence which has governed all the lines and facts of my personal history, my honored descent has always been to me a subject for thoughtful gratitude.

My family name of Tyng was not the inherited name of my direct line of paternal ancestry. My father's original name was Dudley Atkins. The name of Tyng was the lineal name of a collateral relation, and was adopted by my father at his own maturity, upon receiving by inheritance, an estate of that long-established family, at Tyngsborough, in Massachusetts, which had been bequeathed to him by an aged lady, the last female heir and a remote relation, the male line of that family having become extinct.

My father's grandfather, the first of the family of Atkins in this country, came from Norfolk, in England, in 1710, and settled in the town of Newbury, in Massachusetts, on the banks of the Merrimac River, now the city of Newburyport. His name was Joseph Atkins. He was from an honored family in England, distinguished in the legal profession, several members of which have their monuments in Westminster Abbey, and he himself had been an officer in the British navy. On his arrival in this country he engaged in mercantile pursuits, and obtained thus a moderate share of wealth. He married Mary Dudley, the second daughter of Joseph Dudley, the Governor of Massachusetts. Their only son, my grandfather, was named Dudley Atkins, and from him the combined name was transmitted to my father. His wife, my father's mother, was Sarah Kent, daughter of Richard Kent, whose home and inheritance were on Kent's Island, in the neighborhood of Newbury. My grandfather inherited his father's business, but was not successful in its management, and, dying, left but little to his widow and children. He left a family of six children, of whom my father was the youngest but one. They all became dependent for their support on the labor and management of their faithful mother.

My venerated grandmother, Sarah Atkins, survived her husband to a very old age. She died in 1810, having been a widow near fifty years. She lived to see her family prosperously settled in life, and to enjoy many years of grateful support from the avails of their success. Dear and venerated matron! Madame Atkins she was called by all. Hundreds knew her; and all venerated and loved her as a pattern of holiness, kindness, and fidelity in every relation of life.

My father, the Hon. Dudley Atkins Tyng, was born in Newburyport, August 3, 1760. His father's death occurred while he was but a child.

My father's ancestry had been, in every generation, members of the Church of England. The first church in Newbury, was built on the Plains above the Port, where the ancient burial-ground is still remaining.

Many years after, another church was built at "The Port," where the present church still stands. In the yard around this church, repose the remains of six generations of my family. It has been made to me a dear and hallowed spot. The rector of this church, at the time of my father's birth, and also at my birth, forty years subsequent, was the Right Rev. Edward Bass, the first Bishop of Massachusetts; and by him both of us were baptized. My father grew up in this church, related to its pastor as a beloved child, and in all his maturity a dear and faithful friend. And the love and gratitude of the bishop toward him remained till that venerable man departed to his rest. In such relations my father's habits laid the foundation of a life-long, unswerving attachment to the Church of his ancestors. His prosperity he shared with her. Her bishops and ministers were always the cordially welcomed friends in his house and in his heart. I look back upon a life's testimony, to this very striking trait in his character, with the most grateful pleasure. My father's classical education was completed at Dummer Academy, about six miles from Newburyport; and in Harvard College from 1777 to 1781. His early and fixed desire was to enter the ministry of his beloved Church. But graduating at Cambridge in the midst of the war, a voyage to England was impossible, and he had no means to wait for more advantageous results, and this cherished object of his life was most unwillingly relinquished. This early desire influenced the whole character of his subsequent years. His chosen employment in all his leisure hours was theological reading. After being graduated at Cambridge he accepted the offer of a place as a private tutor in the family of Selden, in Stafford County, Virginia, near the Potomac. More than fifty years afterwards, I had the pleasure of visiting some of his pupils, in the house in which he passed two years in this employment.

During these years passed in Virginia, he pursued the study of law, under the direction of "Judge Mercer, of Fredericksburg," and subsequently completed it, in the office of Judge Parsons, in Newburyport, when he entered the practice of his profession. Soon after his return from Virginia, he received the formal communication of the Tyng estate, to which I have already referred. I make an extract from the biographical notice prepared for the Massachusetts Historical Society, by the Hon. John Lowell, of Boston:

"Upon the death of James Tyng, the last male heir of the ancient Tyng family, one of the oldest in New England, the landed estates in the ancient town of Tyngsborough, descended to Mrs. Winslow, his only surviving sister and heir. Mrs. Winslow resolved, as all the Tyng blood in that quarter was extinct, to settle the estate on her distinguished maternal family, the Dudleys. Unfortunately for Mr. Tyng, then Mr. Atkins, she fixed upon him. They were mutually descendants from Mrs. Rebecca Tyng, the wife of Governor Joseph Dudley, and thus stood in the relation of sixth cousins."

Mrs. Winslow made her intention known to my father, the nearest heir, through Judge Lowell, her brother-in-law, and the very particular friend of my father's mother. My father accepted the offer, and legally assumed the name of Tyng, with the added burden of a farm of one thousand acres, in Tyngsborough, to which he removed, as his residence, without any adequate means for maintaining or improving the vast estate. It was a very important but not a prosperous crisis in his life. Henceforth he was to be known as Dudley Atkins Tyng.

In 1792 he was married to my beloved mother, Sarah Higginson. She was the eldest daughter of the Hon. Stephen Higginson, of Salem, Massachusetts, the descendant, and only living male representative, of the eminent Francis Higginson, who settled the town of Salem, Mass., with his company of emigrants, in 1629. My grandfather Higginson, was an active public man during the American Revolution. His life was occupied in commerce as a very successful merchant. He removed to Boston after the restoration of peace in 1783, and lived there to a very old age, highly esteemed and venerated among all classes of his fellow-citizens, and died in 1827, at 87 years of age.

My maternal grandmother was Susan Cleveland, of Salem. In the various lines of her family, I have found many collateral relations in life, whose acquaintance and society have given me much pleasure.

My father's farming proved an unsuccessful experiment, and his vast estate an expensive gift. Neither his education nor his taste was adapted to the life which was required of him. Yet his earnest determination kept him up. Vast improvements in his neighborhood were devised by him in opening the canal around the falls below Tyngsborough, which opened the free navigation of the river from the upper country, and prepared the site and the power for the large and flourishing city of Lowell; both of which were the result of his mind and his exertions.

After four years' residence at Tyngsborough he received from President Adams, the appointment of Collector for the Port of Newbury, and removed again to his native town. He occupied this office, however, but a short period, and returned again to the practice of law.

In 1805 he removed from Newburyport to Boston, to pursue his profession there. In 1806 he was appointed Reporter of Decisions for the Supreme Judicial Court of Massachusetts, and held that office till 1821. His reputation in this office was highly honorable, and his volumes of Massachusetts reports, remain a legal authority of undisputed importance and worth.

In 1823, having completed his sixty years of age, he determined to retire from public life, and again removed from Boston, to his native town, and for his whole remaining life, occupied his old maternal home; and there, on the 1st of August, 1829, he departed to his rest.

His closing years were passed in retirement, amidst the many duties of his family relations, and in the many engagements of social benevolence, which were to him the highest enjoyment of his life. In his library he found much gratification, and in correspondence with his absent children, he had much to interest and employ him. The cultivation of his grounds was a constant pleasure, and his gathered family of children, and grandchildren constantly enhanced his pleasures as they passed. No family of children ever had a father more full of generous, painstaking, and self-denying love, or more constantly willing to deny himself for their advantage, and they would be most ungrateful did they not rise up and call him blessed.

Among Dr. Tyng's papers was found the following transcript from the Atkins monument in Westminster Abbey, with this note:

"These inscriptions I had copied for me. The monument is in the North Transept of Westminster Abbey. Joseph Atkins, who came to Newburyport and married the daughter of Governor Dudley, was the son of the last named Sir Edward Atkins and brother to Edward, last mentioned. He died in Newburyport. His widow survived him several years. They are buried in the church-yard at Newburyport.

"ATKYN'S MEMORIALS.

"Sir Edward Atkins.—To the memory of Sir Edward Atkins, one of the Barons of the Exchequer in the reign of King Charles the

First and Second. He was a person of such integrity, that he resisted the many advantages and honors offered him by the chiefs of the Great Rebellion. He departed this life in 1669, aged 82 years.

"Sir Robert Atkyns, his eldest son, created Knight of the Bath at the Coronation of King Charles the Second, afterwards Lord Chief Baron of the Exchequer, under King William, and Speaker of the House of Lords, in several Parliaments, which place he filled with distinguished ability and dignity, as his learned writings abundantly prove. He died 1709, aged 88 years.

"Sir Edward Atkyns, his youngest son, Lord Chief Baron of the Exchequer, which office he discharged with great honour and integrity. But retired upon the Revolution, from publick business, to his seat in Norfolk, where he was revered for his piety to God and Humanity to men. He employed himself in reconciling differences among his neighbors, in which he obtained so great a character, that few would refuse the most difficult cause to his decision, and the most litigious would not appeal from it. He died 1698, aged 68 years.

"Sir Robert Atkyns, eldest son of Sir Robert above mentioned, a gentleman versed in polite literature and in the antiquities of this country, of which his history of Gloucestershire is a proof. He died 1711, aged 65 years.

"In memory of his ancestors who have so nobly presided in the Courts of Justice in Westminster Hall, Edward Atkyns, Esquire, late of Ketteringham in Norfolk, second son of the last named Sir Edward, caused this monument to be erected. He died January 20, 1750, aged 79 years."

So great was Dr. Tyng's admiration of his father's character, and so peculiarly were many of the father's characteristics transmitted to his son, that it is interesting to note some of these as they are described by Judge Lowell in the biographical sketch before quoted.

"His pre-eminent quality," Judge Lowell says, "was his rare independence of mind; his opinions were always free and he pronounced them on all occasions with freedom. He was a man of strong feelings and strong passions, never indifferent on any subject or as to any person. Where he loved, he loved with an intensity which few people feel, and of which, when they perceived it in him they could scarcely form any conception.

"His temper was frank, approaching, in the view of strangers, to

abruptness and severity. A nearer approach, and a more intimate knowledge, convinced you that no man had a greater share of what is termed 'the milk of human kindness.' He was the most tender-hearted man whom I ever knew, and he was the most solicitous to conceal this *weakness*—shall we call it sublimity? He affected to do it under the guise of an apparent roughness, but it was ill-concealed, and a very slight acquaintance showed the honest disguise. He was eminently benevolent. Distress in whatever form it presented itself took deep hold upon his heart, and no man of his age or country ever devoted more hours or greater exertions, than he did, to relieve the suffering, to bring forward retiring merit, and to soften and alleviate the anxieties and wants of his fellow-men.

"A Christian upon conviction and research, a man of high moral principles; the exemplary performance of domestic duties followed as a necessary consequence. To his church his whole life was devoted, and probably that church cannot name among its members one more devoted to its interests; and few who rendered it more efficient service. Yet he was no bigot. He was perfectly catholic in his religious creed."

The high Christian character which Mr. Tyng sustained in the community in which he lived, and more particularly in the Church to which he was so devoted, received a singular recognition in his being urged to accept the bishopric of Massachusetts, when it was made vacant by the death of Bishop Bass.

This incident is related as follows, by Bishop Stevens of Pennsylvania, in the sermon delivered at the consecration of the Rt. Rev. Benjamin H. Paddock as the Fifth Bishop of Massachusetts:

"Shortly after his (Bishop Bass') death," Bishop Stevens says: "there occurred the only instance in the American Church, where a bishopric was tendered to a layman. Among the honorable men of Massachusetts, there was one who, like Ambrose, in the 4th century, was early entrusted with the judicial office, like him truly godly and zealous for Christ, and to whom, as to Ambrose, was tendered a bishopric while yet engaged in secular duties. That man was Dudley Atkins Tyng.

"Ambrose, despite his reluctance, was forced to 'lay down the fasces and take up the crosier,' and was consecrated Bishop of Milan. Judge Tyng, however, refused the solicitation made to him by Dr. Dehon, subsequently Bishop of South Carolina, who waited upon him in the name and at the request of the clergy of Rhode Island and Massachusetts, and asked him to 'receive orders as Deacon and Priest, that they might with as little delay as possi-

ble, elect him their Bishop.' The transaction is singularly interesting, and is honorable alike to the clergy who proposed it, and to the layman who declined the proffered honor."

"As early as 1783, which was only two years after he left college, most unfortunately for his future success in life," as Judge Lowell further remarks, Mr. Tyng "received an intimation that he was to receive a fortune on the death of Mrs. Winslow. No event of his whole life could have been so adverse, as the accidental circumstance of her fixing her preferences upon him. He was the announced heir of the great Tyng estates; but no man ever passed so severe a novitiate for admission to a monkish order. She changed her will as the wind blew north or south, and finally bequeathed to him a large farm, giving away the principal means, and nearly all the means of supporting it.

"He took possession of his farm, of very indifferent soil generally; and with scientific skill he tried its capacities, till he found ruin the inevitable consequence. His pride—and no man had a greater share of that honorable quality,—induced him to persevere. With greater means of knowledge than any other individual could possess, we have no hesitation in saying, that to these circumstances he owed the defeat of the fairest prospects in his profession, and was reduced by them to shifts and expedients, in his future life, from which his sound talents and learning, his industry and vigor of mind, would have elevated and secured him."

The father's character thus portrayed after forty years' close intimacy and friendship, was the pattern and guide followed and venerated by the son. No one who ever knew Dr. Tyng, could fail to recognize how these hereditary virtues were revealed throughout his life.

CHAPTER II.

EARLY LIFE, 1800 to 1813.

I WAS born in Newburyport on the first day of March, 1800. My father had eight children; in the line of birth I was the fourth. Newburyport, has never ceased to be the home of some of the sweetest memories of my life. The first five years of my life were passed there, and all my springs of action were there imbibed. There I was baptized by Bishop Bass, in the church which is still standing. Nineteen years after, I first united in the communion of the Lord's Supper, in that church. There, in two years after that, I preached my first sermon after my ordination. This church has always been to me a place of delightful remembrance. My strong attachment to it I have never lost. With the families composing it I was intimate from my childhood. There my own personal attachment to the Church of my fathers, in which my ministry has been passed, was deeply inwrought in all the affections and experience of my soul.

In 1805 my father removed to Boston, as I have already stated. We took possession of a wooden house, belonging to my grandfather Higginson, on the western side of Federal Street, making the corner of High Street.

I entered upon a higher step of life while we lived in Federal Street, by going to a man's school. It was a famous school in Boston, kept by Master Lyon, in the yard of Dr. Channing's church in Federal Street, corner of Berry St. But everything of that day has been removed. The schools are all forgotten, and the church stands removed to Clarendon Street, west of the Common, where, in the day of which I speak, the sea was spread from Charles Street to Brookline and Roxbury.

In the autumn of 1806, I was sent from home to my first boarding-school at Quincy, in the neighborhood of Boston, kept by the Rev. Peter Whitney, the Congregational minister in that town, in his own family. This system of education was much the habit of

that day. Most of the country ministers in the neighborhood of Boston, received boys into their families for education; I was five years in this place. There was here a school of fifteen boys, nearly all of whom lived in the family. One family of four, and another single one, were from the West Indies, under a guardianship in Boston. The residue were from Boston. They have all gone from my knowledge except Josiah Quincy, of Boston.

Our teacher paid but little attention to us, and seemed indifferent to our scholarship, and still more so to any moral training or habits. We were shut up in the school-room together, to take care of ourselves in study, and were called upon for recitations at the close of the session. But no attempt at personal religious instruction, by book or voice, was known by any of the gathering of youth who were there. We were left to govern ourselves according to our own taste and habits while out of school. There was always something in Summer and Winter to furnish the elements of youthful enjoyment and mirth.

In religious relations the Congregational meeting-house was the only place of professed worship in the town which was regularly opened, and we attended that on every Sunday. There was also an old Episcopal church there, erected before the Revolution, in which the service was read by a layman once in the month, and of which it is strange to say, that it was afterwards the place of my opening ministry, and the scene of my first Sunday-school. This church was opened once in a month for the few families belonging to it. But I was not allowed to attend it.

One illustration of the personal vigor acquired in this rustic life I well remember. In the winter of 1807-8, three of us started to go home across the harbor to Boston on foot—on the ice—in one Saturday afternoon, without permission. The weather was intensely cold, and the harbor of Boston was entirely closed. The distance from Quincy to Boston across the ice was perhaps eight or nine miles. We stopped at a small island on our way, and kindled a fire to warm ourselves, and finally arrived at our homes in Boston, about nine o'clock in the evening. My personal welcome was a severe chastisement from my father, the painful distress of my dear mother, and an immediate supperless bed. The guilt of running away from school wholly obscured the remarkable enterprise of the deed. The next morning we were sent back in a sleigh belonging to the grandfather of one of the boys, to receive another flogging at school. The place and method of that punishment I have never forgotten. It was a specimen of discipline which I should not be

likely to forget. But I was too much accustomed to this severity of treatment to be cast down by it. How precious is the rebounding cheerfulness and activity of youth!

At the time of which I speak Boston was a town of less than thirty thousand inhabitants. It was extremely rural in its aspect, from the yards and gardens connected with most of the houses. The citizens pastured their cows upon the Common, and in the evening drove them home to their various dwellings. To me, Boston was the abode of family connections, both on my father's and my mother's side, including a large portion of the best families in the town. It seemed to me that I knew every family in the place.

My father's official and social position filled our house with constant company of the most instructive and attractive character. A large number of the men of consequence of that day, which comprised the first generation after the Revolution, were visitors at my father's house, and thus passed before my youthful eye and ear, and aided unconsciously in my education. I recall the aspect of those venerable men, and the character of the conversations to which I often listened with a peculiar interest. Though I was but a boy I was the daily observer of men who had passed through all the scenes of the Revolution in mature life, and were familiar with its facts and persons. The value of this education, by mere company and association, I have felt through all my succeeding life. My father was a very decided Federalist. All my family associations were earnestly devoted to the same line of thought and party. I was thus always really at school at home as well as abroad.

The "infidelity" of that day, was also pronounced and decided. I well remember a conversation at my father's table which impressed me much. A judge of the Supreme Court, a venerable-looking old man, said in a very positive tone, in the course of a religious discussion: "I believe that Jesus Christ was a man like Dudley Tyng, but not in all respects as good a man as Dudley Tyng." The utterance struck my youthful mind with horror. My father rose from his seat with great emotion, and said: "Judge, no man can be permitted to indulge in such remarks at my table, in the midst of my family." The impression of these words and of the silence which followed, I cannot forget. Such were the influences under which my youthful years were passed at home. They made an indelible impression on my mind and character.

Our church in Boston was Trinity, in Summer Street, a plain wooden building erected in 1735. The Rev. Dr. Gardiner

was our rector, to whom I said my catechism in the vestry-room. From my earliest days I learned to love my Church and all its services. My father's strictness, for us, in the observance of religious worship sometimes made a heavy day ; and yet the value of such an early education I have never ceased to estimate highly.

My dear mother was taken from us in 1808. My recollections of this beloved woman are very distinct, and they have been lifelong with me. When she was taken from me I had been at my first boarding-school more than two years. I was then eight years of age.

My home was a very different place for me after she was gone. I missed her tenderness and love, and was distressed with many sad wants and feelings connected with her departure. I still make no visit to Boston without making my first point of observation my mother's grave on the Common. There have I often stood, in solitude and silence, while crowds have passed all unconscious of the one controlling fact which led me there. My father subsequently married my mother's younger sister, who survived him as his widow. This was in 1809.

I have spoken of my education at Quincy as superficial. But when I remember that I had studied there, before I was twelve years old, all the books which were then required in an examination for college, it would seem that in the surface of books I was not deficient.

Thus my appointed time in Quincy passed away. The remembrance of it, and of the many pleasant acquaintances then made, and the attractive families among whom my father's character made me entirely at home, have made my whole remembrance of the town and the time, one of the most agreeable recollections of my life.

In September, 1811, I left my home again to commence a new effort for education in Phillips' Academy at Andover. Here I was thrown wholly upon my own personal responsibility; I lodged by myself in a farm-house about half a mile from the academy ; studied all the lessons in my own room out of school hours, and went to the academy at regular hours for recitation. There were in this academy at that time more than a hundred pupils of all ages, from childhood to manhood. They all boarded at different houses round the town, perhaps within the circle of a mile from the academy. The means for education were doubtless appropriate for the elder scholars; but the younger were necessarily neglected. I was turned back to the beginning of my studies again, and started upon

a system entirely new and strange. My whole year was to an important degree lost, leaving me but little farther advanced in attainment than it found me.

But there were other influences there, which the gracious providence of God prepared for me, most abiding and important. The Theological Seminary, which was near the academy, had been but a short time in operation. But the religious influence which was exercised in its connection was very decided, and operated strongly upon members of the academy. The various religious meetings and lectures which were held in the seminary were open to the students of the academy, and were gladly attended by many of them. There were also a large number of older youth of a decided religious character and purpose in the academy, whose influence was very effective. Some of these boarded in the same house with me, and their personal influence upon my character and habits was a permanent blessing. I felt myself to be in a new and religious atmosphere ; and I was enabled to welcome its influences upon my own life and purpose. I was not then converted, but I found the utmost welcome in my heart for religious thought and religious occupation. I often walked a distance of miles in an evening with some of the older students to attend a religious meeting in some school-house or other public room.

I will relate one important instance which is indelibly impressed upon my memory.

This occurred on a public national fast-day in 1812. Our public worship at the meeting-house had an intermission between the meetings for the public worship of an hour at noon. On that occasion I joined five other students of the academy, who were much my seniors, in a walk across the river. I was the only boy in the company. We wandered into a neighboring wood, and came to an open space around the stump of a tree which had been cut down. Some one proposed that we should hold a prayer-meeting there ; and we passed that hour in united prayer. All the young men who were thus engaged were afterwards distinguished ministers of the gospel. They were Samuel Green, minister of Essex Street Congregational Church in Boston ; Daniel Temple, a missionary of Christ in Malta, in the Mediterranean ; Asa Cummings, Congregational minister in North Yarmouth, Maine ; Alva Woods, Professor in Brown University, Providence, and President of the University of Alabama ; William Goodell, for more than forty years a faithful missionary in Constantinople. Of these all have departed to be with Christ, except Dr. Woods and myself. There

were no unusual circumstances which led us thus together on that day. But the fact, united with our subsequent history, was very remarkable.

So decided was this religious influence upon all the students, that there was probably no boarding-house in which the students abiding there did not maintain united prayer as part of their privilege.

Thus my Andover year went by. I cannot say that it left me with a character divinely changed or with a heart converted. But it much reversed all the mischievous influences of the previous years. It imparted to me a knowledge of the gospel, an understanding of true religion, and a taste and love for its instruction, which I had never before received. It brought me into relations, in that period of youth, which were of imperishable value in my subsequent life. I may truly say that it settled the principles of my character and life, as they were afterwards divinely brought out. I was a mere boy, but all the associations in which I was placed were mature, and my own habits and tastes became conformed to them. It was a large growth of individual experience for a single year, without one prank of boyish crime or mischief, and with many deep and precious convictions of religious obligation, and many attractive impressions of religious truth.

In September, 1812, my father removed me from Andover to Brighton, near Boston, my last and far my happiest place of school education. During this past year Dr. Benjamin Allen, a very distinguished teacher, who had been a professor in Union College and in the University of Pennsylvania, and afterwards the preceptor of Dummer Academy, near Newburyport, had removed to Brighton, and had there opened a large private boarding-school for boys. He had about thirty boys who lived in his house, and were taught by him in person. They were mostly from Boston, from families of high standing, and were very agreeable companions.

Dr. Allen was a determined and severe master to rebellious boys. But never was the hand of punishment laid on me. Such a teacher I have never seen beside. He had the most remarkable faculty of attracting youthful minds to study, and of drawing out the tastes and habits of boys. To me he made all the books of study full of life and pleasure; Latin and Greek authors became a delight to me. In the mere letter of these I was already sufficiently advanced to enter college. He reviewed all these studies with me, and also taught me the rudiments of French and Spanish.

By his immense personal information he made every branch of

learning equally living. I was conscious of no weariness in study. Nine hours a day he spent with us, in three sessions. Days and evenings were given with equal alacrity to the work. There were no difficulties or drawbacks. Every day was passed and every day was anticipated with the joy of emulation and impatience.

When I went to Dr. Allen's I was considered prepared for college examination. But twelve years of age was too youthful for college life ; and this year was passed in refreshing my whole career and enlarging my stores on every side.

Dr. Allen's personal conversation, and his relations to us individually, were charming. We felt perfectly happy and at home with him. He joined in all our games and every side contended for him as a partner.

He belonged to the Episcopal Church, and my sympathies were drawn to him in this relation. I went back to the regular worship of my paternal church with increasing attachment. My young heart was more and more drawn to all its ordinances and ways.

In September, 1813, my last year of school was finished, and I was to be presented by Dr. Allen for admission to Harvard College, in Cambridge. I left my dear and faithful teacher with the most sincere regret, and with earnest gratitude for his unfailing care, as well as with the highest estimate of his skill and wisdom. The years of perhaps as happy a youth had been completed as any one has ever found. I look back upon it from my old age with a grateful sense of the goodness of my gracious Lord, which had thus provided for me so abundantly, and had laid up such happy memories of youth for the enjoyment of the many years to come.

CHAPTER III.

COLLEGE LIFE, 1813 TO 1817; COMMERCIAL LIFE, 1817 TO 1819.

THE day of my examination for college can never be forgotten. It was the special examination, at the close of the summer vacation and the opening of the autumn term. And thus began a new series of my personal experience, and a new era in my life.

I entered with a class in which there was a large proportion of youth near my own age. There were eighty-six who entered with this class. Some of them were full-grown men. I was the youngest but one in the class. Many of them about my own age, like Caleb Cushing and George Bancroft, have since become distinguished men.

The education of that day assigned a preponderance to classical study, for which such youth were fully adequate. My first year was one of continued triumph for me. In the languages I was thoroughly instructed. But when we came to the higher and more abstruse branches of mathematical and mental study, there were difficulties in my way which made for me an inevitable falling off in my standing as a scholar. But the four years of my college life were a very joyous and happy period. They were filled with a succession of facts which are very distinctly remembered, but would be a tedious relation in their details. I shall attempt nothing beyond a general description.

My brother Dudley had been in college at Harvard one year before me. And now, to give us both our dwelling at home, my father had removed from Boston to Cambridge.

I have always looked upon this removal as one of the most remarkable proofs of my father's interest in his children's welfare, and also as one of the most remarkable divine protections of my youth from the peculiar temptations of a college life. I had comparatively little exposure to the evil influences around me, and was much sheltered from associations adapted to overwhelm and destroy me. My study was at home, generally at a desk in my

father's office. And my vacations were always devoted to additional studies, chiefly in the languages, under the tuition of some college instructor whom my father specially engaged for this purpose.

In this way I went through several Greek and Latin authors, which were not demanded in the public course. I also studied Hebrew and Syriac with the professor of Oriental languages, and even commenced the study of Arabic. These studies in vacation were not regarded by me as a hardship. My taste and active habits led me to occupation, and this class of studies was attractive to me. How little I imagined for what my gracious Lord was preparing me as my appointed work for mature life!

The influence of my father's wish was always a supreme authority with me. I had a sincere and earnest desire in every thing to meet his plans and views. And yet I was merely a boy. There was in me a volatile and ungovernable spirit which he could not understand, and over which, as if it were intentional rebellion, he frequently mourned. My natural temper was marked by extreme determination and eagerness in my pursuit, which would yield to no difficulties or opposition where my purposes were really engaged. My father deemed this a headstrong and rebellious spirit, which ought to be overcome, instead of a most important gift, which required only a proper direction and encouragement in right paths and for approved ends. I have often thought how little he comprehended the degree in which he was loved and revered by me.

An illustration of this state of mind occurred in connection with a class rebellion which took place in my third year in college.

The Faculty refused to yield the customary recitations of our class on a day, which the Junior class had been accustomed to receive as a holiday; and the whole class refused to attend recitations for three days. The refusal was attended with all the circumstances of class meetings and turbulence which were usual in such connections. From a regard to what I knew would be my father's desire, I determined to take no part in the rebellion. I attended every recitation, some of them entirely alone, and passed through the crisis without shrinking or fear. Such was the respect of my class for my motives and conduct that I met with no insult or reproach in the course of the trial.

I have often heard since from members of my class that they truly respected and admired my decision and perseverance. It was indeed a heavy trial of affection and principle for a boy of fifteen

years. But its endurance brought with it its own reward, and I lost nothing by my fidelity to my father's wish.

Another very important element in my personal protection through my college life was my love for my Church; the students had the privilege of worshipping on Sunday with their own families while dwelling with them. I was never in the college chapel on Sunday during my whole college life. The Episcopal Church in Cambridge was then without a minister, and was served by lay-readers, who were candidates for orders, generally among the resident graduates of the college. But its worship was always dear and attractive to me, and I was never absent. I took lessons in music that I might play the organ; and my interest in every thing connected with the welfare of the Church was unceasing. I was never without religious convictions or religious desires. The habit of private personal prayer I maintained. And I cannot doubt that I was then under the divine teaching, as well as the divine care and restraint, little as I knew of the power which was leading me on, in God's own appointed way, for my life-long work. I had been under no religious ministry which was especially adapted to awaken and control me since I left Andover. In the Junior year of my college life, Bishop Griswold visited the church in Cambridge, and I presented myself for confirmation, according to the order of our Church. I had no authorized pastor, and I was left to judge for myself. It was an occasion to me of truly serious thought and feeling. This holy rite so solemnly performed by him, was adapted to impress my mind with very serious thought, and so I seriously and earnestly received it. The day of visitation from the Lord in my new creation for His service had not yet come to me.

During this period of college life I found great delight in occasional visits to Newburyport. I had become so accustomed to long walks, together with my brother Dudley, that a walk of thirty or forty miles, to Newburyport, was not considered by us an excessive day's journey. These were illustrations of our vigorous constitution and habits, the product of a New England education.

In the year 1814 I made a very interesting and important visit to Newburyport. During this visit, the Rev. Gardiner Spring, of New York, also a native of that town, was making a visit to his father, an aged minister there. I heard him preach on two evenings in his father's pulpit with the deepest interest and impression. They awakened very serious impressions in my mind. So well did I remember those sermons that since my dwelling in New York I mentioned to Dr. Spring, on one occasion of visiting him, the pas-

sages of Scripture on which he preached on the occasions of my hearing him. He said he still had the two sermons. This influence constituted another element in my secret religious training under the teaching of the Holy Spirit, which came to its issue in my subsequent life.

Thus the college years passed by, and their many scenes of pleasure and of disappointment were completed. The recollection of them all is most vivid and agreeable.

In August, 1817, my four years of college life were completed, and I was graduated as a responsible man, to be launched in my little bark upon an untried sea. I had thus far been enriched with every privilege of social life, and endowed with every opportunity of education which our country could present. And now that sixty years have been completed since that eventful day, I would praise my gracious God for all his kindness and watchful care and bounty through all those youthful years of trial and temptation. Little could I have imagined His gracious designs concerning me, or the life of usefulness and unmerited honor which He laid out before me.

When that Commencement day was over, the place which had so long known us was to know us no more in our united relations. But while it necessarily separated us as companions, it did not break our mutual bonds of interest, sympathy and respect. During the next forty-six years we were scattered abroad, and rarely met even as individual companions. I was not present at any Commencement at Harvard in that whole period.

In July, 1863, we celebrated in Boston the semi-centennial anniversary of our entrance upon a college life. We had graduated with sixty-seven members. At the period of which I speak thirty-three were still living. Of these twenty-two dined together, and letters were received from the remainder. It was a strange sight to me when ushered into the presence of so many old and gray-haired men. I was unable to recognize the greater portion at our meeting. But after a general conversation the youthful aspect of all returned. I saw them as if we had lately parted, and we welcomed each other with much enjoyment. We gave in turn our separate histories and all rejoiced in listening to the welfare and happiness of each. I was the youngest person at the table. But I was received with a respect and kindness which gratified me in a high degree.

This class meeting was again renewed in 1867, a semi-centennial of our graduation. And it has been again repeated in 1873 and

1877 as the sixtieth anniversary, at which I was unable to be present from a confinement in a long and severe sickness, from which at the time of my present writing I have not entirely recovered.

In the summer of 1817, when my college life approached its conclusion, the question arose, What shall succeed it? My father had always hoped for my entrance into the ministry of the Episcopal Church. My outward aspect of attendance upon all religious services within my reach seemed often to furnish him encouragement that I might be led that way. I had never a question in my mind about the doctrines of the gospel; I truly loved my Church, and never failed in my attendance upon its service, or in my sincere union in the utterance of its responses in public worship. I was perfectly sincere in my religious consciousness and purpose. But I did not feel myself to be worthy of any such position or responsibility as a minister of Christ. No other employment presented any attraction to my view. But to enter upon such a ministry, or to undertake a distinct course of preparation for it, with a heart so little ready for it, and an outward character so little accordant with it, seemed to me a step which it was impossible for me to take. What could be done I knew not. I saw no light before me in any quarter. And yet my gracious God was even then preparing the way for me in a scheme which I could not have imagined. In the midst of all this bewildering hesitation He graciously opened for me a new and unimagined path by His own wisdom and goodness.

My uncle Perkins, whose wife was sister to my mother, and who was a large East India merchant in Boston, proposed to me to enter his counting house for a commercial life. Samuel G. Perkins & Co. were a very large East India firm on India Wharf in Boston. The partner was Edward A. Newton, who became the husband of my elder sister, many years after this. At this time Mr. Newton was residing in Calcutta as the agent of the firm. The proposal to me was to become practically familiar with the full knowledge of the business in the home employment, and then to succeed Mr. Newton and to spend five years or more in Calcutta in his place. It was a most honorable and attractive proposal, and far beyond any imagination I could have formed. It opened to me an immediate active occupation, and gave me the prospect of a future high position and probable wealth. This proposal was made to me in August, 1817, just before our Commencement and graduation. When my father opened it to me I was astounded. But I accepted the offer without hesitation, and with sincere thankfulness and pleasure. Thus far my mind was at rest; my way seemed to be

opened by a far higher power than human wisdom; and I had no doubt that the future would justify my decision. On the morning after Commencement I walked into Boston to enter upon my new sphere of duty. My brother Dudley was at the same time studying medicine in Boston, and we thus made our daily morning's walk together until my father removed his family again to Boston. This removal was accomplished in a few weeks, and gave me my last home in Boston.

During this whole period, from 1806, my father had been the Reporter of Decisions of the Supreme Court of Massachusetts. In this office he had been obliged to attend the court, in all its sessions, which for several years included also "the District of Maine," now a separate state. He was thus absent from home for many weeks in every year, in his attendance upon these circuits. In September, 1814, I accompanied him on one of these journeys through the western counties of the state. The journey was a very delightful one. It gave associations, acquaintance, and information which have been useful to me to this day. The judges and chief officers of the court generally took some ladies of their families. And we thus visited Northampton, Pittsfield, Lebanon Springs, Hartford, and Litchfield, in separate rests for some days each.

My father was a man of great economy and wonderful management in his expenses. He was also peculiarly free and generous. How he so completely educated us, and maintained the comfort and elegance of the living which he gave us, I have never ceased to wonder. Indeed his whole character and method were very noble and exemplary in all the relations of life. From my observation of his example I gained the substance of all the practical directions and principles which have governed my whole life. How much I owe to him, even to this day, I have no power to recount. And the hope of a practical usefulness and gratitude to him was a constraining motive in my willingness to enter upon a commercial life.

And now upon this new field I entered with an active interest and pleasure. I rapidly gained general commercial knowledge and habits, and particular intelligence of the extensive correspondence of the house, and soon understood their whole field of mercantile adventure and enterprise.

The years which I thus passed were years of great enjoyment and personal gain. Boston was then in every thing attractive and delightful to me. I was in the midst of a large circle of family connections, with many houses to visit, and many attractive young friends of both sexes for companions. My commercial prospects were

supposed by others to be, as they really were, most attractive and satisfactory. Every thing was mine that this world can give to a reasonable young man. My mind, my hopes, my plans were all in the affairs and prospects of my worldly engagements and anticipations. I imagined, indeed at that time I desired, no change of character or of condition, in the plans of occupation which had been laid out before me. I was too much engaged to anticipate any thing but the prospective ripened fruits of my present employment, and with them I was perfectly satisfied.

Thus I was unceasingly occupied, and more than contented with my condition, and with the fruits which it reasonably promised, when my gracious Lord visited me with His peculiar, conquering grace.

The facts of this, to me wonderful, occurrence I will relate as they occurred. They made up an important part of my commercial life, for they made its close a necessity, and opened to me a new field of thought and motive and action which it was impossible to avoid. There was nothing in my condition, my occupation, or any weariness of the world in which I was laboring, to account for the remarkable change of my whole career thus accomplished.

On the morning of the 19th of July I awoke, as my habit was, before any of the family, that I might have an hour of leisure before I went down to my day's work at the store. While lying awake in my bed an impression was made suddenly on my conscious mind, sounding in my ear as if a voice had spoken to me from the ceiling in actual audible words.

It said to me, calling me by name, "What a wasteful life you are leading." The power of the utterance reached my conscience and my heart at once. I replied without a moment's hesitation, "Lord! I will live so no longer." And I immediately threw myself out of bed and knelt down upon the floor and prayed. I implored divine forgiveness. I was overwhelmed with astonishment.

There was a practical, secret power which worked upon me and within me, bringing me at once to a new choice, and a new determination for my life to come. This impression and choice were not attended with strong emotions. I had no distressing convictions of guilt. I had no clear views of a Saviour. Indeed I had but little knowledge of Him. What would be called a true *conviction* of sin had not been reached by me.

I had a simple, indelible impression that my life had been wholly wrong, and *that* without any room for defence or excuse. And I had the most distinct and earnest determination to yield to that impression and to start immediately upon a better course. Not five

minutes perhaps elapsed between my first awakened thought and my prayer upon my knees. I was never more calm, more self-possessed or more considerate. But this was the hour of the divine power and purpose, and the work of the Spirit of God in me. It was the turning point of my life. I arose from my knees with a fixed determination, and without a single hesitation or doubt. I was converted.

The whole outward aspect and manner of my life were suddenly changed, and, to human and worldly eyes, without cause or reason. Many of my worldly friends said I was crazy—I have no doubt they really thought so. My father and the family looked upon me with silence, perhaps with amazement, certainly with sorrow and distrust. They scarcely spoke to me at all. Perhaps they pitied me. But no one took me by the hand. No voice of human encouragement reached me. No welcome of Christian kindness was extended to me. “I had no earthly place to flee unto. No man cared for my soul.”

Thus the days passed by me in those first weeks of my new life. I went back and forth to the house and to the store in an entire solitude of spirit.

The religion of my father's house was but the more serious aspect of the religion of that day among my connections. It was a mere serious formalism, correct in all the moralities of life, but with no heart experience of the divine power. It was really an orthodox Christianity, but without a Christ. To this I had been accustomed in the circle around me, and but in the exceptions which I have related, I knew nothing above it.

Our rector was a man of remarkable powers in eloquent utterance, and with great attractions in personal conversation. I was individually extremely fond of him. But as I have since looked back upon his personal intercourse, and his public ministry with us, I can recall nothing which was in the least degree adapted to lead a sinner to the Saviour, or to edify the people of God in their knowledge of the truth. Not many weeks after the day and the change which I have described, I went up from the store to his residence expressly to visit him. I was alone and I was sad. I found no sympathy in others; I hoped I should find it in him. But he received me as if my emotion were a mere pretence or an absurd excitement. I left him and walked back to my desk, in the sad feeling that I was without one sympathizing friend on earth. All were shocked with what they called *fanaticism*, and all seemed to repel and shun me as being unreasonably a *fanatic*. Thus was my way perplexed. The guiltiness

of my own life oppressed me, but I knew no comforter. I longed to be a servant of God, but I had no one to show me the way of life.

The Lord did not forsake me. Some of my female cousins had given an account of my strange condition to an old lady of our acquaintance, with the specific statement that "Stephen Tyng was out of his mind." She asked them to bring me to her. This old lady was a pensioned nurse of a wealthy family of my acquaintance, and had been long a Methodist. I accepted her invitation, and called to see her. This old lady was the first person who entered into my want. Her kind and humble instructions were suited to my condition and wants. In her I found the first really sympathizing friend in Boston. She was the first person who understood me, believed me, and talked to me practically of a Saviour and His salvation. I have always remembered her with gratitude and affection as one of the Lord's true people, and as illustrating how useful the humblest piety may be when it is real and experienced.

Immediately after my conversion my thoughts were earnestly drawn to the ministry of the gospel. My few weeks' reading during this period was wholly in works of a spiritually religious character. I had no taste for any other books or any other employment, and my mind was every day more intensely drawn to this one great purpose as the work of my life. This alone seemed a real and adequate object for the education which my father had so generously given me. The one thought was impressed upon my mind, in the most clear and positive manner, that it was my duty to preach the Word of God. It was impossible for me to resist the impulse, though as yet I saw no way in which the purpose could be accomplished.

About the 1st of August my conviction on this subject became so settled and entire that I could hesitate no longer. I wrote a letter to my father, with whom it was not easy for me to talk freely, giving him all the reasons for my change of purpose, the simple recital of which, I hoped, might move him to consent to my wish. But my letter disturbed him extremely. He could not enter into my convictions of duty. He considered the proposal to be a mere sudden and unreasoning impulse. And in a few days he answered me verbally that he could not consent to my wish. He remonstrated with me against any change, saying that my business prospects were the finest of any young man in Boston; my habits of business and acquaintance with mercantile life were now thoroughly formed; my certainty of wealth and independence was

complete. And now all these, after all his efforts for me, I hastily wished to throw away. He thought I had no talents or qualifications for the ministry, and said: "You will spoil a first-rate merchant to make a very poor parson."

I answered him with an acknowledgment of all my defects. But I said that I was convinced I was called to preach the gospel, and I felt compelled to relinquish all my earthly prospects to undertake the preparation for this. He asked me where I would go. I answered I could not tell. But I knew that I was called to preach the gospel, and there was some place for me, between Boston and the Rocky Mountains, and I would go until I found it. I have no doubt that my father thought me so excited as to be really insane. I was compelled to do that which trained me for much in my succeeding life, to act upon my own conviction and responsibility alone. Thus my determination became absolute and fixed.

My purpose was in some way to support myself while I pursued my necessary studies. And as my first step, I decided quietly to leave the store and to commence my study in my own chamber at home. Like all educated New England boys, I knew that I could take care of myself, and I was in no degree anxious about the risk of the effort. The earthly aspect was no subject of concern to me. I had never wanted I believed that I should never want. And I was satisfied and at rest.

Thus one great step in life had been accomplished. This period of my commercial engagement I have always regarded as of high value to me. It gave me a knowledge of men and of the business of the world, of commercial relations and occupations, and also personal habits and qualifications which have been of great use to me through my whole life. It was as real and valuable a part of my preparation for the ministry as any portion of my studies; and as my gracious Lord has been pleased to lay out my career in His service, *these* were years in some respects really more important and profitable than any beside.

I have now been for more than fifty years a city rector over large churches. The cares, the calculations, occupations, and various engagements which are involved in the experience of such a life no one can understand who has not been personally occupied in it. In my personal ministry a multitude of questions of every kind, and involving all the relations of human life, have been referred to me, calling for all those habits of precision and activity which my education in a large commercial house was adapted to give me. This is an illustration of the gracious and minute providence of God.

The autumn of 1819 was the time specified in which I was to go to Calcutta in the employ of the firm. All my past expectations and preparations were connected with this anticipated occupation. My withdrawal made it necessary that some other one should go. The young man who occupied the same desk with me was appointed and embarked upon the voyage. Strange as it appears, the ship in which he sailed was burned at sea, off the Cape of Good Hope, and he was heard of no more.

Thus wonderfully was my way hedged around by the gracious providence of God, and I was spared for the work which has filled up my long life in the ministry of the gospel. Thus my preparation for this great work was divinely arranged and most mercifully wrought out for me in the fulness of wisdom and love. Thus far has the Lord led me on in His own way, opening my path as the time arrived in which I was to enter it, removing all obstacles from it, but in a way which humbles me with the deepest self-renunciation, and fills me with entire confidence in the permanency of His plan and the certainty of its accomplishment in His own way and at His own time.

CHAPTER IV.

THEOLOGICAL STUDENT LIFE, 1819 to 1821.

I FINALLY left the counting-house in the latter part of August, 1819. This act of necessity led to an explanation in which, though my father was not angry, he was really much disheartened and distressed. The whole feeling of the family was unhappy. This state of association continued for several days, when, to avoid unnecessary contest, I asked permission to visit Newburyport. This my father willingly granted. In connection with this a little incident occurred which was not without important results upon my father's mind.

The office for the Newburyport stage was in Ann Street, quite across the centre of the town, and a mile from our house. There was no one within reach to carry my trunk, and I quietly took it myself on a wheelbarrow, in the middle of the day, and wheeled it through the crowded streets, and brought the barrow back. I probably passed many in the streets who knew me, but I felt no concern for that. I was entering on a new course of life; it might be a very self-denying one; I had laid aside the fancies which might contend with it. My father was looking at me from the window of his study when I returned with the barrow. I did not know that he saw me. But it was an incident which won his heart. When I returned to the house he called me in, and asked me where I had been, and for what. I frankly told him. "Stephen, that was noble," was his reply. This was the first expression of satisfaction or kindness which I had received from him during this trying period of my life; and it was the close of all the censure and the unkindness which I was to bear. From this hour my path was easy, successful and pleasant. In Newburyport I passed a month with great enjoyment. I felt inexpressibly relieved by my father's parting kindness, and I was welcomed by many loved and loving friends who animated me with universal approbation and encouragement.

The Rev. James Morss, the rector of the church in Newbury-

port, had been from my childhood the pastor of my grandmother and my aunt. He was my first welcoming friend in the ministry of our Church. He received me with much kindness and encouragement as a young Christian brother whom he gladly welcomed to the work which he desired for him. The value of such Christian sympathy none can know but they who have gone through some similar crisis. This was the Lord's gracious provision for me in this new opening of my experience.

On the first Sunday in September I presented myself for the first time at the Lord's table, in the church in which I had been baptized and among the people who had known me from my earliest youth. I had comparatively little religious knowledge. Conscientious sinfulness and accepted salvation were the two simple thoughts within me. I was entirely at rest. I was perfectly happy. I was unspeakably grateful. And my loved and precious Saviour was the object of the whole.

In this visit to Newburyport I became quite intimate with a young man from Amesbury, who was entering upon a similar course with myself. This was Benjamin Dorr, afterwards for many years the rector of Christ Church, in the city of Philadelphia. His friendship and conversation were very agreeable to me, and our mutual esteem lasted with his life.

In the leisure of this visit I took occasion to plan, if it were possible, some scheme for my future occupation and support. Two attractive offers were made to me, through personal friends, of employment as a private tutor, and I kept them under consideration until my return to Boston.

In the last week of October I returned to Boston, by water. We had a long trip, and I arrived in Boston at nine o'clock on Sunday evening. No laborers were about the wharf, and I shouldered my trunk and carried it from the wharf to my father's house, about the same distance as I had wheeled it before, fatigued, but determined, and not ashamed. And thus I was established again in quietness to wait for some further opening of my way. How little I could have imagined what the gracious Lord had prepared for me!

My father received me with the most generous kindness. He had provided a desk for me in his own study and prepared for me all the books adapted to my purpose in my preparation for my work. There, with a most grateful heart, I sat down to my daily study. I had been regularly admitted as a "candidate for orders," and was most industriously occupied in my studies, encompassed with every comfort and mercy.

My father and I were thus one morning seated quietly at our separate work, when he said, "Stephen, how would you like to go and spend a year with the Bishop at Bristol?" I answered, "It would be to me like opening a door into heaven." He then said, "I have written to the Bishop about you, and he agrees to receive you as a student, and you may get ready to go at once." My outward difficulties seemed to have vanished completely. And now a new and most effectual door was opened before me. I was to go to Bristol, where every thing in example, in study, and in personal attractions, was to become realized and enjoyed in actual fact and experience. God had graciously heard the very prayers of my silent heart, and had wonderfully and completely answered them all.

The importance of this new arrangement for me could not be magnified. The influence attendant upon it governed my whole subsequent life. It opened the fountain from which every succeeding blessing of my life has flowed. I have been all that I have been, simply and wholly, from and because of this new dwelling which was now laid open for me with Bishop Griswold in Bristol.

My arrangements for this change were soon made, and on the 9th of November I went in the stage to Bristol, more than fifty miles. I was welcomed and made at home in the family of the Bishop, not only in my relation as a student, but on account of my father and his family. In a few days I was comfortably established in my appointed boarding-house, and thoroughly engaged in my appointed course of study. My room-mate, about my own age, is still living in the ministry as the Rev. Samuel Brenton Shaw, D.D., now at Barrington, R. I. He was a very agreeable companion, and we pursued our studies together with much harmony and mutual aid.

Bristol was filled with intelligent and attractive society, among which I found the most agreeable acquaintance. The elements of my advantage there were numerous and peculiar. The one great fact was the Bishop himself. The religious opportunities and services which were supplied to the church were much dependent on the Bishop's personal residence. He was often absent for several weeks together, in his diocesan visitations, and he had no permanent assistant. His fidelity in the parochial ministry, when he was at home, was "in season and out of season." He generally maintained three services on the Sabbath, and conducted several religious meetings in the intervening week. His preaching was quiet in manner, but it was earnest and peculiarly instructive and simple. To me his whole style of ministry was perfectly new, and in the highest degree attractive and exemplary. No one whom I have

ever seen has walked more truly and faithfully in the steps of his Heavenly Example who "pleased not Himself." No ministry of equal usefulness, or of greater power and wisdom, has ever passed before my observation.

I had been settled in my new home but a single week when the Bishop invited me to accompany him to an evening meeting in the country. At the hour appointed he called for me, and we walked together a mile out of the town to a farm-house. Here a congregation of neighbors was collected which entirely filled the rooms and entry on the first floor. The Bishop sat down at a table, on which were laid the Bible and Prayer-book, and the dim light of a single candle had been prepared. After singing and prayer he read a portion of Holy Scripture, and expounded and applied it in a very simple and delightful way. The whole scene was entirely new to me. I had been familiar with the meetings at Andover. But I had never attended a familiar meeting like this in connection with the Episcopal Church. Such simple, appropriate teaching I had never heard from any minister of this Church. When I thus look back and recall the incidents and associations of that evening, they appear to me in an aspect so solemn and so impressive as to be little less than sublime. This gracious walk of that tall and venerable man, with a mere stripling at his side, and the meekness and dignity of his whole aspect and ministration, so apostolic in its appearance and so exalted in its influence, gave me such a view of the Christian ministry as was adapted to be a perfect pattern for my life.

When I have surveyed the wonderful combination of learning and piety, of dignity and simplicity, of gentleness and seriousness, in this remarkable man, as he appeared before me day by day, my heart has sincerely blessed God for all the gracious influences under which he placed me, in that temporary abode for study for my appointed work, of which this first meeting might be considered the type and the introduction.

It was not long after this meeting that the Bishop called for me at my room, in an afternoon, to accompany him in some visits which he intended to make among his poor families. We walked through some of the back streets of the town, and called at the habitations of several of these families. In one house dwelt an aged couple of the highest personal respectability, though they were very poor. They were venerable in aspect, as in religious character. The Bishop's gentle conversation with the aged matron affected me much, and when he knelt upon their humble floor and prayed, in a manner

so tender and so simple and so truly Christian, it was a lesson to me never to be forgotten.

In a few weeks after my establishment in Bristol, the Bishop was called away upon one of his visitations, and the care of the church in all its services was left to the students, of whom there were at this time four residing at Bristol. In the service of Sunday we were readers only. But in the more social assemblies of the week we were under no obligation to read, and our ministry became in all respects our own.

Here was my first attempt in conducting public meetings, and my first efforts in extemporaneous speaking. To a youth like me, with all the disadvantages of my education and habit, the trial was great. My first efforts were very discouraging. All of practical religious truth and teaching was new to me. All of public communication of thought, wholly untried. I cannot forget the overwhelming terror of my first attempt. But I soon succeeded so well and learned to speak with so much facility, that my fellow-students left the work almost wholly to me. Thus I became installed as the regular supply in the absence of the Bishop. "Little King David," I was familiarly called, "a youth with a ruddy countenance."

Thus commenced my life's career of public preaching, in three months after my conversion, at nineteen years of age; and I probably preached as often in the two succeeding years as I have done in any subsequent period of two years in my whole ministry. When the Bishop returned from the visitation, of which I have just spoken, instead of assuming again the regular conducting of these weekly meetings, he left them to the students, and the others quietly turned them over to me, and they thus became part of my regular work. When the Bishop personally attended, he restricted himself to a closing address to the people assembled.

Thus the remainder of the year 1819 passed away, my private studies and my public efforts keeping me fully occupied. It was in these daily visitations to the poor, that the interesting case of Daniel Waldron occurred to me, the substance of which, in many of the incidents involved, I have given in "The Spencers," only substituting "Mary" for myself in the forming of the story. That sailor boy was, so far as I know, the first-fruits of my ministry in the salvation of souls. He has always been a very precious object of memory to me.

In the opening of the year 1820 a new and very wonderful scene and experience was presented to me in this work of my youthful ministry. Bristol was visited with a very remarkable revival of

religion, the manifest work of the Spirit of God. It was the first of such gracious displays of the power of the Holy Spirit, in the Church of God which I had seen. Of such a divine interposition in its influence and results I could have formed no conception. There had been but little in the previous autumn to indicate it. Our weekly meetings had not been largely attended, partly perhaps owing to the weather, but more to the spirit of worldliness which had been spreading abroad.

On the last precedent Friday evening, the regular week night, not twenty persons were present in the school-room in which the meetings were held. The aspect was very discouraging. On the succeeding Sunday evening the Bishop, after preaching twice in the day, was taken ill in the evening service, and was unable to complete his sermon. The effect of this sudden interruption of the service was very solemn and impressive. He was assisted slowly to his house by some friends. The residue of the congregation were gathered in small companies for mutual expression around the church.

As I came out of the church, I stopped where one such company was assembled around a young woman as if she were sick. On approaching the place, I was called to her as one in deep spiritual distress. This proved to be the first drop of a gracious shower.

The next morning to this Sabbath, was probably occupied in every family with thought and conversation about the events which had occurred on this evening. The day revealed an extensive, almost an universal influence and interest awakened among the people. The general conversation became directed to the one subject of religious truth and teaching. As we mingled in our common acquaintance, this change of general feeling among the people was displayed in a very remarkable manner. Succeeding days indicated the same feeling still increasing and extending. This widespread earnestness among the church people demanded an assembling for the special consideration of the subject, and made them unwilling to wait until the regular weekly meeting on Friday evening. We therefore appointed one for Thursday evening, in a private house opposite the church.

It was with unbounded surprise that I went into this house at the hour appointed. It was crowded in every room, staircase, and entry, as if some unusually crowded funeral were there. But for ministering to this people, hungry for the bread of life, I was there alone. They had placed a table with a Bible and Prayer-book on the first landing of the stairs. And there I stood, to speak for

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Jesus my Lord, in the opening of this wonderful season. The people were crowded above me and below me, as far as my eye could reach, in the most eager attention to the word. My utter incompetency for such a work I deeply felt. But I had no earthly aid. It was the most solemn assembly I had ever seen, and its impression upon my mind and memory, was overwhelming and abiding.

But this was the commencement of months of work of a similar description ; and from this day we had a similar meeting appointed for every evening. We added afterwards other meetings for every afternoon and morning. These were held in various rooms and houses throughout the town. My whole time for about three months was given up to this one work. Three times every day I was engaged in addressing different assemblies, in various parts of the town and of the surrounding country, and in conversing with awakened and anxious persons connected with these various meetings. My fellow-students had become otherwise employed ; some of them had left Bristol, and for the chief portion of the work I was alone, so far as any stated ministry was concerned.

This was a season of great labor and responsibility for a youth like me. But it was also a season of the most valuable instruction. I was growing and improving for my future work, under the influence of this experience, far more rapidly and really than I could have done under any system of private intellectual study. The knowledge which I gained of the Lord's work, and of the experience of awakened and converted souls, under the divine teaching, was to me inestimable. God was pleased to bless me through it all, with a mind constantly delighting in the employment, and with a growth of grace in my own heart continually encouraging. He also gave me adequate bodily strength for all the work I had to do and a remarkable success in a work, so entirely new, so far above all knowledge and powers of mine, and so foreign from any advantage from my previous education. Such a scene in human society as Bristol then displayed I have never imagined. The whole time was given up to this one work. The business of the world was for a time suspended. The stores were in many instances closed, as if the whole week were a Sabbath. The general thought of the people seemed to be devoted to the one great purpose of the soul's salvation. The reality and depth of the impression, were proved by the large number of persons who became truly the followers of the Lord Jesus.

During the most of this period the Bishop was confined to his house by sickness. Many weeks of this remarkable revival had

passed before he was well enough to receive our visits or to counsel us in his own house. And we were made happy indeed, when he was so far restored to health that we might consult him in regard to the important interests which were left upon our hands.

It was an occasion of intense delight, when I was permitted to bring an assembly of the subjects of this wonderful work of grace to the Bishop's house. It was an afternoon in the early spring. He received us in his dining-room, sitting in his easy-chair, robed in his dressing-gown. Near fifty persons thus converted were gathered there around him, to hear the gracious words of counsel and encouragement which he was enabled to give to them.

As soon as the Bishop was able to be abroad, a confirmation was appointed in the church. A very large number of the converted subjects of this revival were received to the public communion of the church. Thus this whole amazing and interesting season passed by. My memory is filled with the incidents and persons connected with it. Many of these would be precious in their worth as a recital. But they do not belong to my personal narrative.

At this period, my father desired me to return to Boston and pursue my studies with the Rev. Dr. Jarvis, who had lately removed from New York to Boston, as the rector of St. Paul's Church, then just completed. Such a change was in all respects undesirable to me. But I could not refuse to meet my father's wish, when he had so generously and kindly supported me in Bristol, and in the month of May I returned to my home in Boston.

The Bishop gave me a commission to assume the charge of the small ancient church in Quincy, Mass., in the neighborhood of Boston, at which place I have already described my early dwelling as a boy. The Rev. Edward R. Lippitt, of Providence, had been there during the previous year, and was about removing. I accordingly removed my home to the house of my eldest sister, who was then living in Quincy, and undertook this prescribed duty.

There were very few families or persons who were then attending this church. But some of these were very zealous and earnest, and made the place and labor very agreeable to me. I was merely a lay-reader on the Sabbath, and I desired to accomplish more than this formal service. There had never been a public Sunday-school in the town of Quincy, and I determined to accomplish this advance. Two ladies and two young men united with me in this work. Thus I established the first Sunday-school in this ancient town. We were very successful in this attempt, and gathered more than fifty children at the first opening. This school became

the foundation of the permanent restoration of this old church, which at this time is a large and flourishing congregation. I was permitted to preach at the consecration of a new and very beautiful edifice for this transmitted church in 1875, and it now stands in a position of relative importance among other churches around it.

The summer of 1820 passed very pleasantly in my appointed work, but not satisfactorily in my studies. I was therefore glad to receive an invitation to return to Bristol on a salary, to succeed in a vacancy, as an instructor in the academy. This position made me independent in my means, and gave me ability to finish my studies in Bristol. I thankfully accepted the proposal, and returned to Bristol in July. Thus, with great delight, I was once more independently settled in my old quarters. The influences of the revival of the previous winter were very manifest. And the religious atmosphere which I now met and enjoyed in Bristol was most remarkable and refreshing.

My personal labors became now very heavy. The duty of six hours' teaching every day, and the necessity of adequate study beside, occupied me completely. I toiled on with industry and self-denial. My nights were largely passed in study. It was sometimes four in the morning before I could go to my rest. Yet my health did not suffer. There was scarcely an evening in the week without some opportunity of preaching the word of God; and I might almost say I was at work the whole of every day and night. But I was perfectly happy in my work, and in all the attendants and encouragements which came with it.

Thus passed before me the winter of 1820-21. The month of March, 1821, arrived. I was twenty-one years of age; I had completed my course of study as prescribed by our canons, and I was ready for my examination for deacon's orders. The Rev. Dr. Jarvis came from Boston to preach at my ordination. The Bishop had superintended all my studies, yet he examined me, with Dr. Jarvis to assist him, for more than eight hours, in the most thorough manner. And in the morning of the 4th of March, 1821, I was ordained a deacon, in St. Michael's Church, Bristol. My ministry had been attained.

Thus the first great chapter of my religious history had passed. I was now to enter upon new relations and new prospects. To say how deeply I was impressed and affected by the occurrences of that period, would now be vain. My earliest sermons were as distinct and settled in principle as my later ones. My mind was thoroughly awake, and thoroughly established in the great scheme of

grace which I had received, and which since that time, through my Saviour's power, I have never failed to preach. From the mere business of the world I had been led most remarkably to the ministry of the gospel, which I had thus received and embraced. I seemed to have lived a long life in these two years.

On Monday morning, the 5th of March, I arose to look upon the world before me with new views. Whither should or would my course be turned? I had still to say, "The world was all before me, and Providence my guide." My little bark, loosed from its previous moorings, floated upon the waters, waiting, hoping, looking out, for the revelation of that something before me, which the Lord had appointed for me, and to which He would graciously direct me in His own time. But who could tell me the way in which I was to be led. On the succeeding Wednesday, which was Ash-Wednesday, I preached, in the Bishop's pulpit, my first sermon in deacon's orders. The next morning I went to Boston, and thence to Newburyport, where I passed my first Sunday, preaching for my friends there in the church in which I was baptized.

More than forty years afterward, I met in New York with an old lady who gave me an account of that Sunday and the pleasure which she had received from it. She had then just been married in Hartford, and was on her wedding tour. They passed that Sunday in Newburyport. This lady had never forgotten the preaching of that day, though she had not imagined that she should ever see me again, and still less, as the result proved, as her own rector, with her grandchildren under my pastoral care.

After a visit of a few days to my father in Boston, I returned to Bristol. There seemed no opening for me in the diocese of Bishop Griswold, and I was not of a nature to sit down in idleness and wait for something to "turn up." Precious as were the personal associations which I had been permitted to establish there, I could not afford to waste my time for duty in the most delightful idleness. Accordingly, gathering up all my little stock, I left Bristol on Monday morning in a regular packet sloop for New York. Thirty-six hours brought us to the harbor of this great city.

I arrived at New York in a snow-storm. I was amazed by the crowded shipping which filled the harbor and the docks as we sailed round the East River. Familiar as I was with the commerce of Boston, I had never imagined an exhibition of shipping in such numbers and such variety. It looked like a forest of masts, as if the shipping of the world might be assembled there. The inroads and revolution of steam had not then commenced. I landed among

the coasting sloops near the lower part of South Street. I was a stranger in a strange place. Neither London nor any city of Europe which I have since seen has appeared to me so new, so strange, or so wonderful as did New York on that day.

I took my lodging in a house in Whitehall Street, then in the midst of the fashionable residences of the city, all of which were gathered around the lower part of Broadway. The only person whom I knew in this city was the Rev. Dr. Wainwright, then living in Rector Street, in the rear of Grace Church, of which he was rector. After establishing myself in my new lodging, I went up at once to call upon him. I was received by him with the utmost affection. He had been very intimate as a visitor in my father's family, and he cordially invited me to transfer my home to his house; my first night in New York was thus passed in his family. He had also been my tutor in college, and unto the day of his lamented death, as the Bishop of New York, he remained always to me an unchanging friend.

In this visit I passed three weeks in New York. I formed many acquaintances among the clergy of the city, all of whom have gone to their heavenly home before me. From Bishop Hobart, who was an acquaintance of my father, I also received much attention and kindness. The Bishop very frankly said he had nothing to offer me in the ministry, and advised me to go farther to the south. I soon found that the Lord had not called me to a settlement here. The Rev. Dr. Milnor welcomed me as coming from Bishop Griswold, and offered me every encouragement in his power. It was a very delightful part of my visit to be with him and to attend the various meetings for religious worship and instruction in St. George's Church, in which also I preached several times.

When I came to New York as my permanent home, twenty-four years after this, I found many persons who remembered me at this visit, and recalled to me the passages of Scripture from which I had preached at this time. How little could I have imagined that I should be the appointed successor of Dr. Milnor, in this great and responsible field of labor, and thus selected to carry on the work which he had so successfully inaugurated and maintained.

Dr. Milnor had received from a friend in Virginia, an invitation for some young clergyman of his views and acquaintance, to take charge of two contiguous parishes in that state. He presented the opening to me, and I at once determined to embrace it. With letters from Dr. Milnor, addressed to different clergymen on my route, I left New York for Virginia in the last week of March.

Journeyings in our country were then long and slow. A very long day's work carried me to Philadelphia. And on this day, for the first time in my life, I was on board a steamboat. This was the boat from New York to New Brunswick, with Captain Vanderbilt, since so famous, as her commander. A stage took me to Trenton, and another steamboat on the Delaware to Philadelphia. There I now passed a few days of rest and observation. I was anxious to finish my journey and find my abiding home, and I therefore pressed on to Baltimore. There I made no delay, but went on to Georgetown, in the District of Columbia, where I had an appointment to meet the gentleman, to whom I was consigned in Virginia, and from whom my further instructions were to be received. In Georgetown I made my final stop. This was the end of public travelling, and from this point I was to go forward in a private conveyance to my Virginia home.

The incident of Daniel Waldron was related as follows by Dr. Tyng in one of his lectures:

"I was called," he said, "to visit a poor sailor boy who was ill in a consumption. He had been a wild, wandering youth from his childhood. When I first saw him, he seemed to me as spiritually ignorant as the Greenlanders among whom, in his whaling voyages, he had been. I questioned in my own mind whether he was competent to be taught the precious truths of the gospel. How wonderful was the lesson which God had graciously prepared for me at that bedside of poverty and distress. I daily read to him, the precious word of God. I told him of the love of Jesus for the lost and the wretched. I prayed by his bedside every day. My whole heart went out to him in loving sympathy and earnestness. Divine light from the Saviour's countenance soon burst upon him and upon me with heavenly brightness. This poor outcast boy was filled with the Holy Ghost, 'with all joy and peace in believing.' The gracious Spirit in teaching him, was every day teaching me yet more and more abundantly.

"The poor youth partially recovered, and in the opening Spring was able to be out. Some months after, I was conducting one of the meetings of the church. In the dim light, in the extreme part of the hall, a man arose and asked permission to give an account of the Lord's dealing with him. He told his story with a deep hollow voice, but in language of singular simplicity and beauty. Every

heart was moved; every eye wept in grateful sympathy. It was my poor sailor boy whom I had thought too ignorant to be taught. But he had become under the blessing of God my teacher. Soon after this, he departed with the clearest hope in Jesus, and with an intense, absorbing love for his divine Redeemer.

"The history and experience of that sailor boy, have been to me a perennial comfort and joy in my constant remembrance of him. I have never since doubted the power or the fulness of that exalted Saviour to raise the most sunken, or to transform to an angel of light, the most darkened and ignorant of the lost children of sorrow and sin. The torch of divinely imparted hope and confidence, which was lighted at that poor boy's bed, has never fallen from my hand, in a ministry since so largely demanded and tried."

The letters written by Mr. Tyng to his father, during these two years in Bristol, exhibited his constant desire to be governed in every action by his father's wish, while they evince the earnest and determined spirit which actuated him.

His father's great desire was, that he should have every opportunity of education and that no anxiety as to his support should interfere with his studies. It was with this object that he desired him to return to Boston, to be under the instruction of Dr. Jarvis, and again, later, to remain another year in Bristol previous to his ordination.

All the comforts and advantages thus offered, were however freely abandoned in the desire to be at work, and the additional labor which this choice involved was cheerfully undertaken.

The fact, that he had become engaged to marry a daughter of Bishop Griswold, was of much influence, too, in this decision.

Writing to his father, after his return to Bristol, in August, 1820, he says:

"I have delayed writing to you till this time, my dear father, because I wished to tell you more particularly of my situation. I have now been here for a fortnight. My occupation at school I find rather a relaxation than a labor. Mr. Taft has given me the Latin and Greek scholars, and I am soon to teach a few French. This revives my knowledge of the *minutiae* of all these languages and will be rather an advantage to me. Little as you credit me, I do not hesitate still to say that I can do much more work here than in Boston, and I am determined to let nothing stand in the way of the main object of my pursuit. If labor and application will make me useful and respectable, I will insure to myself both."

In a succeeding letter, in which he refers to an opportunity for a settlement in the ministry at Pawtucket R. I., he writes:

"As you have my promise not to leave Bristol till March, '22, I should not think of it upon any consideration contrary to your wishes. I shall not go from here until that time, unless you place me at liberty to do so Upon all these accounts, it would be to me a very desirable situation, still as it does not meet your approbation, I shall give up all idea of it.

"I suppose the wish I have to be settled in life, is natural to all young men, and so far am I from looking forward to the duties of my profession as a reason for diminished diligence in study, that I shall consider it as affording me more opportunity for improvement in knowledge. My present engagements, with the hours I choose to apply to study, take up most of the four and twenty; this I am satisfied will not be long consistent with my health, and I shall never feel myself at liberty to relinquish my present situation till I find another that will support me.

"This is not from a wish to be my own master, but from a knowledge of the continued increasing demands upon your purse. I believe no one of your children can feel more truly grateful for your kindness and care, than I do, and it is only a belief that it is my duty, that could make me give my health to my desire for exertion. . . . It is far from my wish to take any, and especially so important a step in my life without your advice. I consider myself as fixed here till a year from March, let what will happen, unless removed by your advice. My duties here are very arduous, but I trust that the divine Providence will preserve me as long as I shall be useful to the world."

In a further letter, informing his father of the arrangements for his ordination, he writes :

"My life has afforded me too much evidence to allow me, were I disposed to doubt your entire willingness to take care of me; but I know the shortness of your circumstances, and that about to increase, and I cannot consent to remain at home idle. There will be, I trust, opportunity to support myself by my profession, and shall you not be willing, under the circumstances, to relinquish your plan of study for me and allow me liberty to get along if possible in my profession?

"I believe you have confidence sufficient in my desire for improvement, readily to believe that I shall not shrink from any labor in my duty. I believe that one chief cause of my unhappy feelings of late is, that I see my school failing and have so little prospect of being able, and so great a dread of being obliged, to support myself for a year to come by a school.

"I trust to your constant kindness and affection to me, upon reflection, to grant me the liberty I ask, and am your truly affectionate son."

The desired consent having been thus obtained, he allowed no delay to occur in the execution of his plans.

In a letter to the Rev. Charles P. McIlvaine, in Georgetown, D. C., Dr. Milnor thus commended Mr. Tyng to him:

"I am happy now to have it in my power to reciprocate your kindness in making known to me *your* friend, Mr. Robinson, by presenting to you one of *mine*, the Rev. Mr. Tyng, a recent pupil of Bishop Griswold, who is anxious to be employed without delay in the work of an evangelist. I have thought, my dear friend, that God has given me an opportunity in him of gratifying all Mr. Robinson's wishes.

"He is a young gentleman of good talents and acquirements; of personal piety and agreeable manners; of decidedly evangelical views; a moderate Churchman, who loves our communion, but does not exclude from his affections any who love the Lord Jesus Christ in sincerity, and a pleasing speaker.

"I am persuaded that Mr. Tyng's heart is so much in the work as to promise great success to his exertions; and that should he become an inmate of our friend's family, he will commend himself to their friendship and esteem."

CHAPTER V.

MINISTRY IN GEORGETOWN, D. C., 1821 to 1823.

IN the three cities of the District of Columbia there were five Episcopal churches, with as many earnest Evangelical clergymen settled in them. This was a remarkable instance of such a gathering in the United States. In Georgetown there were two churches. In one of these Mr. McIlvaine, afterwards the eminent Bishop of Ohio, had been established for a year. He was one year my senior in age and in orders. At the other, the Rev. Mr. Addison, an aged clergyman, had just resigned, and the place was vacant. The Rev. William Hawley, was in St. John's Church, Washington. Dr. Milnor had given me letters to all these brethren. And on the morning after my arrival I called upon them, and was received with much kindness, and the welcome of a friendship which afterwards never failed.

Mr. Hawley carried me immediately to his house, I looking at it as a short stay before I went on to Virginia. There I remained for three weeks, thus commencing a friendship which lasted unbroken by a single word through his whole life. During this visit I ministered my first baptism, to his daughter, now dwelling in Philadelphia. In Alexandria, the Rev. Dr. Wilmer and the Rev. Mr. Norris, were the pastors of the two churches there, and were equally kind and affectionate in all their relations to me. It is a delightful privilege to reflect upon them, and to be grateful for them, and for the influence which they have exercised for me through the whole of my life.

During the weeks which I passed with Mr. Hawley's family, the Rev. Mr. Addison, who had been the rector of St. John's Church, Georgetown, resigned his cure on account of his own failing health; and to my astonishment, without any previous notice to me, upon his recommendation, I was elected as his successor. This appeared to me a providence so remarkable and so entirely unsought, that I could deem it no less than a divine direction. I had no engage-

ment with the people whom I was on my way to visit in Virginia. They were in no expectation of my coming, and I was at perfect liberty to stop where I deemed it desirable. It was time that I should be at work. I therefore accepted the invitation.

Thus, in six weeks after my ordination, I was most graciously settled in a home, which proved to be a very congenial and happy one. On the Sunday before Lent, I was ordained in St. Michael's Church, in Bristol, in Rhode Island, and on the Sunday after Easter, I was established in my own home, in St. John's Church, Georgetown, in the District of Columbia.

Georgetown was an old continental town, and still remained a thriving and beautiful place. It was the head of navigation on the Potomac, and was still, also, a place of extensive trade. Washington was at this time but a collection of widely scattered edifices and population. The merchandise which it required and used was brought by water to Georgetown, and the stores and shops for the two cities were still chiefly there. The upper part of Georgetown was occupied by large and elegant private dwellings, which were encompassed with groves and shrubbery.

St. John's Church being the first Episcopal Church in Georgetown, was chiefly composed of the old and leading families of the town, constituting a society highly intelligent and agreeable. I was a mere youth, but I was received with a kindness which left me nothing to desire. One of the most influential and agreeable of the mothers in the church said to me: "I do not see that you have more than one defect, and that is mending every day." Their hospitality was unbounded, and their means of exercising it were abundant. No young minister could be employed amidst circumstances more attractive, or relations more agreeable. The opening spring and summer brought a new world of beauty to my eyes in this southern climate. And whether at home or abroad, for the things of the present life I really had no wants.

I entered upon my ministry with an earnest desire to do my Master's work and will, faithfully and usefully. I set myself to edify the church committed to me in every way within my reach. The memory of all my experience and observation at Bristol was my unceasing guide. My venerated Bishop and father there was the pattern whom I tried in every thing to follow. My preaching was certainly very slender and youthful. But it proved acceptable not only to my own congregation, but to others also far beyond any expectations of mine.

Mr. McIlvaine, the minister of Christ Church, was a preacher

of great eloquence and power for a young man, and I could maintain no comparison with him. It was a great surprise and gratification to me, that, with a contrast so discouraging, I found myself at all acceptable.

I was as popular as in my own conviction was safe, and I was perfectly satisfied. My study was my constant joy. The clergy around me were most friendly in their encouragement, and united to give me every incentive and inducement to advance in knowledge and usefulness. And as I now survey my condition at that period, I can only ask with gratitude, how could any one so young be more favorably established, in the affairs of outward life, for usefulness to others or for happiness to himself?

I entered upon my work without fear, and preached and spoke with a self-confidence and self-possession which experience and age certainly have not increased. One written and one extemporaneous sermon in each week were adequate employment, and not burdensome or unreasonable labor. A cheerful and hopeful heart made every thing which was required of me easy and agreeable; but filled me with astonishment at the success which followed me.

My last visit to Georgetown was in February, 1870. I then received a message from the congregation, through their rector, that they were about to remodel the old church, and they wished me to spend one Sunday in it before they destroyed it. I went with much pleasure, and preached for them twice; it was forty-nine years from the year in which I began my work with them. My memory re-peopled the place, when I began to speak, with the families of former days. Of all those families I saw none remaining now. I pointed to the various pews and designated their occupants in that day. But when the service was concluded, many came to me and recalled themselves as the children and grandchildren of my old friends. A new generation had arisen, and I felt that in reality I was numbered among the past.

Bishop McIlvaine was preaching on that day also; for a similar occasion in Christ Church, his own former parish. Neither of us was aware of the presence of the other until the work was over, and each had been speaking particularly of the ministry of the other. The visit was filled with added pleasure, when in the afternoon we met together to recall a friendship of fifty years' duration.

Returning to my own history,—the opening summer of 1821 opened to me new plans and relations in other respects. I was now independently established in my work, and there seemed no obstacle to my marriage. I therefore hastened to make arrange-

ments for this happy anticipation. My church building was to be renewed in this summer, and I could readily have an absence for a visit to my friends at home. My journey to Bristol met with impediments upon the road, and it was the fourth day before I arrived there. More than a week of my visit elapsed before the day appointed for our marriage.

On Sunday evening the 5th of August, before the commencement of the public service in the church, the ceremony was accomplished in the presence of the whole congregation. We went from our pew to the chancel, and returned from the chancel to our pew for the public worship. This was an instance of the solemn method of performing such a service in those days. So my married life began.

On Thursday, the 9th, we left Bristol and made a visit to my father's family in Boston, and in Newburyport; and then returned for a few weeks' final visit in Bristol. And in the latter part of September, I returned to my church and to my work, with my new and most precious addition to my household and my home.

There had already been some improvement in the mode of travelling since I first went from Bristol to New York. A new stage road and line had been opened from Providence to New London, and two steamboats placed upon the Sound, one between New London and New Haven, and the other between New Haven and New York, reducing the journey from Providence to New York to thirty-six hours. We went up to Providence, and passed the night in the house of our friends, and took the stage the next morning to New London, and the steamboat *Fulton* in the evening for New Haven. We had scarcely cleared the harbor, about nine P.M., when we were met by a violent storm, which drove us back to New London before midnight, disabled and needing repairs. Here we were detained for two days. This delay led to an acquaintance with the Rev. Bethel Judd, rector of the church in New London, who took us to his house. For him I preached on each of the two evenings. We left New London again about ten o'clock in the evening of the second day. While with Mr. Judd, I received an invitation to visit the church in Norwich, just vacant by the resignation of an aged clergyman, the Rev. Mr. Tyler, who had been long its rector. My lot, however, had now been cast with the South, and I declined considering it.

Our time came for the pursuit of our journey. But our second attempt in the steamer was as unsatisfying as the first. We met another and a heavier storm at this time; we just

escaped shipwreck on Fisher's Island, entirely out of our course; and after contending with the storm through the whole night, we found ourselves at the dock in New London on the next morning. The third attempt was in the day. We arrived at New Haven late in the evening; and in the other regular boat finished our journey to New York the next evening. The next morning we went on to Philadelphia, and arrived at that city on Sunday morning, while our friends were at church. In the latter part of the week we pressed on through Baltimore, and arrived at our new home.

We passed about two months in our first home in the dwelling of a family, whose watchful kindness never failed us, while we had our home in Georgetown.

But we soon longed for a home of our own, and I hired a house of moderate character and cost, but sufficiently large for all our wants. I soon found that to meet the demands of this moderate expenditure would require a larger income than my church could yield, and I determined to open a private school for boys. My success in teaching at Bristol made me perfectly confident in this undertaking. My house was convenient and suitable, and I received about twenty boys, varying in all the stages of an English and classical education, some of whom are living, and personal friends to this day. I received a few as boarders in my family, and found additional pleasure in their society. These boys were the children of families around me. Many of them have since become distinguished in public life.

The labor of preparing for my Sabbath preaching while thus occupied with teaching was great. I know not how I endured it. My habit of extemporaneous speaking, acquired in Bristol, increased my ability to accomplish the work which I had undertaken. This habit I endeavored to maintain and cultivate. It became the more important to me in consequence of my loss of the use of my right eye from an accident in my childhood. My whole life's work has been accomplished with one eye. I wish I could say in its figurative application with "a single eye." I have thus been compelled to study much in thought and quietness; but as I have advanced in age my eyes have improved in strength and for practical usefulness.

In the spring of 1822 I removed to another house, smaller and more manageable. The friend who was my landlord here built for me a small school-house opposite to my new dwelling, in which I was able to carry on my school, in larger numbers and with more

convenience; thus my income was abundant, though my salary was small. We were both managing and industrious, and all things succeeded happily with me and to my constant satisfaction.

In speaking of my extemporaneous preaching I may record a little anecdote which I have often heard referred to by others. My father's name and position had given me many acquaintances among the members of Congress, who on his account frequently attended my church on Sunday. On one morning there was a very conspicuous number of distinguished men at church, and I had no written sermon. I had designed to speak extemporaneously. The aspect of such a congregation frightened me extremely; and after proceeding a few minutes, I stumbled on until, in entire confusion of mind and feeling, I was obliged to stop, and I left the pulpit with excessive mortification. As we were returning home, my dear wife entreated me not to attempt extemporaneous preaching again. She said: "You remember that father said, 'Extemporaneous preaching would always be crude and unconnected.'" I replied, "This very failure has made me more determined; I will acquire the power, if by any effort I can do it." More than forty years after that day I saw a distinguished Senator from New York, in St. George's Church, who was one of my congregation on that trying occasion. He stopped after the service was over and spoke to me, with the friend whom he was visiting. I asked him if he remembered that occasion. He replied, "O yes; but you have never failed since." This habit of speaking has been with me the result of unflinching effort and determination, and whatever success I have attained may be just so much an encouragement to other young men.

On the 9th of December, 1822, the gracious Lord gave us our first-born child in my dear Anna. This made a new interest and joy in our little home. It opened to me a father's love as my new experience, and made my life still happier than before. I looked upon my dear young wife, a mother at *seventeen* years of age, with new reverence and affection. And I more than ever desired to live with my household to the glory of a pardoning, forbearing, and bountiful Lord.

The winter of 1822-3 went by in a succession of calm and tranquil prosperity. All things seemed to be combining to make our whole condition desirable and our prospects encouraging. I had no imagination and no desire which presented to me a change of dwelling, but the pressure of my twofold work, which seemed to increase in its power as the winter passed.

In February, 1823, a very unexpected change of residence was proposed to me. I was earnestly invited to take charge of the parish of Queen Anne, in Prince George's County, Maryland. This was one of the largest and most wealthy parishes in the state. Many of the families were connected with Washington and Georgetown families. Their stores for family supply and their market for their crops, were both in these two places. At the invitation of one of the gentlemen of the parish I made them a visit of a single Sunday, and received still more pressing invitations to accept their authorized election. I had never seen this portion of the country before. It is about half-way between Washington and Annapolis. It was called the "Forest of Prince George's," from the splendid growth and collection of forest which originally occupied it, though now supplanted by large and splendid plantations, having tobacco as their chief marketable crop. Other openings had been presented to me, and had solicited my consideration. But this came to me unsought and unexpected, and with such unanimity among the people, that I was led to consider and accept it; and I agreed to remove at Easter, in 1823.

I left my Georgetown friends with great regret. But the first years of a young minister's life are very wearing; unfurnished and ignorant, he is obliged to grapple with the whole work of the ministry as if he were thoroughly mature. He plunges into the deep sea at full tide. His first parish and his first experiments in labor wear him out. Thus I had found it. I therefore most thankfully accepted so favorable an opportunity to remove, and gladly embraced the new position thus unexpectedly offered to me.

Thus my two years were completed in Georgetown. Perhaps I gained more of information and practical ability here than in any other equal period of my life. I was in the very centre of observation and influence in our land, and always within reach of some valued brother in the ministry for consultation and spiritual gain, giving me a privilege which for years I had not again.

It is much to be regretted that Dr. Tyng should have confined his personal record, so exclusively to the incidents of his own parochial ministry. His reminiscences of the times in which he lived; of the many interesting events which occurred during his ministry; of the men with whom he was so intimately associated, and of the important questions in which he took so prominent a part, would now be of great interest and value. All these, however, he deemed

irrelevant to a record prepared for those for whom this was designed, and its pages, therefore, included those facts only which seemed of special interest to them.

No mention is made of many circumstances with which he was closely identified and which are memorable in the history of the Church, and it is impossible, from other sources, to supply this deficiency satisfactorily. It is important, however, that some reference should be made to some of these, in order to make the record of his life in any wise complete.

Contemporaneous with the beginning of his ministry was the origin of the organized missionary and educational work of the Protestant Episcopal Church in the United States. To these important affairs in their beginnings, he gave his most earnest efforts, as through life they continued to be objects of his unceasing interest.

As the condition of the Church, in different sections of the country, became more settled, a missionary spirit was gradually developed, and at the General Convention in 1820, this took form for co-operating action in the organization of a missionary society. Minor details in its organization, however, were unsatisfactory to many, and to meet the objections to these, the Domestic and Foreign Missionary Society was organized in November, 1821. This society, aided by its different auxiliary associations, carried on the missionary operations of the Church in succeeding years.

The first of these auxiliary societies to be formed was "the Diocesan Missionary Society for Maryland," organized at the Convention of the Diocese of Maryland held in 1822, and Mr. Tyng's hearty interest in the cause was evinced by the resolution which he offered, recommending this new society to the earnest support of the different parishes and urging them to exertion in the collection of funds for its uses. Thus his enlistment in the missionary work of the Church dates from the first year of his ministry, and his active connection with it remained unbroken until the end. By his efforts, in later periods, enormous amounts were contributed to the extension of this work, which was always a favorite object of the benefactions of the churches under his care.

The educational work of the Church was the necessary accompaniment of its missionary effort. Men were as necessary for its prosecution as means for their support, and the need of properly qualified ministers to fill the vacant places in the Church, gave this work additional importance. In no section was this need greater than in Maryland and Virginia, and the efforts of the clergy of those dioceses to meet it make an interesting chapter in the history of the Church.

The connection which Mr. Tyng had with these efforts makes this also a notable period in his life, and exhibits him, when scarcely past maturity, in a bold stand against Episcopal assumption and in defence of principles and the liberty of the clergy to maintain them.

The General Seminary of the Episcopal Church had already been established and removed to New Haven from New York, where Bishop Hobart had organized a diocesan school in accord with his own plans and under his own control. The bequest of a legacy, however, which by its terms was to be paid to the seminary "to be established in New York by the General or Diocesan Convention" brought up at once the discussion to which of the two seminaries it properly belonged.

A special session of the General Convention was called in the fall of 1821, to decide this question. At this a compromise was effected between the friends of the two institutions, and a General Theological Seminary, to be located at New York, was established, that in New Haven being again removed and becoming a part of the new school. Thereupon, under the zealous lead of Bishop Hobart, the Episcopal authority and influence of the Church was largely cast in support of this new seminary, and in opposition to all efforts to provide means of education for the ministry elsewhere.

Distance from New York, however, and the expense incurred in a journey and residence there, made it impossible for many to avail themselves of the opportunities thus offered, and made it necessary that other provisions should be made to meet this need. Bishop Chase, when organizing his work in Ohio, experienced it, and said: "We may think of the privileges of the East, of the means of education there, but this is all, they are out of our reach." Finding it impossible to get missionaries from the East, he projected his seminary at Gambier, but met disapproval of his plans, from those who looked upon it only as a scheme of opposition to the General Seminary, and was even threatened with ruin, if he should persist in his efforts to obtain the necessary funds in England.

In Maryland the same state of affairs existed, and those who were in earnest in the cause of education there met the same opposition, and even in greater degree, on account of their known objections to the General Seminary, on the ground that it was and must be necessarily under the special influence of Bishop Hobart, and inevitably used to propagate the doctrines by which he was peculiarly distinguished. Bishop Kemp, then the Bishop of

Maryland, earnestly co-operated with Bishop Hobart in the cause of the new seminary, and threw the weight of his influence against any efforts in any other direction, though a large proportion of both the clergy and laity of his diocese were not in agreement with him.

As early as 1818 several of the clergy of Maryland and Virginia had organized the "Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church," but its operations had been very limited, and confined to the assistance of a few young men, pursuing their studies with individual clergymen. In 1821, however, the Diocese of Virginia proposed to establish a seminary in that State, and locate it at the college at Williamsburg. In this plan they asked the co-operation of Maryland, and at the convention of that diocese, in that year, a resolution, commending and approving the plan, was offered and considered, but definite action was postponed until the next meeting of the convention.

At the next session, in 1822, the subject was again brought forward, and, as Virginia had not carried out its plan, a resolution was adopted to establish "a local Theological Seminary," and a committee was chosen by ballot to report a constitution for its government. The Rev. Mr. Henshaw, afterward Bishop of Rhode Island, the Rev. Mr. Hawley, and the Rev. Mr. Johns, subsequently Bishop of Virginia, were the clerical members of this committee, which soon reported a plan for the organization of the seminary, placing its management in a board of thirteen trustees, (8 clerical and 5 lay), the Bishop of the Diocese being *ex-officio* President. The constitution so reported was adopted by the convention, by the large vote of 23 out of 30 of the clergy, and 19 out of 30 of the laity, so strong was the sentiment in its favor. Of this board of trustees Mr. Tyng was elected a member, and he engaged actively in support of the effort.

Bishop Kemp was, however, most outspoken in his opposition to the whole scheme, and soon after issued a pastoral letter in which he inveighed against it in strong terms. In this letter, after reciting the action of the General Convention in reference to the General Seminary, and claiming that such action was binding upon the whole Church, he said: "The present plan of erecting a Theological Seminary, independent of the General Convention, I view as counteracting that authority, and opening a door for errors and divisions of the most destructive kind. That the intentions of those who planned and promoted this scheme,

was rebellious I am not prepared to say, with their motives I have nothing to do, they must be tried by the searcher of hearts, but their conduct is a fair subject of examination and judgment." Much correspondence ensued, in the course of which, the Bishop made an attack upon the clergy who were directly engaged in this movement, censuring them not only for the course which they had pursued in this connection, but as well for the doctrines which they held and taught. He declined to act in any way in the organization of the seminary, and it was due to his opposition that the effort failed. In the following year the trustees reported success in the collection of funds, but recommended the suspension of further proceedings "until greater unanimity among members of the Church may induce the convention to pass further orders on the subject."

The most active agents in the organization of this seminary and in the attempt to establish it in Maryland, were the clergy of the District of Columbia, "the District clergy," as they were called. These were six in number, Messrs. Wilmer and Norris, in Alexandria, Hawley and Allen, in Washington, McIlvaine and Tyng, in Georgetown. They were the most numerous body of Evangelical clergymen, who lived contiguous to each other in any part of the Church territory, and were in constant association in the editing of a monthly paper entitled, "The Theological Reportory." At the meetings held by them for this purpose, they were frequently joined by others of the clergy from more distant places, and every question of importance in regard to the Evangelical party in the Church was habitually discussed. It was against them particularly that the censures of the Bishop's pastoral letter were directed, and it elicited from them, individually, immediate replies.

In the letters which Mr. Tyng addressed to the Bishop, in the course of their correspondence upon this subject, the character of the charges made is sufficiently indicated. As soon as he came into the diocese, as he states in one of his letters to his father, he became the subject of "Episcopal proscription," and during the first week he was at Georgetown received a letter containing a violent attack upon him, from the Bishop, whom he had not then seen. The treatment which he was called upon to bear even caused him to desire removal, notwithstanding all the circumstances of advantage and comfort in which he was otherwise placed. His letters to the Bishop express clearly, as follows, the views and the position which Mr. Tyng maintained, as well as his independence of mind and action.

GEORGETOWN, *July 23d*, 1822.

RIGHT REV. AND DEAR SIR—I acknowledge with pleasure the receipt of a pastoral letter addressed by you to your diocese, and should have written to you before upon the subject, but I have thought it expedient to delay.

In this letter I am surprised to find a general censure upon the clergy of the District, for preaching doctrines in many points opposed to the generally received doctrines of the Church, and for practicing and countenancing dangerous departures from the Liturgy and usages of the Church. I am not accountable for the conduct of my brethren, but I should say generally of the clergy of the District, that I know of *no* aberrations, either in doctrine or practice, which are peculiarly practised by them. I say *peculiarly practised by them*, because it must ever remain a matter of opinion merely what doctrines are correct and what are otherwise. For my own conduct I am responsible and I am willing to answer.

It is most undoubtedly your province to examine, and, when it is necessary, to censure the conduct of your clergy, and whenever I am found open to reproof I shall receive it with humility, and am perfectly willing that my conduct as a clergyman of the Church should be narrowly scrutinized; but, sir, you must allow me to say respectfully, that I consider the charges of your letter upon me as a clergyman of the District to be in every respect unjust.

It is my pride as it is my duty to comply in every respect with the established usages of the Church of which I am a member, and I feel perfectly satisfied that I am liable to no censure for any violations of those usages. I should avoid as scrupulously as yourself anything which might have the appearance of deviation from constituted rules, and I have ever, in all my ministrations, been observant of them. With regard to the doctrines I preach, it is, as I have before said, a matter of opinion whether they are correct or not. I do trust that I have not deviated from my sole purpose of preaching the truth as it is in Jesus, and I have no desire ever to declare anything to mankind but that. From the charge of Calvinism, I believe, however, I am entirely clear, at least I know of none of the peculiarities of Calvin that I support, and certainly none that I ever preach.

I should not perhaps have been so willing to write to you upon this subject but for the complaints which are made by my people of the injustice of the charges of your letter as applied to me. If

my language is anything but perfect respect, it does not express the feelings of

Your servant in Christ,

STEPHEN H. TYNG.

GEORGETOWN, *July 29th*, 1822.

RIGHT REV. AND DEAR SIR—I am gratified to have received from you your favor of the 26th inst. So far as my own feelings are concerned, it is perfectly satisfactory, and I assure you I will never voluntarily become unworthy of the good feelings and opinion you manifest towards me. This letter has afforded to me an entire relief from suspicion that I was included in the censure of your charge, and had the accusations been also private it would have been amply sufficient. But, sir, we must consider it in another point of view.

Your pastoral letter was given to the world, and being in print everybody may become acquainted with it. The subject of it is a censure of the Theological Seminary established by the Convention, when, in the course of it, you hint at the faults of your clergy in the District, and censure *some* of them. To what shall your people recur for a more particular demarkation of the offending individuals? Will they not at once refer to the Journals of the Convention, and there find which of them voted contrary to your opinion, and in favor of an institution which you have declared you consider as systematizing Calvinism in your diocese.

The impression from your pastoral letter is gone abroad that *three* of the District clergy, Mr. Hawley, Mr. McIlvaine and myself are Calvinists and are censurable for their conducting of the Liturgy. We are considered as the objects of reproof in your public communication to your diocese. We are, of course, throughout the country wherever your letter is seen, thought to be leagued in opposition to your views. I have at the North many friends, and highly respectable in the Church, persons whose opinion is of great importance to me, and how unfavorable must be the impression on their minds of a young man who came from them to commence his ministry in your diocese, and in little more than a year laid himself open to such marked reproof. In your letter you acquit me of the censure, it is true, but your letter can go no farther than myself, and the acquittal should be as public as the charge.

These considerations, sir, have induced me, notwithstanding our private correspondence upon the subject, to unite with my brethren

in the District, in a public letter to yourself, correcting what we conceive mistaken charges against our doctrines and our practice. I regret exceedingly the occasion of this. I regret that I particularly, when I have endeavored in every respect to preserve unbroken the bond of peace, and have followed my own unbiased opinion in all my conduct, should be considered as leagued in any opposition against one, whose situation and office, I have ever so highly venerated as that of a Bishop of the Church of Christ. Be assured, sir, that whatever others may be, the character of a party man is one which from my soul I despise, and I shall never engage in any measure in the Church, but from deliberate persuasion that it is my duty, and though now I appear in opposition to you, ascribe it, I pray you, sir, to the circumstances in which I am *necessarily* placed, and not to any want of respect or affection in

Your servant and friend,

S. H. TYNG.

GEORGETOWN, *August 1st, 1822.*

RIGHT REV. AND DEAR SIR—I have just received yours of the 31st, in answer to mine of the 29th inst., and I must beg permission to answer it in the same candid spirit with which it was evidently written. I shall first say with the utmost sincerity, that if, during our present correspondence or upon any other occasion, I have been in a single point wanting in that respect which will be ever due from my situation to yours and from myself to you, I am extremely sorry, and with unfeigned humility do ask to have it forgotten.

With regard to my conduct in the present business, I have pursued what I did conceive and what I still conceive to be the *strict principles of duty*. I have in my last letter spoken sufficiently of the manner in which I have acted. I need therefore to say no more. I said not that I had “*joined in any remonstrance against your pastoral letter,*” but that “*I had united with my brethren in a public letter correcting what we conceive to be mistaken charges against our doctrine and our practice.*” In doing this, whatever may be the “*consequences*” by which I “*must abide,*” I hope I shall not have subjected myself to your displeasure. What I have done or said I am convinced was required of me by my situation as a minister of the gospel, and as an individual, and if the *manner* of it has implied the least disrespect, I now repeat that it was *entirely unintentional*.

I am utterly at a loss to discover your meaning in saying, “*in this business I will not deny that I think there is more*

intended than avowed." I know of nothing which is kept secret. Was this observation meant to be applied to me or others? If to myself, I do *say decidedly* that I think my conduct in every respect in "this business," and always toward you, sir, should have saved me from such a charge. I do with solemnity say that I know of nothing with regard to "this business" that I would not with perfect willingness declare to you. If the observation be meant for others, I can only say that I know *nothing about it*. I have never been made one of any cabal, nor have I been consulted upon any subject. If there is *intentional secrecy*, I have no part in it, neither do I know anything of it. In every matter, and most of all in one connected with religion and the Church, I am desirous to act openly and decidedly, as I think duty prompts me, without acquiescing designedly in the opinion of any man on earth. I do most sincerely regret the occasion of our correspondence, but I hope by it I shall not forfeit your esteem and good will. Be assured, sir, that I am with sincere affection and respect,

Your son and servant,

STEPHEN H. TYNG.

Upon the failure of the effort to establish a seminary in Maryland a renewed effort was made in Virginia. The Rev. Reuel Keith, then Professor in William and Mary College at Williamsburg, was induced to remove to Alexandria, and there, in the lecture room of St. Paul's Church, in 1823, the Theological Seminary of Virginia, familiarly known as "the Alexandria Seminary" was opened.

The Rev. Dr. Wilmer and the Rev. Mr. Norris, both of whom had been accustomed to take theological students, were associated with Dr. Keith in the Faculty of the Seminary. Of all its founders, Dr. Wilmer was perhaps the most earnest and efficient, and the influence of "the District clergy" was most instrumental in its organization. Thus interested and active in its formation, Dr. Tyng continued the life-long friend of the Seminary, and by his efforts contributed greatly to its prosperity and usefulness. He alone of all its founders remained to unite in the celebration of its Semi-centennial Anniversary, in 1873, and on that occasion to bear his testimony in memory of those who had stood with him in efforts for its establishment, and to narrate "the Maryland side" of its history.

CHAPTER VI.

MINISTRY IN PRINCE GEORGE'S CO., MARYLAND, 1823 to 1829.

THIS period of my ministry commenced with May, 1823. My cordial and unanimous invitation to Prince George's occasioned much surprise. Their past ministry had been of a very different stamp from mine. A clergyman whom I esteemed highly, remarked to me that he would give me six months for that experiment ; by that time I should be compelled to leave them.

I passed there six most happy and useful years. I encountered some opposition. But it always yielded to my quiet pursuit of manifest duty. And I found many faithful and steady friends who never failed me. Their children and grandchildren keep me in their remembrance with affectionate interest to this day.

I was indeed supported there during my whole period of service as their rector most kindly and liberally. And when I felt that my duty in my Lord's work called me elsewhere, it was against their united desire, and their earnest wish that I would spend my whole life with them.

At Easter, 1823, I removed my little family to Prince George's.

To understand our position in this parish, it must be remembered that the whole territory of Maryland, was originally laid out in parishes, in all of which the Church of England claimed to be the established religion. The bounds of these parishes were the territorial limits recognized by law. Queen Anne Parish was a stretch of territory about thirty miles in length and perhaps twenty in width. Its eastern boundary was the Patuxent River. It was occupied by large plantations, of from 500 to 1000 acres. Its plantations and dwellings were frequently in the possession of families by whom they had been owned from the first history of the State. Their chief production, and that which was familiarly called "the crop," was tobacco. The land was cultivated wholly by slaves, of whom there were about 2500 in the parish. There were two churches ten miles apart. The one was the parish Church, the other was the chapel.

They stood about ten miles from the north and the south borders of the parish.

The chapel, adjoining which my parsonage was built, was about ten miles south of the turnpike, now the railroad from Baltimore to Washington. The church was a large brick edifice. The chapel was a small wooden one. I was to preach in each on alternate Sunday mornings. There was but one service on each Sunday, but both were well attended. Perhaps an average of fifty to one hundred slaves were at each service.

This whole territory was an extremely beautiful, undulating and fertile country. The ministry of the church was supported wholly by subscriptions obtained and collected by different members of the vestry in divisions of the territory, which were called their "rides."

The public duty demanded of the minister was one service on each Sabbath. All additional public labor was voluntary. On this work and this field I had thus entered. The liberality of this people to me was uniform and large; every year the voluntary subscriptions for my support amounted to much more than the salary originally proposed to me. My real duties were all laid out by myself. I was accustomed to appoint missionary preaching tours occupying the two weeks from one alternate Sunday to another in the neighborhood, to which the intervening Sunday was central; preaching every evening from house to house, to the servants of the plantation at which I stopped for the night. The neighboring families would thus collect, and all the slaves on the plantation would be called up; I thus had a very large audience before me on each occasion.

Thus I might be said to have lived on horseback, travelling an average of a hundred miles every week. I extended these missionary rides far beyond the bounds of my own parish, throughout the peninsula between the Patuxent and the Potomac rivers. I often crossed the Potomac, extending my rides down the peninsulas of Lower Virginia, and across the Patuxent, over toward the Chesapeake Bay. I have frequently thus ridden upon preaching tours more than two hundred miles within the week. I thus became extensively acquainted through Maryland and Virginia, and was always welcomed and at home in every house. I frequently preached also in the villages of Queen Anne and Upper Marlboro' in my own county, in the large rooms of the taverns. The people were always ready to hear, and they welcomed a preacher whom they fancied at all times and in all places.

This was my customary method of work in every year. My preaching was always wholly extemporaneous, and I had no care where

it was or to whom. I was bold and earnest in my manner and utterance, and had the reputation of an uncompromising preacher. I was perfectly free with the people; and if at any time they complained of my strong expressions, I was accustomed to say to them, "Come once more and I will try to make you forget this."

I felt myself to have been called to the parish which I held, to influence a self-indulgent and proud people. I therefore never withheld my testimony; I endeavored to be bold and faithful in my warnings. But the people believed in me and I became more acceptable year by year. God was pleased to own and bless my efforts. Many were awakened. Many precious souls were converted, praising God for His redeeming love and thankful for the ministry under which they had been led to seek a Saviour's power and grace. Such blessed fruits early crowned my labors in this beloved parish, and made the place a truly happy home for me. Friends were raised up for us whose affection never failed, and whose decision and influence overcame all surrounding hostility which enemies to the truth might endeavor to excite.

I was able in this place to study much in the winter, when I was less abroad, and all my studies were consecrated to the one object of my life. I thus gained much as a preacher, and with my habit of speaking, obtained a reputation which I had never anticipated.

In my first summer in Prince George's, I was laid by for some weeks with an attack of bilious fever. In all my subsequent years, I enjoyed constant and effective health, and passed a most active and animating, though often a fatiguing life, building me up in mind, body, and experience with peculiar effect.

In January, 1825, my dear Dudley was born, a noble and beautiful boy.

During this year a trying event happened to me which gave me some uneasiness at the time, but a far greater permanent benefit. The gentleman who first brought me to this place, and one of the richest men in the parish, at that time apparently a truly religious man, then a widower, was married by me to his second wife. The festivities of the occasion, and the multitude of friends whom he entertained, seemed to revive his early habits of dissipation and excesses, and drew him off from his religious life to extreme indulgence. I ventured to remonstrate with him upon his course, and he became much enraged with me. He withdrew from me his pecuniary support, and engaged in a very bitter persecution of me, determined, if possible, to drive me from the parish. His charges circulated

against me were wholly unfounded, but they were so bold and positive that they created much concern and inquiry among my friends. I refused to take any notice of them, and whenever I was asked if they were true, I always answered, "Go ask Mr. C." "But he already says so," was the reply. "Well, if I should say they were false, how should I mend the matter?" Thus I endured his reproach and hostility for five years. One of Bishop Griswold's rules for me was, "Never vindicate yourself," and I have faithfully followed his direction in this as in other matters. This man died some time after my removal to Philadelphia in 1829, and sent me, by my successor, a message from his death-bed, entreating my forgiveness, declaring that he had never really entertained any other sentiment towards me than the utmost respect, and could not die in peace without my forgiveness. On the margin of the letter was written: "*Mr. C. died this morning at four o'clock.*"

This was the only personal difficulty or opposition that I met during the six years I was in this parish. To recount the acts and relations of affection and kindness which filled up those years would be impossible. Never were a people more kind, more attentive, or more sincere. The intelligence and education which I was obliged to meet there excited my utmost powers, and I gained much from my constant study and my excited efforts.

There was no good school in the reach of my neighbors, and during a portion of these years I was persuaded to receive ten of my young parishioners to be taught in my own house. This was an amusement, rather than an employment, and while it added to my income, did not encroach upon my other duties. I taught them in my own study, myself studying at the same time.

In July, 1827, our dear Alexander had been added to our little flock.

During this summer I was laid aside from my work with a putrid sore throat, which confined me for several weeks and quite deprived me of my voice. In my recovery from this attack my brother Dudley, a physician, visited me. He told me that it was impossible to proceed in my ministry, and begged me to resign it. He said "You are certainly in a consumption, and cannot live two years if you persist in preaching." I assured him promptly, "I will never give up preaching, if I die in the pulpit." My brother has now been dead for many years, and I am still living and still active in my work.

But my Lord's appointed time for this happy country life drew near to its conclusion. I had come to the conclusion that I ought to find, if it were possible, some more concentrated field of labor; in

which I should not be required to be so much absent from home. My parishioners pressed me to remain with them, and for my own comfort I could readily consent, but I felt I was accomplishing but little, although I saw no special opening towards any other field.

Where I should go, I little imagined. No place seemed to present a constraining aspect, and it was my duty and my purpose to wait until the Lord should clearly open my way. Several different churches were visited by me at their request, but there was no "dew upon the fleece" in any one of them for me. Thus the autumn of 1828 passed by.

In the following winter, while reading our weekly papers, which contained repeated accounts of the controversies in the churches of Philadelphia, and of the trials of the Rev. Benjamin Allen in St. Paul's Church, in that city, I used often to say, "Wherever I must go, I trust the Lord will not send me to St. Paul's Church," which had become vacant by Mr. Allen's death. And yet the opening of the spring of 1829, proved that to be the very place to which I was appointed to go.

Mr. Allen died at sea on his return from England, in March, 1829. I had scarce become informed of his unexpected decease before a call came from this same St. Paul's Church, in such a form that I felt compelled to accept it, averse as I had felt in the anticipation to the possibility of such a trial.

We had but a weekly mail, on Thursday. The post-office was more than a mile from my house. On one Thursday early in April I found five letters for me from Philadelphia. I took them home with me to read. They included a regular invitation from the vestry of St. Paul's Church, and private letters from friends urging me not to decline it. I considered them and talked over their subject through the ensuing week, and I came to the conclusion that I could not undertake the charge of such a church. Such a reply to them severally I wrote for the next week's mail. When I went with my letters on that day I found several other letters from Philadelphia which related to the same subject, and I took them and my own letters back to my house. These letters contained a *communication* from a committee appointed at a meeting of professed pew-holders in St. Paul's Church, assembled to prevent my coming as their rector. And this committee forwarded to me a protest to that effect, signed by seventy-five persons professing to be legal voters in that church. I received also at this time other letters from members of the vestry, denying the legal authority of these persons,

and from clerical friends in Philadelphia, begging me not to be moved by such opposition.

It was an opposition avowedly resting upon my professed evangelical sentiments and character, and made up of persons hostile to such views, who professed at the same time the utmost respect, personally, for myself. This was manifestly an hostility for the *truth's* sake; and I felt at once the impossibility of shrinking from that. I accordingly determined to accept the call at once, and so answered all the communications; and gave notice to each party that I would be in St. Paul's as its rector on the 1st day of May.

Thus far life had passed for me with unceasing comforts. God had graciously given me a reputation in the ministry far beyond any expectations of mine. Every thing in the prospect seemed bright and encouraging. "A great and effectual door was opened to me, though there were many adversaries." The openings for a life of usefulness and faithfulness, which were now offered to me, seemed unlimited. There was no apparent obstacle to the gathering of an abounding harvest, and the disseminating a wide influence for my dear and gracious Lord.

I left Prince George's for Philadelphia about the 1st of May. In Baltimore I met a committee of the vestry of St. Paul's who were on their way to conduct me to my new home. With them I took the boat for Philadelphia, sorrowing to leave the many friends and brethren whom I had loved, and with whom I had labored so happily in Maryland. I had thus finished an important portion of my ministry as a field of education for all that was to come, and from old age I trace back its influence upon the whole intervening period of life.

A constant correspondence with his father was maintained during all the years passed in Maryland, and many of these letters have been preserved. Though they add but few facts to those already related, they are of much interest as revealing the spirit and principles which governed Mr. Tyng in these first years of his ministry.

His life in this country parish, effective as it was in its education for succeeding years, was attended by many difficulties and trials, which often caused a desire for removal. The treatment which he received from Bishop Kemp, and "the dreadful evil of slavery," are at first mentioned as his reasons for a change, but others are urged in later letters, and a return to the North was at

all times desired. Bishop Kemp's opposition to him does not seem to have been long continued, however, and it is a singular fact that upon his death, Mr. Tyng was considered as his successor in the church of which he had been rector.

Writing to his father in March, 1824, less than a year after removal to Prince George's County, he says :

"My difficulties with Bishop Kemp are, I trust, forever put to rest. I shall make no attempt to revive them. He ordained me the other day and treated me with marked complaisance and attention. His opposition to me may have arisen, as you suppose, from a suspicion that I was a Calvinist. But I assure you it is a most unfounded surmise. It is somewhat curious that my Calvinistic brethren rate me as a rank Arminian, and the others again imagine that I am a follower of Calvin. The truth is that I am neither the nor the other. It is a controversy in which I have never interfered, nor do I believe an attention to it would be at all advantageous to me. I defend myself by turns from each imputation, and, without paying attention to any of these schemes of doctrine, labor to preach and to practice as I think the Word of God directs.

"I beg you never to hint again that I am a favorer of any predestinarian plan, for though I know many Calvinists whose character I venerate, I can never bring myself to a unity of faith with them."

Again, writing a few weeks later, he says :

"Since I wrote you Bishop Kemp has made me a visit, and manifested perfect satisfaction with all my parochial concerns. He has appointed me to preach one of the regular convention sermons. His late conduct to me has been such that I have no possible cause for complaint. I am the more pleased to state this to you because I have mentioned before the difference which has existed between us."

Of his association with Bishop Kemp at this time Dr. Tyng once told the following story :

"He came to visit me in my country parish once, and had been rebuking me a great deal more than I liked. I was driving him in my chaise from one appointment to another, and I said, 'Bishop, there is not an old woman in my parish who can put her pot on to boil, but you must lift the lid to see what is inside of it.' Brother Hawley and Brother McIlvaine were in the carriage with us, and when they laughed at my remark, for they too had been reproved by the Bishop, I said, 'My dear Bishop, we had better move off and let you get another set of preachers.' He was an honest, old-fashioned kind of man, and a very broad Scotchman, and he said, 'Ah, if you

go, I will get a worse set of preachers.' Said I, 'It is not likely that you will, for a worse set for a Bishop to dragoon it would be hard to find.'"

In the following letter, referring to a possible opening for him at Gardiner, Maine, his various motives for removal are set forth in detail, and many of the difficulties of his position are clearly depicted.

PRINCE GEORGE'S CO., MD., Oct. 3d, 1825.

"Your letter of the 8th inst," he writes, "was received, my dear father, with much thankfulness, and all its matters I intend now to treat of at large. I am sincerely grateful to you for the kind wish you have expressed to help me in my wants. I had no expectation of any assistance, nor if you were able to help me would it be necessary. With regard to the matter of my removal, I wish now to sum up all the various motives which bear upon my mind on either side. The situation which I now hold is considered the best country parish in Maryland. The salary is in general a good support for my family, and so far as I know my labors are universally acceptable to the people. I receive many marks of attachment and regard from them, and have reason to believe that they in truth esteem me highly for my work's sake. We have a most comfortable and convenient house and have this year enjoyed uninterrupted health. The people probably have no idea of my removing at present. The society in some respects is pleasant, and the contiguity to many of my brethren in the Church is valuable. So much, in addition to the general inexpediency of changes, for remaining where I am.

"On the other hand, the parish is too large for me to perform its duties properly or satisfactorily. It extends *twenty-five* miles by *eleven*, and I have parishioners in the remotest corners. My churches are nine miles apart, and all these distances I am obliged to ride on horseback, the only practicable way of journeying alone in this country. This perpetual exposure is very severe. My salary, arising from an annual voluntary subscription, is altogether uncertain and depends entirely upon the caprice of individuals, by which it has more than once been already considerably affected, although, as I have before said, it may be probably calculated upon under general circumstances as a reasonable support. Then I am elected as the minister every year, and can be but for one year at a time. This the law of the State directs. This places everything at loose at the year's end, and if *three* vestrymen out of *five*, which by law constitutes a quorum, become dissatisfied, with reason or

without, I am liable to be placed adrift with all my family without a day's warning. Then for the climate, although we have been perfectly well this season, it is the *valley of the shadow of death*. Every home exhibits yearly its cases of bilious fever, more or less malignant. The slavery system goads me perpetually, and the proud and haughty character of the masters is quite intolerable, though I believe I see the system under its mildest type. These, in addition to my entire remoteness from my own family and friends, for my removal. Now it is my intention to remove to the North at some early period, at any rate. The question is whether I had better take the present opportunity of removing or wait another. I can move but at one time in the year. My engagements here terminate with every March, and when renewed, must be renewed for a year. It is my wish to get away as soon as I can, and yet I can hardly tell whether in consistence with my duty I ought to go at present.

"The situation at Gardiner I imagine would please me, whether I should satisfy them it is impossible for me to say. It will be impossible for me to visit them now. They must judge from what evidence they can obtain of my qualifications, and if they think fit must write to me here. This is all that can be done. Now I wish you, from a review of all these circumstances, to advise me upon the subject as it regards a definitive step. I have heard that I have just been invited to Alexandria, but I have not received the communication, nor should I at all accede to it if I did. I shall never remove from here till I can make a final settlement at the North. When I can do that I shall feel truly thankful.

"I need not tell you, I feel pleasure at your favorable notice of my sermon. I care very little for rank or reputation on my own account, compared to the desire which I ever feel that you should realize something like recompense for past trouble in whatever little respectability I may be able to obtain. Notwithstanding your thousand apprehensions and the contentment which you used to express with any prospect short of the gallows for your sons, I hope you will live to find that none of them disgrace you in the end. My prevailing and overruling desire is that I may glorify His name, whether by life or by death, that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. I meet with many difficulties and trials here, but I can look forward in faith to an hour when they shall have gone forever, and when, through the blood and

righteousness of God my Saviour, I shall be made a partaker of an inheritance which is unfading in the Heavens.

"Let me hear from you soon about the matters of this letter and try to excuse its length.

"Affectionately your son,

"STEPHEN H. TYNG."

A description of the character of the people in this parish and the boldness of his preaching to them, is given as follows in one of his lectures:

"I suppose in my chapel in Maryland I never had over fifty persons, while my average congregation was twenty-five. In that congregation there were two governors of the state, a member of Congress and a judge of the United States Supreme Court, and every one of them I believe was skeptical. I do not believe that one of them had a decided belief in Christianity even. But the Lord sent me there to learn.

"I preached in taverns, and from house to house, wherever I could find a room or a gathering for the purpose; of some of my sermons to this people in one of the taverns I will repeat my texts.

"*Isaiah* iii. 9, 'The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul, for they have rewarded evil unto themselves.'

"*Isaiah* v. 11, 'Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them. But they regard not the work of the Lord, neither consider the operation of His hands. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.'

"*Ezekiel* xvi. 49, 'Behold this was the iniquity of Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters: therefore I took them away as I saw good.'

"There was at first a good deal of bustling and some threats under these direct rebukes of their prevailing sin. But I yielded nothing, and the complaints ended under the counsel of an old resident, who said, 'You had better let that young man alone. You will not do much with him and you know he is right.'

"God gave me many precious souls among that people. When I left them they gathered around me with the appeal, 'Why do you leave us?' You might spend your life with us. We will do any thing for you, we shall never get another minister that we shall like

so much.' And yet by the help of my gracious Lord I did not truckle to their habits of life."

In speaking of his studies at this time, he said: "I was a poor country minister. My salary one year with a family was \$264, and I doubt if any of you will get down lower than that. I went to housekeeping in a very small way. I began living in one room, which was my study, my bed-room, my dining-room. I bought here and there a book. I well remember when I got hold of four volumes of Ezekiel Hopkins, and read them straight through six times, over and over again. I had nothing else to read,

"Then I went to preaching them from memory. I may truly be said to have preached extemporaneously Bishop Hopkins' sermons over and over again. Then Bishop Reynolds' six volumes I read over and over again, till I could tell in which volume any striking quotation could be found. I did the same with Leighton's. These three formed my chief furniture. I never read Ralph Erskine till going into a store its owner said, 'I don't know that you want such a book; it is all Calvin.' 'Well,' I said, 'what is one man's meat, is another man's poison.' I got it, and of all writings Ralph Erskine is fuller, grander, more discriminating, more instructive than any writer on the Gospels and the Acts that I know."

Constant reference is made in his letters to the affection with which he was regarded by his people, and which bound him so closely to them, notwithstanding the various motives which induced him to make a change. In one he says:

"More affection I could not receive from any people than these manifest toward me. Kind assistance and attentions are spontaneously offered from many quarters and every house and family is a home to us."

Again he writes upon the same subject as follows:

March 27th, 1827.

MY DEAR FATHER—After a long period of anxiety I received your kind letter of the 7th, a fortnight since

I have, yesterday, made a new engagement with my parish under very pleasing circumstances. Upon notice of the plans which others had formed for me they have without an exception expressed their anxious hope that I should not be induced to leave them, and with these gratifying expressions of personal attachment they have made a considerable increase of my income. These manifestations of affection on their part are in a high degree pleasing to me, both as increasing the probable comfort of my future residence

and as indicating the value which has been assigned to my past labors. And they present another point of paramount importance in laying open a way for more profitable exertions among them hereafter. I hope I may feel truly grateful for the high estimation which God has given to these exertions with them, without vainly confiding in myself or thinking of them more highly than I ought to think. My vigilance and my most sincere prayers have been ever directed against the power of flattery among friends. Every clergyman is in some degree exposed to its temptations and many by them destroyed. I have never sought or valued what is called popularity as a preacher. But the respect and esteem which result from a faithful discharge of public and private duties I desire to be always anxious to secure. My habits and my disposition are retired. I meddle with no matters beyond my own vocation and I seldom preach out of my own pulpit. I am not absent from home more than three or four Sundays in the year, and yet I have never repeated sermons, nor have I preached all that I have written. You will allow therefore that with my constant calls from home and my habits of frequent visiting among my people, I can seldom be an idle man. But I should hardly have been led to say so much to you of myself, had you not so kindly referred to my habits of life in your last.

I feel gratified exceedingly, my dear father, with that affectionate reference which you now so frequently make to the high interests and the rich consolations of the gospel. The comfort of a peaceful prospect for another and an unchanging state, can never fail us and should never be forgotten or put aside. Whether we are young or old, our present state is but a day, the only possible value of which, is that it is a day of salvation. Not a day has passed me for these several years that I have not upon my knees presented to a merciful God the wants of my dear father and his children.

We are here widely separated, perhaps we shall always be so. But we can daily meet together before the throne of grace and be the means even in our bodily separation of bringing down the richest blessings upon each other. And may I not think that God has heard our mutual supplications? May I not believe that my continued and unspeakable comforts are the fruits of my father's prayers and that even in your behalf the petitions, sincere and affectionate, of a child once wandering but now I trust brought back and forgiven, have been heard and answered? I truly hope that you will never find yourself forsaken, for an hour, by our heavenly

Friend. I shall never cease to pray that through the precious blood-shedding of a Mighty Redeemer—for that is my only ground of confidence—you may receive a merciful and comforting guidance through your remaining days and a free and gracious pardon and acceptance when your last conflict is finished.

This devoutness of spirit and mind pervades all his letters, while devotion to the one aim of his ministry characterized him not less strongly, than in his later ministry in the larger fields he then occupied.

The earnestness of his purpose and principle in preaching is nowhere more fully or more clearly expressed than in a letter to a favorite aunt in Newburyport when he writes:

PRINCE GEORGE'S CO., MD., *November 15, 1827.*

I shall take the opportunity of Capt. Doles' return to comply with my promise to my dear aunt, in the transmission of Bishop Dehon's sermons. They are written, you will find, in a polished and beautiful style, and are certainly correct and orthodox in their representations of the faith of the gospel. But they are very deficient, in my opinion, in those clear and forcible declarations of divine truth which are alone calculated to carry conviction to the heart of man.

The great object in the preaching of the gospel, is the awakening a race dead and sleeping in sins and the converting of them unto God. Now this effect can hardly follow upon merely didactic preaching, however correct may be all the points which it presents. We feel ourselves, the continually lethargic dispositions of our own hearts, and the necessity that we should be frequently aroused, in order to maintain, with any degree of life, the fervor of religion within our souls. The experience of my own necessities, and the conviction that heart answereth to heart among men, has led me to a style of preaching thought by some, I am well aware, too vehement, if not fanatical. But I am daily the more convinced, that it is the only consistent way of preaching the gospel. The dead and careless way in which the truth as it is in Jesus is too often proclaimed, hardly presents the idea, that the preacher is sincere and earnest about the great matters of judgment and eternity and heaven and hell which he professes to set before the attention of others. If we believe these things, indeed how can we help feeling them. I might far more rationally be cool and philosophic, when pestilence was preying upon my body or fire was de-

stroying my habitation, than when I am assured that "the wrath of God is revealed against every soul of man that doeth evil," and "that *all*" have thus "sinned and come short of the glory of God." I am persuaded, that however earnest and excited any may be, in matters of salvation, we are still far too cold and unmoved. And in heaven or hell we shall see reason for far greater earnestness and devotion than we are now willing to feel or to tolerate.

Excuse this, my dear aunt, but I well know you think in some measure with me upon these subjects. I hope you will be pleased with the Bishop, remembering this one exception.

Since my return I have been busily occupied in parochial and domestic cares. A most unusual degree of health has been granted me, which I feel ought to be devoted far more exclusively and sincerely to the service of the Great God than it ever has been. I wish to become more faithful and disinterested in my labors for men. But alas, I see in myself, what I hope few others find in the same degree, a continual self-seeking and wandering from the one great object of proper love and adoration, a crucified and exalted Jesus. I so much need humbling, that I often fear, God in His wise goodness, will take severe and awful methods to bring me down. I hope His grace will be found sufficient for me, for while I live it shall be my labor to serve Him daily with more fidelity in the gospel of His Son.

You would be delighted, I am sure, to see how many mercies and blessings encompass us here. I only hope we may be made more contented and thankful. Earthly comforts after all are but trifling matters. A few more years, and they will be nothing to us. But then are we ready for the arrival of that hour? Does Jesus dwell in our hearts by faith? And are we laboring to drink more deeply into His holy and harmless and self-denying Spirit. These are the important matters for our consideration.

It is too fearfully true, my dear aunt, you may rely upon it, that many around us, around you, are building upon a hope of security which has no foundation. I cannot but tremble when I reflect upon the mournful disappointment of such when Jesus says, "I never knew you." I can find no way of salvation revealed in the Bible but through a radical change of heart by the power of the Holy Spirit. I am smiled at perhaps by some for my insisting upon this. A few years will tell the truth. I feel sure there is no other way for *me*. I hope God may have mercy upon those who reject this way. I cannot say, I believe He will. Let us, however, give all diligence and feel that no exertions are too great, for an

object so unspeakably important, as our eternal salvation. Let me be remembered with much love by you, and be assured I can never cease to love my Aunt B. You will hear from me soon through my father. Till then farewell.

It is alike expressed in the following letters to his father, whose health was then gradually failing:

PRINCE GEORGE'S CO., MD., *March 31st, 1828.*

I am deeply grieved, my dear father, to hear from Susan last week of your painful and long indisposition, and though it is not a long time since you have heard from me, I felt a strong desire to write to you at once. The situation of my own family has been such for three weeks past, as would lead me to sympathize with sickness in any one, and it added peculiarly to my distress to hear in the midst of our sufferings, of your painful confinement. How painfully at such a time as this do I feel my distant separation from you. I would thankfully be with you, in some measure to comfort and support you, were it not thus made impracticable by our wide removal, preventing me even from hearing from you as I wish.

I do pray God most sincerely to be with you, and strengthen you in any hours of trial through which He may lead you, though I trust He will give you yet a measure of restored health and present peace. The nearer divine providence brings us to a world of eternal recompense, the more, my dear father, must we tremble with the consciousness of our own sinful, weak and worthless character. What are we, we are ready to say, in the eye of an holy and heart-searching God, but poor beings who have abused our privileges, wasted our days of grace, and returned ingratitude and negligence to the highest love? And what is there in ourselves that He can look upon without aversion and abhorrence? Alas, if we can see these deficiencies so plainly, how must they appear to Him who cannot be deceived, or look upon transgression but with displeasure? How much in such seasons of dejection and sorrow do we feel the need of a Redeemer, who shall be able to uphold, whose full atonement can make provision for our forgiveness and acceptance, and who will not forsake us, though all others should! Are we not all dying sinners, differing only in that, in God's wisdom, some of us may be nearer the end than others? And when that end comes, my dear father, is it not a most important matter for consideration, in what is the foundation of our hope of life? It is quite evident that we cannot appear before the throne of God in

the confidence of our own integrity, because even to our own retrospective view, life has been filled with transgressions and follies, with omissions of duty and positive violations of law. If our confidence is in the mercy of God, as offered in Jesus Christ, there then comes to our hearts the solemn question, whether that mercy has been rejected or received, whether casting away all hope in our own obedience, we have been disposed only to plead the value of His redemption, praying God of His promised goodness, not to weigh our merits but to pardon our offenses, or whether we have not destroyed the influence of His intervention, by trusting, partially at least, in our own righteousness?

I often ask myself what is a good ground of hope in a dying hour, and I can see no other than this, that in the consciousness of my own weakness and guilt I have embraced in my heart that free salvation which is offered in the blood of Jesus, and by His Holy Spirit have labored to glorify Him in a holy conformity to His image. A future day must prove whether this is my case indeed, but there is no other foundation than that which God hath laid in Jesus Christ. O may we be found to have built upon this foundation, "gold, silver, precious stones," that whether you or I be called first, our rest may be together in heaven.

I know not the extent of your present sufferings, and my mind is extremely distressed and anxious. Let me hear weekly of your situation, and if it be not improved, at whatever sacrifice, you shall see me this spring.

In addition to the frequent journeys of which he writes in his record and as being required in his own parish work, his interest in the Alexandria Seminary was unabated. In a letter under date of Dec. 2, 1828, he says :

"I have but yesterday returned from a long journey, in an agency for our education society and theological seminary, and in the spring have agreed to undertake for a much longer period the same business. The affairs of our seminary are highly prosperous, and the increased number of students renders absolutely necessary a large increase of funds and accommodations. We hope in the course of the ensuing year to be able to place it on as extensive foundations as any school of the kind in the United States."

The following letter, while speaking of an accumulation of trials as pressing him to some change, is also of interest as mentioning the earliest occasion on which he took part in "the Anniversaries" in New York, in which he was so prominent in later years.

PRINCE GEORGE'S CO., MD., *Feb. 19th*, 1828.

MY DEAR FATHER—Your kind letter of the 11th of January was duly received, and I only postponed my reply to it until after I had made a visit to Baltimore, whence I returned the latter part of last week. I had received an invitation from Dr. Wyatt to preach in the vacancy occasioned by the death of Bishop Kemp. The vestry of the church, I have repeatedly understood, design to give me a call to this place, but such are the terms and the character of the situation that to me they would be at present insurmountable obstacles. Whether therefore this invitation be given or not, I shall no longer think of it as a place for me.

Not from personal suffering, but materially from the afflictions of those around me I have been much cast down of late. During my short visit to Baltimore two valuable members of my parish were called out of this world, and my chief and best friend here, Mr. Brooke, had his new and valuable house, with all its contents, consumed by fire. These losses to me are afflictive from the many of the same kind which I have been required hitherto to bear. By the death of some friends and the losses of others, my income, which depends altogether upon voluntary subscriptions, has been much reduced. These circumstances sometimes seem sufficient to drive me to another place of labor. But then I reflect, that divine providence in a remarkable way placed me here, and has hedged my way from all possibility of honorable removal, whenever I have thought of it; that my people are attached to me and satisfied with me, and it is unkind of me to leave them, because they are in difficulty, and this satisfies me. I dislike to talk of removal, for I shall be nowhere more happy than I am here. But the claims of my family will soon make it necessary, if my life is spared. I wish to do nothing hastily about it, at any time, and I assure you that as I have communicated to you with the utmost freedom all my views hitherto, I shall do nothing without your advice.

It pains me to find you so much complaining of age and infirmity. I pray God yet to spare you to us for many years. We all need your counsel and direction, and a day of bitter mourning it will be for us when it can no more be had. But whether life be long or short appears but of little importance. You refer to your worldly concerns as not depreciating. I am thankful they do not. Though whatever they may be, for I have had no means for knowing, my only desire is that you should make them minister to your own comfort, even if, like the good Archbishop Leighton, your days and your last farthing of property are expended

together. I would not have you think of those you leave behind, for they can all be well taken care of. Consult nothing but your own wants and comfort, and have no anxiety for the conclusion.

I have received a very flattering invitation to address the American Tract Society in New York, on the 9th of May, and should be pleased to comply with it if it be practicable. My wish is to go on from there immediately to visit you for a few days. It will be a powerful inducement for a journey, that I may have the opportunity of seeing you all together once more.

I have had a kind and affectionate letter from Bishop Chase, of late. I suppose you may see him in his tour through New England for the aid of his new college. I hope, indeed I know, he will succeed, but I hope for much prosperity in his behalf. I highly approve his plan and the principles upon which it has been formed.

I pray God to be ever with you, and abundantly to bless you all with the exceedingly valuable privileges and comfort of the gospel of His Son.

Your truly affectionate son,

STEPHEN H. TYNG.

Bishop Clark of Rhode Island, who was a fellow townsman in Newburyport, and for more than fifty years a warm personal friend, in some reminiscences of Dr. Tyng, thus pleasantly recalls the occasions of his visits to Newburyport, and the old church, so often mentioned in his record.

"As I sit here to-night in my lonely study, I seem to hear the clanging tones of the old church bell in Newburyport as it broke upon the stillness of the evening once or twice in the course of the year, in response to the news which had been spread through the little town that our distinguished townsman, the Rev. Mr. Tyng, was expected to preach. The Episcopal Church at that period was the home of a select and somewhat limited circle of worshippers, and everything connected with it presented a most respectable and venerable appearance. It was the first parish established in the township; the organ was the oldest instrument of the kind in New England; the organist was as old as a man could well be and still continue to finger the worn-out ivory keys; his brother, the sexton, was older still; the rector seemed to be old because he had been in charge of the church from his youth; the people were so staid and precise and punctilious in their costume that they also impressed the beholder with an air of antiquity. I remember them, just as

they looked, sixty years ago, but the old familiar faces have all vanished, *all but one*, and that is the face of a man who still goes round as warden with the plate, not much changed in his appearance, although he has passed beyond the ninetieth year of his pilgrimage.

"On the evenings when young Mr. Tyng officiated, the whole town was represented without regard to denomination, and the most rigid Presbyterians did not hesitate to 'go to church,' which in those days always meant going to the *Episcopal* Church, to hear this zealous young man set forth the gospel of Christ. He began his ministry, preaching the same old Scripture truths which served his purpose to the end ; the speculations of philosophers, the intrusions of science, the discussions of critics never diverting him for a moment, from the direct, plain, uncompromising path in which he believed it was his Master's will that he should walk. From the beginning to the end of his ministry, Christ as the only refuge and hope of the sinner was the theme of discourse, and God only knows how many broken and contrite souls, through his ministrations, were brought to the Saviour."

CHAPTER VII.

MINISTRY IN ST. PAUL'S CHURCH, PHILADELPHIA, 1829 to 1834.

THE whole commencement of my ministry in St. Paul's was very remarkable. It was the oldest of all the churches in Philadelphia but one, having been built in 1760. I did not know a single person in the congregation. I had preached in the church several years before; but it was then as an unknown stranger.

The congregation had an unhappy reputation as a divided and contentious body. The Rev. Benjamin Allen, my immediate predecessor, had encountered great difficulties in his ministry there, and had been represented to me as much persecuted. I have already stated my aversion to a connection with this church. But until I came there I had no knowledge of the extent or character of the labors which were required, or of the extreme measures which had been adopted to prevent my coming. Many of these were so riotous and disgraceful that I prefer to make no record of them. I was elected as the rector according to their charter, at a meeting of the members of the congregation. The controversy awakened by this election disavowed all personal relation to me. The offence was the open and decided stand which I had taken in the doctrinal discussions in the Church. The hostility came from the external party influence which had been at that time very excited in the election of an assistant bishop for Pennsylvania. They carried this attempt so far that large placards were placed upon the posts of the church gates warning against such ministers as I was alleged to be. It was the knowledge of this attempt which made me feel it my duty to accept the election, disagreeable as were the circumstances attending it. It was a bold step in one so young. But I could never yield to mere personal hostility or persecution. I felt convinced that it was the Lord's controversy in which I was engaged; and it was not consistent with my duty to flee or to hold back.

On the first Sunday in May, 1829, I took possession of St. Paul's

as its rector. The congregation was very large and very attentive. My text was Paul's declaration to the Romans, "I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ." I had scarcely cast my eye round upon the congregation before I discerned very clearly my opposers and my defenders. The Lord was with me and blessed my work in proclaiming His word. Monday morning brought me one of the most valuable members of the congregation, converted through His grace under that message of His word. This was His divine seal upon my entrance among this people that "it was not in vain." From that day the church was always crowded with hearers; and the prospering of the work of the Lord was wonderful during my labors there. Of all this I must tell in its proper order.

The first week of my residence in Philadelphia brought to me the first trial of my position, and of my purposes and principles. It was an adjourned meeting of the vestry of St. Paul's, and I was there as its presiding officer. The chairman of the company of "protesters," who had written to me in their name, was one of the vestry, but I had never before seen him. When the minutes of the preceding meeting of the vestry were read by the clerk, among them was a resolution assigning the salary for the rector. This man violently interrupted the reading with a loud utterance: "That is a mistake; the rector's salary is yet to be fixed." I saw at once the purpose of making new difficulty. And I instantly remarked, "Your by-laws say that no member shall be allowed to speak until the question has been stated by the chair. The chair has stated no question. The gentleman will take his seat." "The chair is right," resounded from several voices. The vestry was composed of twenty members, and perhaps all were present. The gentleman quietly took his seat. This first incident settled my whole relation to this class of the congregation. That gentleman became one of my warmest friends, and the whole party whom he represented yielded the ground. "Jerusalem became a quiet habitation." No congregation have I ever seen more united and affectionate than they proved to me. A fixed purpose in the pursuit of a wisely selected end will always be a line respected and effective.

A similar incident, however, occurred about a year after, when the vestry determined upon altering the church building to its present aspect. A very bitter hostility arose in the vestry, which treated me with much rudeness for presuming to advocate the measure. I answered their personal rudeness at a meeting which was very excited: "Gentlemen, some one can guide this house. If

I cannot do it I shall retire. I will not be thrown down by violence; and I will never remain to be persecuted as I have heard my predecessor was."

These two incidents made up the whole of the opposition which I met at St. Paul's. Perhaps I was indiscreet in my defence, for one so young. But I had become convinced that I had no hope of success there but in the utmost decision of purpose and action.

In the beginning of August of this summer I was called to Newburyport by the extreme illness of my dear father. It was a great comfort for me to pass ten days with him, and to find him perfectly happy and hopeful. This was the first time he had ever been laid upon a bed of sickness, though he was now sixty-nine years of age. He lived but a few days after I was compelled to leave him. But he was taken from us in a sure and blessed hope. He said to me on one occasion: "My dear son, I have thought all my life, while I was trying to do good to others, that I was laying up comfort for myself for my dying hours. But I have been trying in vain to remember any of these things; they have all gone from me." I replied, "My dear father, this is what the Saviour has taught us. The righteous whom He accepted could remember none of all the evidences of their fidelity which He recounted to them. But He had not forgotten them." At another time, when I was raising him in his bed, he clasped me to his bosom and said: "My dear son, I have a wonderful curiosity to see the world to come." I have already related his removal from Boston in the autumn of 1821. The last eight years of his life he had passed in the place of his birth in a peaceful retirement, but evidently in the want of adequate employment. He lived to see me in my honored ministry and well settled in my life, and he had much happiness in thinking of me and of my little household. He had kept all my letters to him, and they were returned to me by the family after his departure. In my grateful memory he still lives, though I am now more than eight years older than he was at the time of his death. His life and character are cherished by me as one of the most precious heritages of my life. His opinion was my constant authority, and his exalted and upright life has been my example through all my years.

In this same month of August, 1829, the General Convention met in Philadelphia, and Bishop Griswold became, for the first time, a visitor at my house. He and his wife passed two weeks with us to our great joy.

Thus the first summer and autumn of my new rectorship passed

by in the midst of many faithful and dear brethren and friends, with whom it was a great pleasure to associate. Our association in the ministry was frequent, and our preaching round the neighboring country was an habitual work. We were a very united body in all our efforts in the gospel, and our labors were prospered and effective.

The congregation of St. Paul's had now become a very large one. The church building was an old one and very uncomfortable. Its aisles were paved on the solid earth, and occupied by vaults for burial beneath. The pews were high, old and very uncomfortable. But notwithstanding all these repulsive facts, the congregation always crowded the place. I opened an evening service on Sunday, thus preaching three times in the day. I had also a lecture on every Wednesday evening. I found there a prayer-meeting on every Saturday evening, which I also habitually attended and conducted. The Sunday-schools of St. Paul's had always been flourishing. They were established in 1816. Many of the original teachers had been steadily there, thus engaged to the time of my rectorship. There were over five hundred children instructed in them in my time.

This was my first opportunity to work in so large a field for a cause to which I have since given so much labor and care, and I entered upon this work with very great delight. Since that time I may say that my chief pleasure in the active ministry has been with the children committed to me; and I do not know that I have failed on a single Sunday to visit the schools belonging to my care. What an army of the Saviour's little ones have passed under my ministry in this relation! I praise my glorious Lord that I may say what a household of converted youth have been brought to Him through this blessed instrument of His power.

Thus in the very opening of my work in Philadelphia there was much to encourage and to cheer me. I was happy in all my relations, and I was prospered in all my work. And thus passed the first year in Philadelphia in peace. A very interesting and encouraging fact occurred to me in the early part of this year. On the first Sunday evening on which I opened my third service, amidst all the outside hostility which I had encountered, just before I began the reading of the service, the tall and venerable form of Bishop White was seen walking up our middle aisle, with his cane in his hand, and his green spectacles on his eyes. He came up to the chancel, and laid his hat and cane down upon the cushion, and seated himself quietly in a chair. It was a most generous defence

—as much as to say, Whosoever contends with this young man must also fight with me. This he continued regularly on Sunday evenings, and gave me the full benefit of his paternal defence, completely protecting me and establishing me in my work.

In the spring of 1830, the ministry and the congregation required so much more provision for our work and convenience that I proposed to the vestry a renewing and remodelling of the old church. This old edifice was much venerated and valued by a large portion of the congregation, who had been accustomed to it from their childhood, and the idea of altering it in any way seemed like sacrilege to them.

I had formed my own plans very deliberately, to take out the whole pews, floor, and galleries; to dig the whole surface eight feet deep; and then to raise a floor six feet above the former level, and thus have a complete basement story for our lectures and our varied church work in the week.

I laid my plans before Mr. Strickland, a very eminent architect in that day, who thoroughly approved them and drew them out in an attractive shape. I readily induced the vestry to agree to my proposals, and to appoint a committee to carry them out. The scheme was then laid before the congregation; and although there was much hostility and some very angry opposition, the whole proposal was adopted by a large majority. This opposition alienated from me the support of some of my warmest friends. The hostility was carried out in the most aggressive way. Efforts were made by misrepresentations to annihilate the credit of the church, and thus to frustrate our attempts in the practical execution of the work. But the Lord graciously raised up for us very efficient and valuable friends.

John Farr, a warden of the church, and one of the most wealthy men in the congregation, and, more than this, one of the noblest and purest men I have ever known, thoroughly sustained my plan, and personally assumed the whole responsibility of accomplishing the work. He advanced all the necessary funds, and enabled the committee appointed to execute the plan to meet all their engagements in cash.

We commenced the actual work in the spring of 1830, and transferred our public worship to a hall which we hired in Cherry Street. And on the first day of January, 1831, Bishop White consecrated the new edifice, greatly to our joy completed.

This renewal of that aged building made it what it has since remained, with the exception of some later minor alterations, which

have been made in the furnishing within. With the completion of this work new and extended prosperity attended my ministry. The church became always intensely crowded from the day of its opening. I preached a sermon at the consecration, giving a history of St. Paul's from its first establishment in 1760, in its material and its religious aspects.

From this time my whole work at St. Paul's was unceasing prosperity and success. The aisles were habitually filled at our Sunday evening service. The people around called the building "Tyng's Theatre," and were accustomed to say, "He could walk from the pulpit to the door on the heads of the people." It was indeed a period of unceasing blessing from the Spirit of God, some aspects of which I will relate as I proceed.

In the summer of 1830, all things being well settled in my parish and church, I took my whole family to make a visit among our friends in New England, and made a journey with my dear wife through the mountain country of New Hampshire and Vermont. Her health had already commenced its final failure. For the whole year past, symptoms of consumption, her family complaint, had appeared. This mountain journey and our whole summer's absence furnished a large measure of comfort and temporary relief. But we returned from all only to see that the dreaded dispensation was sure in its progress and in its final results.

The finished alteration of our church had given us very adequate and appropriate provision for our Sunday Schools, lectures and meetings of various kinds in a large and well-ventilated basement, and our work was enlarged in every department in like proportions. The church in all its varied parts was alway full, and never appeared to be open in vain.

Bishop White had been a friend and a father to me from the time of my first coming to Philadelphia. His venerated and generous countenance had been a great comfort and help to me amidst much hostility from others. On the 3d of January, 1831, my first confirmation was held by Bishop White, and the first fruits of my work, in twenty-eight new members for the Lord's household, were presented. From that time the state of the church in its religious aspect was an unceasing encouragement. During the next year one hundred and sixty-two persons ratified their vows to the Lord in confirmation. Two hundred were added as communicants; persons in whom I could entirely confide. Early in this year the Lord was pleased to send us a very remarkable revival, the blessed fruits of which were to me a most joyful result.

Its manifestation opened at our Saturday night prayer-meeting. When the social exercises were concluded, and the people were retiring, sixteen persons remained kneeling on the floor, weeping in deep emotion. I went round to converse with each, and subsequently prayed with all. It was a refreshing season to me indeed—my old experience in Bristol over again. There were among them young and old, and some of the best educated and most intelligent in the congregation. I invited them all to meet me on Monday evening in the large vestry-room. On Sunday I gave notice of this meeting for personal religious instruction, and extended the invitation to others of a similar experience and desire. On Monday evening more than seventy persons were present to ask instruction in the way of personal salvation. It was indeed a wonderful sight. This meeting was continued as a weekly inquiry meeting for many months.

As another instrument to meet the enlarging want, I established another meeting for prayer at six in the morning of every day. This meeting was well attended, and was maintained at this hour through all the seasons for more than two years. The whole of this period was one of continued and deep interest among the whole congregation. The church was crowded on all occasions, and the assemblies for worship were exceedingly solemn and earnest. There were many special and remarkable incidents of persons and occasions connected with this season which I should desire to record as I have opportunity. Never has there been, under my observation, a religious scene more impressive or affecting than the condition of St. Paul's Church during the period of which I speak. "The Lord was in His holy temple, and the earth kept silence before Him." "The dew of the Lord was upon our habitation, and by His light we walked in darkness." How often have I looked back on this divine visitation and longed again to see its renewal. But though I have received great blessings upon my subsequent ministry, I have never witnessed a scene at all like this. Many of the children of grace given to me in that day remain still at work in various portions of the Redeemer's Church, and I may, perhaps, see no more such scenes on earth. But "mine eyes shall behold the King in His beauty," amidst the glories of "the land which is now not very far off" in the prospect before me.

During this remarkable season a young man called to see me at my house in the evening. He was well dressed and a gentleman in manners. I obtained from the history which he gave me, the facts that he was a married man, with a religious wife, who had

earnestly desired his conversion. After some conversation, I said to him, "Will you go home and tell your wife that you mean to set out at once to serve the Lord, and ask her to join you in prayer for God's blessing?" He answered nothing. I repeated the question, and asked him again. He still refused. I repeated the demand again. He said nothing. After a few moments, I said, "I have nothing more to say." Presently, he started up and exclaimed, "I will," and rushed out of the house.

On the succeeding Wednesday evening I saw him coming in to our lecture as I was sitting in the desk. A young woman, dressed in deep mourning, whom I had often seen there alone, was leaning on his arm. After the service was concluded, I went to them and asked him if this was his wife, which he acknowledged. I then told her of our conversation and of his promise. I asked her if he fulfilled it. She said he did. I said to him, "How do you feel to-night?" He said, "I am the happiest man in the city of Philadelphia." I attended this dear young man some years after in his bed of death. I asked him if he remembered that night. He stretched out his feeble arms and exclaimed, "Remember it? I shall never forget it throughout eternity. It was the new birth of my soul."

Another remarkable incident in this connection was in the winter. A very fashionable lady, the wife of a high officer in the navy, was at our six o'clock morning prayer-meeting on one occasion, and remained till all had gone and then asked me to walk home with her. The morning was still scarcely day. I expressed my astonishment to her. She said, "I left my husband and family all in bed and asleep. But I remembered this meeting, and I thought I should find you here, and I therefore came. Last evening I was walking down Walnut Street, by Washington Square, and I heard a bell ringing as it were for a religious service, and I crossed the square to follow the sound. I found a number of persons going into a church in which I had never been, and under some peculiar impression I followed them as they ascended the stairs to a hall over the front door. A number of persons were assembled. But I saw no one whom I knew. While waiting there what was my surprise in seeing you come in and go up to take your seat in the desk. I heard you through, and was never so impressed before. I have had no rest since. I could not sleep under the deep impressions which were made upon my mind. I called this early meeting to mind, and came, leaving all my family in bed, that I might have the opportunity to see you." Thus this lady became a true child and a faithful servant of God. But how strange the

appointment! At my tea the preceding evening two gentlemen called upon me to ask if I would go up and take their evening lecture in the place of their pastor, Mr. Barnes, who had suddenly been taken sick. I went with them, and this was the result which the Lord had appointed in the fulness of His wisdom and grace.

My narrative brings me to the spring of 1831. I had now finished two happy and useful years at St. Paul's. As the summer opened the health of my dear wife had very sensibly failed, and some arrangement was to be made for the season. A dwelling among the mountains had been recommended by our physician, and I determined to take her to Wilkesbarre.

The accomplishment of this plan opened the way for the exercise of tender kindness on the part of others, which overwhelmed me with gratitude. There was a divine providence involved in the arrangement thus laid out, the whole bearing of which upon my future life has been very remarkable.

Mr. Thomas Mitchell's family was a valuable and important family in St. Paul's Church. Mr. Mitchell was a man of large business and a very benevolent spirit. His wife and their two elder daughters had united in our communion during the period of which I have spoken. The younger of these was a member of my ladies' Bible class, a very large and gratifying assembly of ladies, whom I met in every week for an hour spent in an earnest study of the Scriptures. The elder was an invalid and rarely abroad.

Mr. Mitchell called upon me one morning, and gently asked in what way I proposed to carry my family upon this proposed journey. I replied that I designed to hire a hack for the purpose, and proceed with short journeys, as my wife should prove able to bear the fatigue. He replied in the simple request that I would make no positive engagement until he saw me again. In the meantime I discovered that he had sent his second daughter to Wilkesbarre, with some other friends, to make a promised visit there, to the family of the Rev. James May, a very dear friend of mine. A few days passed by, and Mr. Mitchell came to me again and announced this absence of his daughter, and asked me that I would take his carriage and horses to carry my wife to Wilkesbarre and permit his daughter to return with me in the carriage to her home. The delicacy and generosity of this proposal impressed me deeply. But much as it proposed to do for me, I gratefully accepted it.

When the morning for our departure came, Mr. Mitchell accompanied his carriage and directed the loading and preparing of

it himself, and then accompanied us on horseback to see that we got on with safety.

This whole arrangement was so graciously adapted to the condition of my dear wife that it appeared to me then, as it has always since, a special arrangement of the mercy of our heavenly Father for the comfort of a child whom He loved. We were four days in accomplishing this journey of one hundred and twenty miles. My intention was to remain with my family a week, and then to return to Philadelphia. In the meantime Mr. Mitchell had written to his daughter to return in the stage, and to leave the carriage and horses for the use of my dear wife during the summer.

When the cool weather of the autumn returned, we went back to Philadelphia in the same conveyance, and she was again at our little home with apparent comfort. It soon appeared, however, that there was no hope or prospect of permanent relief. All that could be done by medical skill and watchful, earnest care was tried in vain. She maintained her active, cheerful habits of constant employment and affectionate interest in all around her. In fine weather the unceasing kindness of Mr. Mitchell gave her the opportunity to ride abroad, and his daughter, her unchanging friend, constantly accompanied and attended to her.

Early in the spring of 1832 the final confinement came. Yet after this, on several fine days, she was able again to ride. But as the month of May approached, her faithful physician said "she could last but little longer." For about two weeks she did not leave her room. Yet she was not confined to her bed for a single day. In my overwhelming grief she cheered and encouraged me by her own cheerful hope. When I expressed anxiety for our children, she said: "Give yourself no concern for my children, God will bring them all to Himself." All that earthly mind and care could do for her was freely provided. But all was vain, except to comfort and cheer her. The appointed end had come.

On Friday we committed her precious body to the tomb. On Sunday afternoon I preached to my people on her exalted life and character, from Jeremiah xv. 9: "Her sun has gone down while it was yet day."

Many years have gone by. The sorrows of that period, the loveliness of that character, the influence of that example, have never faded from my mind. I truly bless my gracious God and Saviour for His boundless mercies thus attending me. And I trust my life and ministry have in some degree shown the fruits of the mercies and the discipline involved in the period which I have thus described.

In the same month of May I carried out certain arrangements which I had previously made for my family, not anticipating this sad event so soon, and undertook a journey on horseback alone through the western and northern parts of Pennsylvania, occupying about six weeks, and thus gained much in health and bodily strength.

During the succeeding winter my church continued very crowded and flourishing. The congregation was large, and all things around me were entirely prosperous and promising. The minuter circumstances of this interval I need not describe. The Lord was very gracious to me. He had already given me a position and reputation in His Church which I had never anticipated. I had published two of my earliest books, which have since received a large and constant sale.

In July, 1833, a very important change in my household and in my personal condition was made, by the goodness of my gracious Heavenly Governor, in my marriage with the second daughter of my generous friend, Mr. Thomas Mitchell. We were married in the morning, at his house, No. 99 Walnut Street, by the Rt. Rev. Bishop White.

Any farther particular reference to my family concerns will be unnecessary. My children are living witnesses of the untiring fidelity and affection manifested in the unceasing, self-denying care for us all, which have marked and distinguished the whole domestic ministry of her who was given to me to supply my vacant heart and home; who for more than forty years has had the mother's care of my household, and been the loving, patient partner of my life, and still remains the most precious of my earthly blessings.

Few households on earth have been more prospered. Few families have enjoyed such unbroken harmony and mutual love. And I am fully persuaded that she will be ever revered and loved as her patient fidelity and her unselfish kindness deserve and demand from all of my children, and from theirs also, in the generations soon to take the place which we have occupied so long. May the gracious blessings of their father's God thus abide with them all and prosper them in His heavenly way.

The removal to Philadelphia brought Mr. Tyng at once into greatly increased responsibility and labor in pastoral work, and placed him in important connections in other lines of effort. Into all these he entered with all his natural earnestness and zeal. It was a time of great excitement, but little subsequent to the election of Dr. Henry U. Onderdonk, as assistant Bishop, and

throughout the entire period of Mr. Tyng's ministry there, there was scarcely a lull in the agitations and controversies arising from one and another cause.

From the comparative seclusion of his country parish, he had looked as from a distance upon the field to which he was now transferred, but there was no uncertainty in his stand upon the questions which divided the Church, and he bore his full share of the responsibility devolving on those who maintained its Evangelical principles. Though fearless in defence of the truth, he was, however, far from having a controversial spirit, and the following extract from a sermon preached at St. Paul's in 1830, clearly voiced his governing principles in this connection.

“In a conclusion of these remarks we may learn the importance of contending only for matters of consequence in the doctrines of the gospel. Had the controversies among Christians, been narrowed down to those which really had an object of any moment, their number would have been extremely limited. Let us profit by the experience of those who have gone before us. For the faith delivered to the saints we are surely to contend, but not for meats or drinks, or times, or ceremonies are we to destroy the work of God. If infidelity raise its sneering front against the gospel, we are to oppose its influence with all our strength. If serious errors creep in, leading men to deny or dishonor the Lord who bought them, we are not to be secret in our acknowledgment of the truth. There may be occasions in which duty will place us in a position of conflict, but let us watch over the spirit of controversy, and if it be the fact, as I trust I have shown, that the subject of some of the most serious controversies which have ever agitated the Christian Church is, after all, a point of but small moment and quite undetermined in the Word of God, let the knowledge of this fact lead us to suspect every disposition to contend for anything, which is not one of the most important points of Christian truth.

“Let the subject show us also the necessity of a spirit of kindness and forbearance. When the Scripture has left any point without very clear decision, there can be no power afterwards to erect a standard of infallibility, and men must be permitted to see with their own eyes. If any of our Christian brethren think that to be important which we consider quite of minor consequence, the pleasure which arises from what we consider a higher degree of light is quite sufficient for us, without the disposition to reproach or to triumph over others. Let every man be fully persuaded in his own mind, and

let us endeavor to cultivate more and more that spirit of love which while it believeth all things revealed, endureth all things."

These principles and desires are reiterated, even more fully and clearly, in the sermon preached on January 1, 1831, at the opening service in the reconstructed St. Paul's.

This sermon was upon the text, Haggai ii. 9, "The glory of this latter house shall be greater than the glory of the former, saith the Lord of Hosts; and in this place will *I give peace*, saith the Lord of Hosts."

After reviewing the history of the church and its successive rectors he continued:

"This has been the 'glory of the former house,' the glory of the gospel, the glory of Christ. In looking forward to the 'glory of this latter house' upon the present occasion, it is more than possible that our ardent wishes may give a coloring to our expectations of future prosperity, and lead us to hope for more than shall be actually realized. We are to remember, however, that the results of our present engagements and plans will be determined much by our own conduct and character.

"In our text he gives the Israelites the great reason why the glory of the latter temple should exceed the glory of the former; that, in that place He would give peace—*peace*, the greatest and most desirable of all earthly blessings. While that house remained, Jesus, the desire of all nations, was offered a sacrifice for sin, and there was opened in His blood the only possible fountain for human transgression, a fountain which could cleanse from all sin, and give to every conscience eternal peace. . . .

"It is upon this prospect of the peace, which we may be permitted to enjoy in this house, that I would have your minds to rest at this time, with thankfulness and hope.

"Peace, in our ecclesiastical relation to other congregations in the diocese.

"Peace, in our internal affairs, as an independent congregation.

"Peace, in our spiritual experience, as individual believers in the Lord Jesus.

"We hope the period of controversies and disputes in the Episcopal Church has passed forever. Days of religious dissension have been days of spiritual blight and desolation; and religious prosperity, in its proper sense, we can never look for, while with the excited passions of depraved hearts, every man's hand is against his brother. Whatever might have been the necessity for these ecclesiastical contentions, in the years which have passed by, that

necessity does not now exist. Whatever course duty might have required me to pursue, had I been placed here before that time, I should certainly have acted, as I always design to act, openly and fearlessly, as an honest man, according to the best directions of my own judgment. But when I came among you, I found no just cause for dissension, nor have I since discovered any.

"I have seen no danger of infringement upon that independence of ministration which is secured to every clergyman, and that power of internal self-government which belongs to every congregation, under the wholesome discipline of our canons. No unlawful interference has been used in our affairs, nor any improper imposition laid upon us, within my knowledge, by any who have authority over us. I deem it a matter of duty, to bear a public and honest testimony to the paternal kindness which has been always manifested towards me by our venerable Diocesan, and to the uniform affection and respect with which I have been met by every clergyman of our Church in this city, with whom I have been placed in intercourse. Whatever reason, therefore, there might formerly have been for separation between this congregation and others, there is none such now; and while our rights are not denied, our services are not disturbed; but with a spirit of kindness others are disposed to further and assist us, though not perhaps convinced of the expediency of all our selected instruments of usefulness. I can see nothing to militate against the universal cultivation of a spirit of ecclesiastical peace.

"This spirit of mutual peace I have truly desired and labored here to maintain, and I trust that we may all be led, thus to cut off occasion, from persons who care little for the real prosperity of religion, but seek, from a supposed, or pretended opposition in us, to the authority and laws of the Church, to throw obstacles in the way of our success, and to raise unnecessary disturbances among ourselves. This pulpit, while occupied by me, will be freely open, and affectionately offered to every respectable clergyman of the Protestant Episcopal Church, by whatever distinctive appellation he may be known. If illegal impositions are placed upon us, I trust we shall not be backward in our determination, to stand fast in the liberty which is our proper right. But let no imaginary difficulties take the place of real ones, nor any merely supposed causes of dissent, throw up unprofitable lines of separation between us and others, with whom we are and must be connected.

"In this place, we trust, God will give us peace in our internal affairs, as an independent congregation. It is full time that the

reproach was wiped off from our character, which has been so frequently repeated to me in this city, that this has been a contentious church from its foundation. And the entire harmony, and unanimity, and energy, with which the wardens and vestry of the present year have carried on the affairs committed to them; the unusually general satisfaction which has been expressed among the congregation in their government; the success with which this arduous undertaking has been completed, in the present beautiful improvement of the church; and the pleasing testimonials of unqualified approbation which are borne to the result, by many who feared and deprecated the commencement of this enterprise; give us the most cheering hopes that peace is to be restored within our walls, and prosperity within our palaces.

"This peace, I have said, is the object of our hope. I say so, because I see a reviving spirit of true religion among our members; because the outward divisions in the Church, which formerly gave shape to your internal dissensions, have so passed away, that the names by which they were known are now hardly used; because for many years there has not been so great an union of effort and desire and success in this congregation, as God has been pleased to grant us during the year which has past, because the entire harmony which has subsisted between the present officers of the church, gives us reasonable ground for this expectation; and because I hope and believe that all are wearied with contention. To this end, to put down a spirit of controversy and dispute, and to 'live peaceably, if it be possible, with all men,' I pray the members of my congregation to direct their exertions, their determinations, and their prayers.

"Here we trust, God will give spiritual peace, in Jesus Christ His Son, to many an individual heart.

"I turn to this, as the great object of our desires, that men may have peace in believing, and innumerable ransomed souls may be spiritually united to the Lord Jesus Christ. Religion is one thing, as regarded in the order, regularity, and beauty of its outward services, in which even the worldly may partake; and quite another, in the experimental knowledge of its power, which belongs peculiarly to the converted heart. The peace which Jesus gives, is in answer to the deep consciousness of want which His Spirit has before awakened, in satisfaction of the earnest calls for that consolation and hope which the mourning sinner anxiously desires.

"The promise that spiritual peace shall be given, implies that there must be such preaching here, as shall tend to awaken the

careless and unconcerned. Men must be made to know and feel their own necessities, and not allowed to persuade themselves that there is peace, when there is no peace. . . . It implies that there must be such preaching as shall be calculated to lead the awakened soul to Jesus Christ. The unsearchable riches of His grace must be freely offered to the acceptance of all, and free redemption through His blood be made the sum and substance of the promises here proposed. 'Other foundation must no man lay than that is laid, which is Jesus Christ.' . . .

"If the promise of our text is to be fulfilled among us, it will be mainly in answer to your effectual supplications. In the closet and in the family, in the social meeting and the public service, remember that your pastor rests, under the blessing of the Spirit, upon your prayers, and that God will bless him in proportion to the sincerity and ardor of your devotion. If he is faithful in preaching the gospel of Jesus, and you are faithful in sustaining him in the work he has to do, the gracious promise of our text shall be fulfilled to us from day to day."

A singular testimony to the faithfulness and power of his preaching at this time, is borne by the following letter, which was received some fifty years later:

NEW YORK, *April 2, 1881.*

REV. STEPHEN H. TYNG, D.D.

Rev. and Dear Sir:—It must now be fifty years ago, being in Philadelphia, my classmate (at Dr. Muhlenberg's school at Flushing, L. I.,) the late Rt. Rev. Bishop Odenheimer, son of John Odenheimer, invited me to stay a few days of our annual vacation at his father's house.

You were then the pastor of a church in Third Street, near Spruce, in that city. One Sunday evening you preached a sermon from the text, "He that sat upon the white horse was faithful and true." Although only a boy of fourteen years, that sermon made a most powerful impression on me. Since then I have been in many lands and do not now think of any place that I have visited in which that sermon has not been recalled to my memory.

I will mention an incident which you may possibly not have forgotten. During the delivery of that sermon, a man who was either asleep or intoxicated disturbed you; you paused for a moment and then remarked that, "you thanked God if only one head had bowed in forgetfulness." And now, dear sir, may I ask a favor of

you. I see by to-day's *Herald* that you are advertised to preach at the "Holy Trinity" at both services.

This shows me that you are still living, and the favor I ask is, that you will repeat that sermon on the night of April 11th inst., in that church.

I am a stranger to you and live in the far South, and you may regard this request as an impertinence, but if you knew my heart and how thankful I am that you are still preserved to our Church, you would forgive me.

With the earnest hope and prayer, that a good and merciful Father may preserve you for many years, and that when you shall be called upon to cross the dark river you shall hear the welcome plaudit, "Well done, good and faithful servant, inherit the kingdom," etc., "you have borne the cross, you shall now wear the crown," is the earnest prayer of

Your most obedient servant,

Immediately upon coming to Philadelphia Dr. Tyng engaged most actively and energetically in the support of the various associations for benevolent and religious effort, which were organized and located there. Interested in their objects and operations, as he had been in previous years, he was now enabled to take a part in their practical work, and whether it was in those specially identified with the Episcopal Church, or those which embraced Christians of every name, he was their earnest and constant advocate.

In the aims and methods of the American Sunday School Union, he took especial interest. His vigorous defence of its principles and methods when they were assailed, at a later date, may be referred to here as expressing the views which he held in these earliest years of his connection with it. Several long and arduous journeys were made by him to urge the claims and the importance of its work, and at its anniversaries and the public meetings in its interest his voice was constantly heard in its behalf.

Into the missionary work under the Domestic and Foreign Missionary Society of the Episcopal Church, he entered with zeal; one of the first sermons which he preached in St. Paul's, in 1829, on the topic, "Divine power promoting divine plans," being a very earnest appeal for liberal support of their work.

In May, 1830, he was elected one of the Board of Directors of the Domestic and Foreign Missionary Society, and in 1833 was appointed a member of its Executive Committee. It was in this

connection and at this time that he was first brought into association with Dr. Henry Anthon, of New York, with whom in later years he held most intimate relations, though their views were then so divergent. In the year last named Dr. Tyng, with Bishop Doane, and the Hon. Edward A. Newton, composed the committee to whom the subject of a mission to Africa was referred, and upon their recommendation that important mission was established. This identification with the missionary work of the Church continued during the whole period of his ministry in Philadelphia, and the subsequent years.

The two works to which Dr. Tyng refers as having been published during his ministry at St. Paul's were "Lectures on the Law and the Gospel," and the "Guide to Confirmation."

The former of these was a course of sermons delivered in the autumn of 1831, and published, as he writes, from the conviction "in the personal experience of the work of divine grace through which he was led, and in the habitual observation of others which occurred in his pastoral ministry, that an ignorance of the real condition of man under a violated law, and of the fulness and completeness of his redemption through the Son of God, the fulfiller of the law for him, revealed in the gospel, was the cause of a large portion of the spiritual darkness under which many Christians mourned, and the fountain of most of the errors of doctrine, by which the minds of professing Christians were perturbed. . . . But while he was enabled to gather portions and degrees of light from various sources, there was no work, within his knowledge, which laid down the system of divine truth, which he was led to adopt, to which he could direct inquirers for adequate instruction upon this subject."

Two editions of this work were published during the year 1833, and in a subsequent year another large edition was issued, containing several additional lectures, over five thousand copies being thus circulated within a few years.

The "Guide to Confirmation," prepared as a manual for candidates, comprised an explanation of the rite, an examination of its authority, of the qualifications required, of the profession made, of the advantages to be expected, and of the obligations imposed. It was a summary of the system of private instruction, which Dr. Tyng habitually gave to those to be presented for confirmation, and has since been extensively adopted and used by the clergy as an aid in their instruction upon the same subject.

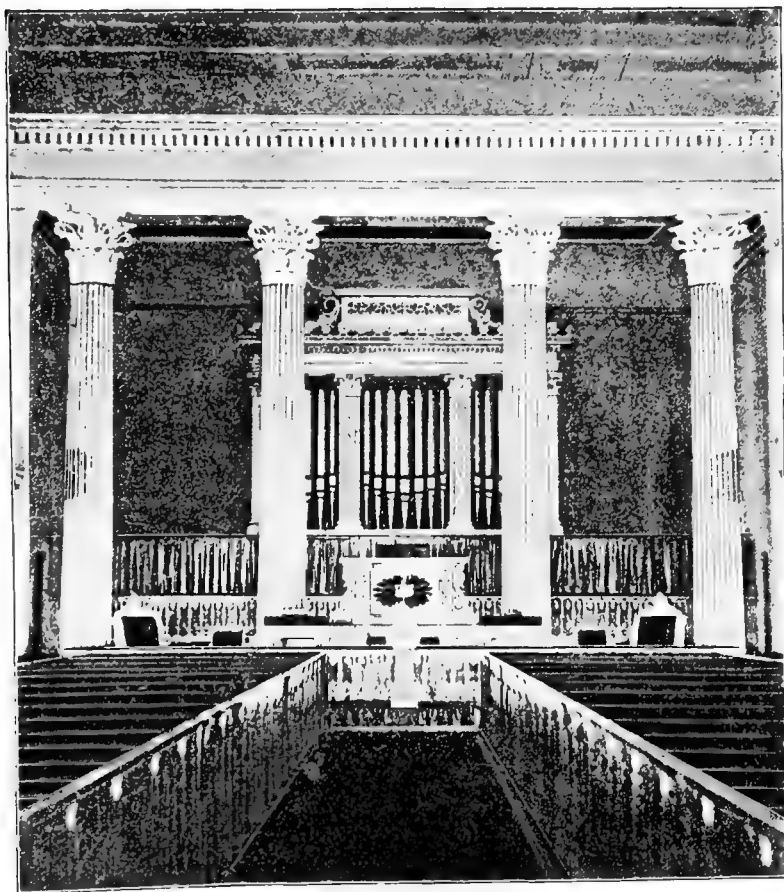
CHAPTER VIII.

MINISTRY IN THE CHURCH OF THE EPIPHANY, PHILADELPHIA, 1834 to 1845.

THE history of St. Paul's Church continued an unchanging scene of parochial prosperity through all these years which I have now described. But my gracious Master's will had laid out my course, and I was now to see and understand it, and thus to guide my succeeding path in His service.

St. Paul's was the one original Evangelical Episcopal Church in the city of Philadelphia, formed under the ministry of Whitfield, and always maintaining their ministry upon this same basis of Evangelical truth. Other smaller churches had proceeded from it. The last, the largest, and the most popular had been St. Andrew's, in 1822. But the city had spread very largely to the west in the succeeding years. When I first came to Philadelphia as a pastor, Tenth Street was the western boundary of settled population.

During these years a very encouraging opening for a new church was presented in this western quarter. The subject was made one of frequent consultation among the leading members of existing churches. Several efforts had been made to induce other clergymen to enter upon the field thus opened to view. No one had been found willing to assume the responsibility of such an enterprise; and, most unexpectedly, the appeal was made directly to me to undertake this promising but arduous work. The gentlemen involved, belonged to the different active churches of the city. The wardens were from St. Paul's and St. James's. The vestrymen were similarly selected. They had organized themselves into a corporate body, under the title of "The Church of the Epiphany." They unanimously elected me as the rector of the church thus organized, and a committee waited on me with the notice of their action. This was another most unexpected appeal to me, involving a change in my work filled with heavy responsibility. I had no reason for desiring any change. My whole condition was emi-



CHANCEL OF CHURCH OF THE EPIPHANY, PHILADELPHIA.

(From a photograph.)

nently satisfying, and far from any ground of complaint. And yet the opening appeared so important that I could not feel satisfied to refuse this unexpected call. Accordingly, in the autumn of 1833, I accepted the invitation which had been presented to me, and became rector of the Church of the Epiphany.

At that time, however, I had no intention of resigning the charge of St. Paul's. The persons combining for this new effort were not disposed to separate themselves for united worship until they had a permanent edifice for themselves, and I proposed to continue my actual services at St. Paul's. Thus I should see, in the opening of another year, what line of personal duty my gracious Lord had really intended for me. The vestry of St. Paul's deemed the position which I had assumed as so unfavorable to them and to their congregation that they formally requested my resignation of my rectorship there. To this request, painful as it was, I felt myself compelled to yield; and I accordingly resigned St. Paul's, though it left me unsettled and unemployed in my stated ministry for some months to come. But I still remained in the occupation of the house in which I had lived for the few years past, and continued to officiate in St. Paul's in my regular engagements in the ministry when they were destitute of other service which they desired. This continued during the autumn and winter of 1833 and 1834.

Another service was now opened to me. Within the few previous years we had established in the neighborhood of Philadelphia a manual labor school for an education to the ministry, under the control of an educational society with this particular design. For the proper establishment of this institution it was essential to include much of the Evangelical strength in our Church in other parts of the country. And I consented to undertake a southern tour for this purpose. Upon this work I entered in January, 1834. I visited the churches of Richmond and Norfolk, in Virginia; Raleigh and Fayetteville, in North Carolina; Georgetown, Charleston, and Beaufort, in South Carolina. This journey gave me an opportunity of forming many new acquaintance, and renewing my relations to many whom I had previously known. The gratification afforded me was great, and my success in my mission and my ministry was a call for much thanksgiving. In Charleston I remained several weeks and found much encouragement. I preached in all the churches in the city, and for one whole week, on every evening, in the theatre, which had lately been prepared and used for a public military ball. Some of the clergy objected to this service, and ap-

plied to Bishop Bowen to prohibit me. The Bishop, who had been an old friend of my father, had received me with great kindness. He now invited me to dinner, and at his request I laid the whole matter before him. His earnest reply was, "God forbid that I should put a straw in your way."

Our first service at the theatre was on Monday evening. A temporary desk and pulpit had been prepared on the stage. The edifice was crowded to its utmost extent. It was indeed an overwhelming sight. I feared the difficulty of controlling such a crowd, literally reaching from the floor to the ceiling. But the first verse of the opening hymn settled the whole question. That was sung with such a volume of sound and with such earnestness of spirit that there remained no doubt of the feeling and purpose of the assembly. I have never since seen a more solemn and truly religious service, or addressed an audience responding with more manifest sympathy and solemnity. The Spirit of the Lord was manifestly in the midst of these crowded gatherings. They were repeated on every evening in the week, and on every occasion the crowd seemed to be more compressed and more earnest. Great blessings were bestowed upon these efforts. There were many particular incidents of most awakening interest, and the effect of the whole was to establish the church and ministry of the Rev. Wm. Barnwell, in an unbroken history of advancing usefulness and influence in succeeding years.

Many instances of effective conversion were the results of this week's preaching, which afterwards came to my knowledge. Among these was the eminent Bishop Boone, since our faithful missionary to China, who visited me in Philadelphia the next year on his way to the Alexandria Theological Seminary, and gave me a personal account of the Lord's gracious dealings with him in this connection. Another singular fact was the conversion of a gentleman in mercantile business in Charleston, who went home to his chamber immediately after our public service, deeply impressed, as he told his wife, and was found by her, early in the morning, sitting at his table with his open Bible and lamp before him, as if occupied in reading the Word of God. But his spirit had departed to God who gave it. His last conversation was with the friend who accompanied him to his house and witnessed to his new-found testimony. When this week's work was ended, I went to Beaufort, where an old friend, the Rev. Joseph R. Walker, then was and still survives, the pastor of a loving, faithful people; and the Episcopal Church was a pattern of united influence and mutual encouragement in the Lord's

work. It was a great privilege to preach to such a people; and I was much refreshed by my visit among them. From Beaufort I returned to Charleston, and took passage, on the succeeding Saturday afternoon in the steamer for New York. The steamer was crowded with passengers. She was one of the earliest specimens of ocean steamers built in this country, and proved unfit to contend with the storms of the sea. On Sunday evening we were assailed by a heavy storm, and put into Cape Fear Harbor, anchoring opposite to Smithfield, N. C. Here we were quiet through all of Monday, waiting for the quieting of the storm.

On Tuesday we got under way again, and went through the inlets in perfect calmness until we came out just south of Cape Hatteras. We passed this stormy cape in a perfectly calm sea, sailing near the shore, and making thus far a pleasant passage homeward. It was an interesting and new view to me of a point of which I had so often heard as the abode of storms.

Off the capes of Virginia, about two o'clock P. M. of Thursday, we were startled by the cry of fire on board. Through the goodness of God the fire was at last subdued. The weather was calm, and we felt a grateful sense of the peacefulness of our deliverance, although the whole interior of the ship had been made almost uninhabitable. The weather very suddenly changed to extreme cold; and we arrived in New York on Saturday morning in a driving snow-storm. Thus my southern journey had been completed, and in the afternoon of Saturday I went onward to Philadelphia.

My mind and time were now to be given to the new and important work which I had assumed in the erection and establishment of the Church of the Epiphany. The corner-stone was laid by Bishop White, on the 24th of March, 1834, and as the spring advanced the work of building was carried on with no obstructions or difficulties in our way. The walls and roof were finished with great rapidity. The gentlemen engaged in the enterprise were men of ability, and with a deep, personal interest in the work.

On the first Sunday of August, the public worship of the congregation was commenced in the lecture room, and there continued until the whole edifice was completed. On the 24th of October, 1834, the church was consecrated by the venerable Bishop White. Thus the whole enterprise was inaugurated, and a large audience of the most effective character was soon collected. The Sunday-schools and the weekly lectures were arranged upon a basis of permanency, and the whole work of a parish was in the most successful operation.

The congregation advanced within the first year to a complete filling of the church. And it suffered no declension during the eleven years in which I was permitted to minister to it. We opened our communion in 1834 with twenty-nine communicants; it had increased at the ensuing Easter to eighty-seven, and to six hundred and fourteen at Easter, 1845, which closed my last year with this united and happy flock. Our Sunday-schools were a very precious and important aspect of our Church work in this connection. We opened them on the first Sunday in December, 1834, with nine teachers and twenty-five scholars. And I left them in 1845 with seventy-four teachers and seven hundred and ninety-eight scholars. Every succeeding fact in this prosperous and beloved church was a new encouragement to me. The most affectionate attentions surrounded me, and all my labors were a privilege and a delight.

In the autumn of 1839 I was laid by with an attack of inflammatory rheumatism, which rendered me helpless during most of the winter, and separated me from all public service from November to March. As soon as I was able to be out in the spring, I determined to take a journey on horseback to the Sulphur Springs of Virginia. I was absent from home nearly four months, and returned perfectly restored and strengthened, and prepared for all my work. My actual riding had been full eight hundred miles, and my horse came back as fresh and lively as he went.

In the spring of 1841 I removed my family to a house in Filbert Street, which I had purchased, where our next three years were passed. In this same spring I had an operation performed on my right eye for strabismus, which most successfully restored me the use of that eye, which I had never used from my childhood. And thus the summer and autumn of 1841 passed by in much comfort.

In the spring of 1842 I determined to take a voyage to Europe. I took my passage to Liverpool in a packet-ship from New York. We were four weeks crossing the ocean, and I arrived in London in time to attend all the May anniversaries there. This was a most gratifying experience. It brought me into a new world, and gave me a personal acquaintance with many of the wisest, greatest, and best men of the age. I passed several weeks in London, and made a northern tour through England and parts of Scotland, and passed several weeks in Liverpool, with most agreeable friends, in the family of Dr. Robert Bickersteth, the brother of the elder Rev. Edward B. From thence I made excursions in various visits, in answer to invitations from personal friends. My object was rather

to see and become acquainted with distinguished and well-known men, than merely to visit places and scenes. In this desire I was eminently favored. Among the class to whom I refer were Hugh McNeil, of Liverpool; Hugh Stowell, of Manchester; Baptist Noel, of London; William Carus, Simeon's successor, at Cambridge, and others of a similar stamp of character, who afterwards, while they lived, maintained the most intimate friendship with me. I had been favored with some of the best letters of introduction and was thus placed in the very best society, and received attentions which I could not have anticipated, and gained an amount of information and a widening of my own views and experience which have been of great worth to me in all my years since.

Since this voyage I have been to Europe in 1847, 1853, 1857, and 1872, and have been rewarded on each occasion with new attainments and a wider observation and experience.

In the month of August I returned home to Philadelphia, direct from Liverpool, and was grateful to find everybody and everything belonging to me graciously preserved and well. In this quiet routine my domestic and parochial life passed on until January, 1844, when I sold my house in Filbert Street, and purchased a residence of great beauty and value in Chestnut Street, northwest corner of Eighteenth Street, to which we then removed. "Here," I said, "I shall die in my nest;" so little can we anticipate the changes which are prepared for us.

In September, 1844, the General Convention was held in St. Andrew's Church, in Philadelphia. Of this body I had been appointed a member from Pennsylvania. Immediately before this a meeting of the Diocesan Convention was also held there. The question of the election of a bishop for Pennsylvania, in place of Bishop Onderdonk, who had resigned his office, arose at this convention. A meeting of the Evangelical clergy was held to consider the nomination of a suitable candidate for this high office. A committee waited on me to inform me that I had been the unanimous choice of this meeting, and asking my consent to the use of my name for this purpose. I answered them with the most sincere decision that my feeling and my habit were wholly opposed to such a project or imagination. I would, however, consent that they should write to the clergy of a supposed union in their general sentiments; and if I was proved to be the real choice of a majority of the clergy thus personally applied to, I would consent to the use of my name in the next convention, when the election must be perfected. They subsequently returned to me with the assurance

that this condition had been fulfilled, and with success, to their wishes and views. And thus this matter rested until the convention met, in the spring of 1845. At that convention I peremptorily declared that I would consent to the use of my name but for two ballots. The first might be scattering; the second would surely be the real choice of the clergy. Thus they proceeded. The first ballot of the clergy was decided. My name wanted four votes of an election; the second ballot resulted in the same manner. I refused to vote for myself. I then rose in the convention and withdrew my name from the contest, and retired to my own house. The next morning I received a message that if I would come to the convention my vote would nominate the Rev. Alonzo Potter as the Bishop of the Diocese. I obeyed the summons, and that highly-esteemed clergyman was nominated by a majority of the clergy, and confirmed by the unanimous vote of the laity. And Alonzo Potter was elected, to my great joy and thankfulness, and I was clear.

In the opening spring of 1845 I was most unconsciously on the eve of the most serious and important change in the outward relation of my whole life. We were so comfortably and richly established in all my circumstances in the ministry, that I desired no change. I had attained an age which asks for comparative repose. I was in the midst of friends whose affection I had long proved. I was perfectly contented and at home. This was not the Lord's design concerning me, and His plans, all now concealed from me, would be opened in due time. I had completed a ministry of *twenty-four* years, eleven of which had been spent in the Epiphany.

I must truly say that, in my connection with this church, I never encountered a single obstacle; I never heard of one utterance of hostility or complaint. My closing years were a period of unbroken happiness and of complete satisfaction in all my work and in all my relations. And as I look back upon this happy ministry, over this distance of more than thirty years since its close, I have no memory which is not precious to me, and can recall no personal relation which does not minister to me cause for thanksgiving in the remembrance of this honored connection. And I feel sure that no man was ever more highly favored in the exercise of the Christian ministry among men.

It was doubtless through the instrumentality of Dr. Bedell, who was then the rector of St. Andrew's Church, that Dr. Tyng was in-

duced to take the charge of St. Paul's, and due probably, in large degree, to the same influence, that he consented to undertake the still greater responsibility of the establishment of the Church of the Epiphany. United in their sympathies, and in perfect agreement in all their views, though very dissimilar in personal characteristics, they had for many years been bound together by the strongest tie of confidence and affection. They had labored together in the varied efforts which had for them a common interest, and in their ministries in the adjoining parishes of St. Andrew's and St. Paul's had been to each other unfailing in encouragement and support. All these happy relations were, however, sundered by the death of Dr. Bedell on the 30th of August, 1834.

His death occurring thus, in the very beginning of the work of "the Epiphany," when his counsel and assistance would have been of inestimable value, was indeed a grievous loss to Dr. Tyng, and one which he deeply felt. In a memorial sermon, delivered at the request of the vestry of St. Andrew's Church, he was enabled to bear testimony to the importance of Dr. Bedell's ministry and example, and no one was better qualified for such a service.

Still later he was urged to prepare a biography, and, notwithstanding the labors and cares by which he was so heavily pressed, gladly consented to perform this duty. Though at first prepared as a short memoir prefixed to a volume of Dr. Bedell's sermons, the rapidity of its sale and the continued demand were so great that he was soon induced to enlarge it into a separate volume, published in 1835. The whole proceeds of the sale of both volumes were generously applied to the benefit of Dr. Bedell's family, and it seemed singularly appropriate when, fifty years later, his son stood in St. George's Church, New York, to bear his testimony in memory of his own and his "father's friend."

In the work of the Episcopal Education Society Dr. Bedell and Dr. Tyng had been particularly earnest and active. This society organized in 1825, for the increase of "pious, devoted Evangelical ministers in the Church," aimed to occupy a field which made it an important adjunct to the various theological seminaries, by providing for the preparatory education of those who wished to enter the ministry, but were debarred from other means of obtaining necessary instruction. In pursuance of this object, the society had purchased a farm near Wilmington, Del., and established a school on the self-supporting principle of uniting manual labor with mental improvement, and converting the hours of recreation into a source of pecuniary profit. Such a plan had been successfully

tested at the institution of Hofwyl, in Switzerland, where a large number of youth, by their own labor, were enabled to pay the expenses of a valuable education, and it was believed that equal success would be attained in this school.

The urgent need of an increase of the ministry, as it presented itself at this time, is thus expressed in an address issued in 1834, in behalf of this school:

“In several extensive commonwealths our services are entirely unknown, and in some an Episcopal minister would be looked upon as an ecclesiastical curiosity. In the whole of Indiana, Illinois, Missouri and Florida there is not one to be found out of the little town of St. Louis. In Mississippi there are only *four*; Alabama, Louisiana and Georgia have *three* each.

“Now, if ever the Episcopal Church is to appropriate her share of that rich inheritance, she must press out into the wilderness and there, with the enterprise and vigor of a new settler, hew the logs and build the house of her own prosperity.”

This statement, incredible as it may seem at the present time, is still further impressed and confirmed in these words of a sermon delivered by Dr. Tyng, in urging the claims of this school:

“That we have no means of education for our clergy at all commensurate with the demands for their multiplication, is the matter of such universal acknowledgment and mourning that it is unnecessary to attempt its proof.

“In the whole region which the Church occupies in the United States we have but *three* schools devoted to this object, from all of which the next annual supply will not fill the vacancies which have been created by death during the past year. There are throughout the United States about sixty candidates for the ministry of the Church, in different stages of their preparatory studies. If twice that number were at this moment ready for the work, there is abundant employment for them all. Ministers, laborious, active energetic ministers, we must have. The calls of our old States cannot be answered, and the almost unlimited opportunities for exertion in the cause of Christ which the western territory opens to us are now quite beyond our reach. These small local schools in the North, the South, and the West open the only fountains within our reach. If we invite the pious youth of our land to become for us some of the prophets, we can give them no adequate help, we can offer them no right hand of encouragement. We have no place to send them for instruction, because we have no

place in which instruction, for more than very few individuals, can be got without money.

“Such are the necessities of the Church arising from our inadequate means of ministerial education. Our present seminaries, much as they wish and labor to do, only baffle expectation by their inadequate ability, and in many instances the best and most prepared men they give us, from the debility resulting from sedentary study, do us the least good. . . .

“Scattered throughout our Sunday Schools are to be found many dear youth upon whom God’s Spirit has set His seal, but who are obliged to be placed at trades or in other situations, from inability to obtain that education which their talents and their characters deserve. When our Sunday Schools are brought into this course of operation they will be made what they are now often called, ‘the hope of the Church’; they will be the first step of a thorough religious education, the seed plot from which the most valuable and thriving plants may be transferred to another place of cultivation, opening to them the opportunity of perfect growth and profitable bearing.”

Comparing the plan of this school with that pursued by education societies of making pecuniary loans, to be repaid out of their income in future life, which in few instances is more than adequate to the supply of daily necessities, he continued:

“The first plan sends young men into the ministry burdened with a heavy debt. The noble and generous spirit which they ought to possess as worthy of their high vocation, is crushed by this pecuniary obligation. If they possess an honorable mind, they are straitened and distressed until this debt is discharged. If they have no sense of proper obligation, they disgrace themselves, forgetting it altogether, and leaving it finally unpaid. The plan which I now suggest imposes no debt. The youth leaves the institution with an independent mind. No bond reminds him all the time that he is another man’s property. He can eat his bread with gladness and singleness of heart, because no consuming tithe is urging its demands for those who have paid for his education, and think they have made him what he is.

“The first plan, by educating the poor in the sedentary and luxurious habits of the rich, entails all the destructive habits of life upon them which wealth is supposed to generate. It leads them to be indolent and covetous of the scenes of easiest duty. It enervates them and makes them incompetent to active exertion. It puffs them up with emulation and tempts them to shrink from the

mountain that they may dwell in the plain. Their artificial wants demand unreasonable satisfactions, and the small incomes of remote and arduous settlements are not sufficient to supply them.

"This finishes the injury entailed by this system. It places the youthful minister in his scene of labor with debilitated health, a heavy pecuniary responsibility, and with habits which demand larger means than he has reason to expect, and then, having destroyed his power of labor, it bids him to go out to the highways and the hedges as the messenger of the Lord.

"On the other hand, the plan which we now propose generates habits of frugality and independence. It makes the necessities few and easily answered. It enables the man to live, and live with comfort upon a smaller income, and to labor with contentment when others would despond. But little has he a right to expect as pecuniary remuneration, and the habits he has acquired make that little sufficient for his wants."

By the joint efforts of Dr. Bedell and Dr. Tyng, the funds had been provided for the establishment of the school, and in order to extend its operations, Dr. Tyng undertook the Southern journey, of which he writes, in the winter of 1834.

Though always ready to give his aid at any sacrifice of his personal comfort, absence from his home was always a peculiar hardship, and he frequently said, "if nothing else would prevent my being Bishop, or agent, or missionary, my constant homesickness would be reason enough."

In one of his letters during this journey he writes:

"I have been much delighted with the life of Dr. Cornelius in which I have been occupied through the day. There was in him a devotedness to God which I long to imitate and possess. In the very agency in which I am now engaged, he felt, just as I do, the exceeding sacrifice of absence from home and family. But God enabled him to bear the burden, and the same grace is sufficient for me also. I feel indeed the greatness of my work, but I encourage myself in the Lord and hope for His blessing. Cornelius says in regard to such efforts, 'the only way is to *try*, and if you fail, to *try again* and never to cease *trying* till you have succeeded.'

"So may I be able to go forward with a spirit of perseverance and trust to God for the gracious result."

The school at Wilmington was most promising in its success, but the ground on which it was located, proved inadequate for such a purpose, and many applications for admission had to be refused. The property was therefore sold and a much larger estate pur-

chased near Bristol, Pennsylvania, where some one hundred and fifty students could be accommodated and a more extended course of study pursued. In this new location, under the name of Bristol College, the school prospered for several years, but finally becoming involved in financial difficulty, the whole enterprise had to be abandoned.

In addition to this effort, the Episcopal Education Society had a means of large influence and usefulness in its control and publication of the *Episcopal Recorder*, which was for so long a period the representative paper of the Evangelical school in the Episcopal Church. This paper had been originally established by Dr. Bedell, soon after he came to Philadelphia, and continued under his editorship for the years following. In 1829, however, it became the property of the Episcopal Education Society, and was placed under the direction of a committee of the Board of Managers of that society. To its columns Dr. Tyng was a constant contributor, and in 1838, in association with Dr. John A. Clark and Dr. William Sudards, assumed the editorial control.

During all this period Dr. Tyng had been unremitting in his labors in the Church of the Epiphany, which had finally become established in abounding prosperity and extended influence. In his Fifth Annual Report as its rector, he reviewed the years which had then been passed, and spoke as follows of the earnest purpose which had marked the labors of his associates not less than his own.

"The persons who entered upon this work well understood what it would cost them, and they commenced the enterprise with a generous determination to complete it thoroughly. Their great object was the erection of an Episcopal Church in this important section of the city, which should exercise a wide and permanent influence in support of the great principles of Evangelical piety, for the benefit of the city and of the world abroad.

"They estimated the value of the end to be accomplished and were willing to undergo the cost and difficulty by which it should be attained. They have pursued their determination with unceasing ardor and perseverance and Almighty God has abundantly prospered and blessed them. The lot was expensive and valuable. It might have been so divided and managed that an inferior portion might have been retained almost without cost. But this was not the spirit of those who had entered upon this work. The influence which they desired and which they felt bound to exercise required a building of a different description from that.

“The first effort which was made to obtain funds for this purpose, resulted in the subscription of \$12,000—by twenty-five persons. On this list were the first and abiding friends of this church. From some of the same individuals, a subsequent subscription was made of \$3,400, by ten persons, for the completion of the exterior of the building. And on another occasion, to remove some of the claims which were held against the church, \$10,900 was subscribed by thirteen persons, for which they were ready to take that portion of the pews which were least likely to be salable to others. These sums made, in the whole, \$26,300.

“The first sale of pews was exceedingly limited. The annual income of the church was not one-fourth of its needful expense. And there were repeated occasions of discouragement and great difficulty within the first three years of the effort. But the same spirit remained—and I have never seen the occasion when the same generous and noble determination, did not mark the feelings and the efforts of the vestry of this church.

“Subsequently these generous exertions have relieved the pecuniary incumbrances to a very great extent; and it is long now since every original bill against the building has been fully paid. To accomplish this, however, there have been required great and frequent efforts on the part of the founders of this enterprise. It has cost some of them much, indeed more than could have been reasonably expected or afforded.

“But they have never shrunk from the demand. There has been the most unbroken harmony in all their operations. No single occasion has arisen in the whole of these five years, for a difference in judgment, still less for discord of feeling, among the members of the vestry. All have displayed the same plan and the same spirit.

“There have been marked instances of great liberality among us. It would be wrong in me to speak of them personally. Their possessors and agents enjoy a consciousness which is far better than outward applause. These have often required great inconvenience.

“But how little will those who come after us and enter into our labors, be able to understand the labor and care with which all this has been done. There is One, to whom it is all known; and while others enjoy the fruits of their secret liberality and efforts, from Him, I trust, they will receive their reward.

“I trust I may be permitted to say, that in the same spirit of willingness to spend and labor for so great a good, I entered upon the duties and responsibilities of this work. I was fully aware of

all the exertion and anxiety which its accomplishment would require of me. But it opened to my mind a most important and effectual enterprise; and, though against the advice and solicitations of many friends, I relinquished a charge in which everything was permanent and settled, and sufficient, to enter upon this great experiment. My great object was to rear an altar unto the Lord, which should be a benefit to thousands for years to come, and I came to the work without a single misgiving or doubt as to the actual and final success. I cannot speak of moneyed cost, because though I have declined for the sake of my present charge, much higher pecuniary emolument, I have done it cheerfully, and perhaps as much in regard to my own comfort as it would be right for me to consider. No; I have been followed here in every year, with the kindest generosity, the most respectful acceptance, and the most affectionate attention which any pastor could desire or conceive. My labors have been an unceasing reward, and this congregation has given me no opportunity to speak of sacrifices as made by me.

“But the effort has cost me much anxiety and deep solicitude. I have been from the beginning a partner in all the trials and cares which the management of the temporal concerns of the church has demanded; and I could have enough to say, if it were allowable, of the harassing, sleepless concern which the prosecution of this new enterprise has required. But all this has now well-nigh passed. And supported as I have been from the beginning, not only by the high consciousness of God’s presence and blessing, but also by the great success bestowed upon my pastoral labors, and the union, energy and love of those whom God has raised up to act with me in the vestry of this church, I shall have little to say of the pressure of a load of anxiety that has been now removed.”

Writing in the same report of his own pastoral labors, he says:

“I have met the congregation in whole or in various parts, for the different purposes of united worship and instruction at least an average of *two hundred and eighty-two* occasions in each year, above *fourteen hundred* times for the past five years, or nearly six times a week. I have attempted to give such an amount of time and study to my preparations for the public services of the sanctuary, that they should not seem to have cost me nothing; and I have desired and endeavored to fulfil to the utmost of my power the important private duties of a pastor among the people. With unalterable affection I would finish my course and my ministry in this place, and here lay my mortal remains where I have deposited those of

other dear ones, among a people who have been always affectionate and kind."

In his reminiscences of Dr. Tyng, Bishop Clark says of him at this time:

"It was in the prime of his most vigorous days that he entered upon the bold experiment of starting a new enterprise in what was then the outskirts of the city, and with nothing but the probabilities of the future to lean upon. The triumph of this bold movement was very complete, and the Church of the Epiphany became the centre of a mighty religious influence, and was constantly thronged by a multitude who, attracted to the church at first by their admiration of his fiery eloquence, after a while were led, by the power of the gospel truth which he expounded to them, to become the faithful followers of Jesus.

"Dr. Tyng never had his own way more entirely than he did while he was in charge of the Church of the Epiphany, and this absolute freedom was a very important factor in his career. He was a man who must be allowed to build after his own pattern; he must be his own architect, and choose his own tools, and work after his own fashion. He had a great deal of self-confidence, and this was one secret of his success. Behind all this, there existed the dominating element of a deep, abiding, all-absorbing spiritual earnestness. The gospel of Christ was everything to him; he was never troubled with any theoretical doubts, and never for a moment seemed to question his own intimate and close personal relation to the Saviour; he lived in habitual communion with Him, and it was the one great object of his life to bring souls to Christ.

"Of those who were directly associated with him in his ministry, how few there are left! Meade, and McIlvaine, and Johns, and Bedell, and John A. Clark, and Suddards, and Cutler, and others of the same school, leaders of the old Evangelical phalanx, standing in their place like men, who knew what their Master required of them, and were determined at all hazards to do His will, and now they are all silent and their voices will be heard on earth no more. The school which they represented may not be in the ascendancy to-day, but they were men whom the Church could poorly have spared, and if there has been in later times a general advance in the way of earnest and faithful preaching in our pulpits among all grades of churchmen, it may be only the continuation of the note which these men first sounded.

"Among them all there was no one who filled a larger space in the public estimation than Dr. Tyng. He did not please every-

body, and he did not care to please everybody; he had strong antipathies, and this of itself arouses opposition; he was bold and fearless, and took no counsel of flesh and blood; earnest and stern in his convictions, and thoroughly loyal to his Master. 'Cry aloud and spare not!' was the watchword of his ministry from the beginning; 'Christ and Him crucified,' his one uniform theme. There may have been some hard points in his theology, but they were softened by the tenderness of his heart and his overwhelming sense of the Saviour's love. He rests at last, a man who knew little of repose while he lived. And the echoes of his clear ringing voice still seem to linger in the air and speak to us of Jesus."

An incident of Dr. Tyng's ministry at the Epiphany, is related, which is most characteristic of him and aptly illustrates his discouragement of popular excitement or applause.

It was at a time when there was much excitement among "Millerites" in expectation of the second coming of the Lord. He had been lecturing, at his usual Wednesday evening services, upon the Book of Daniel, as during the previous year he had lectured on Isaiah, and had reached in course the ninth chapter. It had been said that he would on that particular evening give his views on the "Seventy weeks" and "the time and half a time."

The lecture-room was crowded to its utmost capacity and still people were coming in much curiosity and excitement. This state of affairs was reported by one of the vestry, and immediately Dr. Tyng declared that he would not satisfy the crowd. He went into the desk and conducted the short service, but instead of interpreting prophecy, preached a pointed gospel sermon. He announced his text, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." (Luke xiii. 24.) His rebuke was, do not concern yourselves with what is no business of yours; do not inquire how many will be saved or when the Lord will come. Attend to the things which concern your own peace, strive to enter in at the strait gate, and then, no matter whether few or many be saved, no matter when the Lord may come, you will be ready for Him. It is said he never preached with more earnestness or more directness of appeal, and few that heard him will ever forget that night. The crowd listened with respect and interest, but after the services some complained of their disappointment, though they acknowledged the justice of his reproof.

During the year 1839, the third of his published works was issued, a volume of sermons to which the title "The Israel of God"

was given. Like his previous books, it had a large circulation, several thousand copies having been sold within a short period.

The Church of the Epiphany, capacious as it had been deemed at the time of its erection, soon proved entirely inadequate in its accommodations. Such was the continued demand for seats that it became necessary to make some enlargement to provide additional room, and it was determined to accomplish this by the addition of side galleries. This work was undertaken in 1842, and the necessary closing of the church for the purpose offered Dr. Tyng an opportunity for a sufficient vacation to enable him to make a European voyage. Twenty-one years as a settled pastor had been finished, and during this whole period his life had been one of unceasing labor, without any interval of relaxation or repose. In the last sermon preached before his departure he spoke of these years of labor, and said, "I have never been without a charge for a day. I have never left the charge committed to me except when absolute inability to preach has driven me away, or when some paramount call of duty has occupied me for a time in other and not less exhausting labors.

"Having passed my life thus, and these last two years in a peculiar confinement to the duties of my ministry, I have found myself extremely exhausted and broken in strength, and compelled to seek a relaxation, perhaps already full long deferred."

By such an absence alone, as that proposed, could he hope to regain his former strength, and in all things his way seemed to have been opened to him at this time. He therefore left Philadelphia on the 29th of March, having taken his passage on a steamer to sail from Boston, but on arriving at New York learned that the vessel would be unable to return by steam, in consequence of an accident on her passage out. Unwilling to sail in a temporarily rigged vessel, he concluded to take passage in the ship *Europe*, Capt. Marshall, to sail from New York on the 1st of April, and passed the intervening days with his friends in New York, from whom he received many letters which were of much value as introductions in England. Among other attentions of this kind Mr. Buchanan, the English consul, made him bearer of despatches, thus relieving him from Custom House investigation and delay on his reaching Liverpool, where he arrived on the 28th of April.

Having been accredited by the Board of Missions, the American Bible Society, the American Tract Society, and the American Sunday School Union as a delegate to the anniversaries of their kindred societies in London, he was thus brought immediately into

close association with those whom it was his great desire to meet. "I went," he writes in one of his letters, "to see God's living temples, the men whose names and characters had so long been objects of deep regard and reverence to me, and whose labors are the honor and ornament of the English Church. To find them where I could, and to become acquainted with them, was the end and motive of all my visits and journeyings."

The anniversary meetings were therefore occasions of the deepest interest, and his letters are filled with comments upon them, impressions of those who took part in them, and their words of protest against the Tractarian Movement, which had so lately caused its great agitation of the English and American Church. After his return these letters were prepared in a series, published in the *Episcopal Recorder*, and subsequently combined in a volume, entitled "Recollections of England." Any extended quotation from them is therefore superfluous, but a few extracts may not inappropriately be made.

In a letter from Oxford he writes of those with whom he met there, and says:

"Our conversation naturally turned much upon the subjects and persons which had been involved in the late discussions, and upon the Episcopal charge, which had been delivered the week before by the Bishop of Oxford. But I am wearied of considering and writing upon this subject of controversy in the Church; and the noxious influence of the Tractarian party seems now so well understood, and so generally acknowledged, that I hope we may be relieved from the necessity of speaking or writing much more about it. The hostility to their sentiments and agency certainly was not less decided or active at Oxford, than elsewhere, nor were the feelings and views of the gentlemen with whom I met less purely Evangelical. I felt no desire to seek the persons who have been prominent in bringing out these false doctrines, for I could not meet them honestly without bearing testimony against them, so that I did not gain introduction to a single one of their number, and declined calling upon them when it was proposed by the friends with whom I became acquainted. The gentlemen with whom I was in company were such as held similar views with myself, and with whom I could take counsel without fear, and their society was far more agreeable to me."

In a letter, descriptive of his visit to York Minster, he writes as follows of cathedral services:

"While I was roaming through the immense edifice," he says,

"the sounding of the organ indicated the hour of worship, and I went into the choir where it is performed. But the service was worse performed than I had seen it anywhere before, in the manner and deportment both of ministers and singers. It amounted to an absolute burlesque of religious worship. There seemed to be no one engaged in it who felt the least concern in the whole matter, except in the desire to get through as quick as possible. To expect any religious influence or effect from mummary like this, is preposterous. It is an exposure of the whole subject which it represents, to ridicule and contempt. These may seem strong expressions. They indicate, however, exactly the impression made upon me by the occasion.

"The great instrument of divine blessing under the gospel is the preaching of the Word. And, though we are by no means to undervalue the meeting together of Christians for prayer and praise alone, yet the substitution of these formal, unmeaning and unfeeling services, performed by careless and irreligious hired agents, for the real prayer and praise of the people of God, is but a mockery of the whole subject. In this case there was not even the compensation of tolerable music."

Again, in an account of his visit to Durham Cathedral, he writes:

"It was the hour of evening prayer when I entered the building. There was a vast improvement in the method of performance here, in comparison with the last which I heard. The swelling notes of the organ, as they rolled through the long aisles and lofty arches, mingled with the clear and sweet tones of the responsive chants, which were performed with great harmony, affected me with feelings of solemnity, and excited my heart to praise. Certainly I heard no cathedral music in England equal to this evening's worship. I formed no new opinion of the importance or the advantage of these cathedral services. They may inspire religious sensibility in the minds of a few, but they are the fruits and agents of mere formalism, and sinful mockery of God, it is to be feared, in many more. Here in a small country town is an edifice, which if it were employed for the proper ends of the gospel, the religious instruction of the people, is perhaps sufficient to contain nearly all the worshippers in the place, but which, as far as I could see, in its present system, is made useless at the best. The people are gathered for instruction in other places. Churches and chapels are scattered round the town. But this immense pile is reserved for the mere purpose of a formal singing through the worship of

the Church, in which few unite but those who are paid for the purpose, and still fewer, probably, derive any spiritual benefit from the circle through which they are required thus formally to tread. With the whole system of scriptural and gospel operation among men they are apparently inconsistent, and for the end of promoting this, manifestly useless."

After leaving London, a journey of about a month's duration was made through England and Scotland. This gave him opportunity to visit the Rev. Edward Bickersteth, at his home at Watton, as well as other friends whom he had met during his sojourn in London. He was thus brought into a more intimate acquaintance with them, and into relations with their families, which were continued through life, and many of his warmest friends were those whose acquaintance he first made in this visit.

On the 15th of July he embarked in the ship *Thomas P. Cope*, for Philadelphia, and after a tedious voyage arrived there on the 24th of August. He had been absent five months, and returned home completely restored to health, and refreshed in mind to enter again upon his work at the Epiphany.

During the years immediately succeeding, a series of events occurred which, in the excitement they caused, and the intensity of party spirit they aroused, convulsed the Church throughout its whole extent, and have had an important influence upon its succeeding history.

From Dr. Tyng's connection with these they demand some reference and they are particularly notable as displaying his character in various lights.

The first was the so-called Carey ordination in New York in July, 1843, when Drs. Smith and Anthon took their stand in public protest against the Episcopal act of Bishop Onderdonk, of that diocese. Mr. Arthur Carey, a young graduate of the General Theological Seminary, was charged with holding opinions "contrary to the doctrine and discipline of the Episcopal Church," and therefore not properly to be admitted to its ministry. In the presence of the Bishop and other clergymen, he was examined by Drs. Smith and Anthon, and at its conclusion, both, separately, protested against his ordination. This the Bishop ordered, however, and at the ordination service in St. Stephen's Church, on July 2, 1843, the two clergymen named rose and read written protests founded upon Mr. Carey's holding sentiments "contrary to the doctrine of the Protestant Episcopal Church, and in close alliance with the errors of the Church of Rome."

At once a storm of controversy was aroused in the press and various pamphlets, as the case was considered from the different points of view. The course which Bishop Onderdonk had pursued being as earnestly defended and justified on the one side, as the position which Dr. Smith and Dr. Anthon had taken was approved and commended on the other.

Among the latter class were all of those with whom Dr. Tyng was in sympathy and agreement, and his own views of the action of the two clergymen were clearly expressed when, speaking of the case at a later date, he said:

“Their stand on that remarkable day was as truly faithful and God-fearing, as it was decided and effectual. Never did two men more thoroughly act out a conscientious conviction of duty or confer less with flesh and blood in taking a stand for the truth of God, and that stand was triumphant. From end to end of our land, the fidelity of these witnesses of God attracted new affection for our Church, won new friends for the Saviour’s truth, awakened new hearts of love and prayer for themselves, and gave them a new name of renown which generations will honor with delight. The respect and gratitude of all who loved the gospel was theirs.”

Dr. Tyng would not, however, unite in the condemnation of Bishop Onderdonk so freely expressed, and did not hesitate to come to his defence with a clear statement of his views upon the case.

The stand which he thus took was the cause of much comment, as it arrayed him in apparent opposition to those with whom he was supposed to be in entire accord, and it is as notable an instance of his own independence of mind and action as of the impartiality and justice of his conclusions.

In a communication to the *Episcopal Recorder* over his own signature, he reviewed as follows several important aspects of the case:

“The controversy seems to me to have remained very much among the incidents of the occasion, and to have thus far left very important principles far too much unnoticed. Undoubtedly, the real issue in this individual instance, which must be considered also a representative of a class of such to follow, is to be found in the actual false doctrines charged upon the young man and their utter inconsistency with our standards of received truth. I presume the general respect of the Church would have been accorded to Bishop Onderdonk and his attending and examining presbyters, if they had, at least in consideration of the views of other persons, and

they not a few, deferred the ordination for further consideration. I think it will be almost as generally conceded, that the avowal of such sentiments as he declared, even after all the compulsory explanations of them which have been drawn out, ought to be a sufficient reason for exclusion from orders in the Protestant Episcopal Church. But are these the only points at issue? or do they include the only facts which ought to be considered? Are we to consider the occasion in the concrete a mere question of the admission or exclusion of Popish sentiments from our ministry? I certainly would not appear to undervalue this question. But I have not been able to satisfy my mind with this view. After all that has been written, I am not satisfied with the mere condemnation of Bishop Onderdonk in *all* the facts of the case.

“*First:* In regard to the actual final protest: was the subject of it one that came within the prescription of the rubric? I shall not be suspected of dealing lightly with the difficulties suggested. My course in reference to all the questions of Popery, is at least well known, by those who know anything of me. But are the assembled congregation at an ordination, old and young, male and female, to be considered, in the view of the Church, as judges of the intellectual and doctrinal qualifications and preparation of candidates for orders? In such an assembly we can recognize no respect of persons. Any two have as good a right to object, as any other two, when the call is made: “Brethren, if there be any of you who knoweth,” etc., etc. The only question is, what have any persons a right to object to the candidate proposed? It must be answered, I think clearly, that, which persons so situated, may be supposed, or competent to know.

“The exhortation is ‘any impediment or notable crime, etc., for the which he ought not to be admitted to that office.’ But is a charged or suspected tendency to Popery, an equal impediment, if it were reasonably known? Or is it such an impediment even when established, as comes within the intended reach of the exhortation and the rubric, to which reference is made? Any moral crime is within the judgment and view and ability to testify of all persons present, who have had opportunities of witnessing it, and it may have been entirely unknown to the Bishop and presbyters engaged in the ordination. And of any fact within such a range, any person present may justly testify. The very fact that the Bishop is required by the rubric, absolutely to ‘cease from ordering the person until such time as the party accused shall be found clear,’ shows that the fact implied is something which can be demonstratively proved, or

shown to be untrue. It must be something in regard to which there can be no liberty of judgment, whether it exists or not, or whether if existing, it be right or wrong. The Bishop is bound to stay all proceedings till the person 'be found clear,' of course implying, by the testimony of others and not by his own assertions merely. But it seems to me, when the canons of the Church have provided three years study for the candidate for orders, under the supervising direction of the Bishop, and three distinct examinations by the Bishop and presbyters into the results of this education, in order to ascertain and exhibit his mental and theological sufficiency for the ministry; and then require him in the Seventh Article of the Constitution to subscribe the declaration of his faith in the Holy Scriptures, of the Old and New Testament, as the Word of God, and containing all things necessary to salvation, and an engagement of conformity to the doctrines and worship of the Church, the ministry of which he is seeking, that the door cannot be considered as left open for any persons at the very last, to declare their dissatisfaction with him on this ground, to the effect of arresting his ordination. If so, then any persons present may be allowed to make any conceivable objections of this character, which seem to them important, either to the manifest injury of the candidate, if they be regarded by the Bishop, or to the manifest breaking up of all order and decorum in the service, if they be disregarded. The decision in this case, what supposed doctrines are an 'impediment or notable crime,' would be left entirely to the judgment or prejudices of the persons making the objection. And if any one may charge supposed Popery, another may accuse of Calvinism or Arminianism or Puritanism, or whatever seems to any to be grievous religious error, or a doctrinal deficiency amounting to just impediment to ordination in our Church. It must depend then wholly upon the character and will and personal theology of the individual Bishop, what effect each particular charge should be allowed to have.

If such objections were to be considered in order in their nature, and regarded as such, inasmuch as the Bishop has no liberty of action by the rubric, one Bishop must necessarily suspend one class of candidates, and another must refuse another class, according to the particular views of each, to the certain breaking up of all order and propriety in our service and all regularity in our discipline, and, as I shall attempt to show subsequently, to the violation of the actual rights of the candidate himself. Our patchwork Church, no longer at unity in itself, would then exhibit the strange incoherence, that Bishop A. would not ordain Popish men,

nor Bishop B., Calvinistic men, nor Bishop C., Arminian men, etc., and what would be the inevitable result, but the complete breaking up of our whole Church throughout the land?

“The impossibility of erecting with any equity such a tribunal for judgment in theological questions, as would be found in the minds of every promiscuous congregation, or of carrying it out to any result, but confusion and dissension in the Church, and the entire opposition of such a plan to the canonical provisions of the Church, in regard to the preparation and examination of candidates for orders, lead me to conclude with certainty in my own mind, that the possible impediments suggested to the consideration, cannot be mental or theological impediments of which the Bishop and presbyters must be reasonably judged far better informed than they—but must be moral impediments which any persons in the congregation may know, though the Bishop does not.

“The moral character of the candidate has been also certified by canonical testimonials—but these may be to a great extent with but partial knowledge in the persons signing them. Any persons are competent witnesses of moral facts. Many persons may know facts which are wholly inconsistent with the testimonials which have been given. The congregation are supposed to be witnesses of the life and conversation of the candidate. They are therefore called upon to testify what they know upon this subject, and their testimony is of course to be considered and examined according to the rubric. I have not been able to convince myself that the protest at the ordination which is particularly referred to, was within the range of this rubric, or, consequently, much as I respect the persons involved, an orderly and just proceeding, though the novelty of the question and the occasion, and the fact that the principle involved, was as yet unsettled, must shield from all censure, in this incident of the occasion, men, who had so faithfully discharged their duty in this whole crisis. If our Canons do not sufficiently reach possible theological errors, some other method of greater stringency must be discovered. But I cannot as one agree that the extremity of any case, will hereafter justify or warrant that which seems to me, an illegal effort to meet its supposed evils.

“*Secondly:* In regard to the candidate himself. It has been a very serious consideration in my mind in connection with this subject, how far there are to be acknowledged actual rights in the candidate himself which cannot be violated or refused but with great injustice, and whether the submission to a protest against ordination like the one we have seen, would not be an actual viola-

tion of these rights? If a candidate for orders has rights in himself, secured by the laws and action of the Church, and the arresting of his ordination upon a protest involving insufficient or illegal objections, would be a violation of these rights, not only is he the victim of great injustice, but he has also a right to call for the protection of the civil law, to secure him against the power and effects of ecclesiastical oppression. It becomes therefore a very important question to consider, what are the rights of a candidate for orders?

“Our Canons lay open his path with great distinctness. They also guard it and limit it with very marked and peculiar restraints. The question is, does a perfect compliance with all these directions and restraints give from the Church to the candidate a right to expect and claim his orders at the last, nothing appearing in any legal way to vitiate this performance of his required course? It must be granted, of course, that if his qualifications, mental or moral, are ultimately found insufficient, he may be justly rejected. If his examining Bishop and presbyters are dissatisfied with the one, they have certainly the right to reject him there. If any persons are acquainted with moral crimes, which, if known, would actually overturn all the worth and influence of his certificates of character, they may declare them at the very last moment, and he may be arrested there. But if his examinations have been satisfactory to the persons appointed to direct them, and his character is unstained with moral crime, has he not a right secured to him, to the ordination, for which he has fulfilled his appointed preparation? Or is it to be considered by him, and for him, utterly uncertain to the very last moment whether he shall be allowed to gain the object of his wish? May he be exposed to be arrested, in the very attainment of his desire, by the possible judgment of two persons in the assembled congregation that he is deficient or erroneous in religious doctrine or theological training? I confess this amounts in my view to extreme oppression.

“What young man of honorable and ingenuous feelings would be willing to expose himself to this possible disgrace and this entire uncertainty of prospect? Or what Christian parent would be willing, in the face of such a hazard, to commit his son to the faith and guardianship of a Church whose system of law was so insecure and so destitute of all protection to his character or prospects? Yet if the principle that a final protest founded upon the personal suspicion or conviction of any persons, that the theological attainments and preparation of the candidate are insufficient or unsound,

is to be of necessity regarded and acted upon by the Bishop ordaining, to what other result than this shall we be brought? Will it not completely unsettle our whole Church in thus undermining the just prospects and rights of the ministry at the very commencement of their course? Will not the secret reservation of such arbitrary and irresponsible power, amount to a complete exclusion of desirable candidates from our ministry? I am necessarily led therefore from these considerations to the conviction that these are rights secured to the candidate upon the implied faith of the Church. The connection seems to me to have the aspect of a mutual contract. The candidate voluntarily yields himself to restraints and laws to which he was not before subjected, to gain advantages and benefits which are thus promised and secured to him. The Church therefore comes under an obligation to bestow upon him, on the fulfillment of his part of the contract, the advantages of ministry to which it has encouraged him to look, and he, in consequence, has a right to the result of his labors, which cannot justly be withheld from him.

“In the present case I certainly allow that the difficulties objected, might have been sufficient to exclude the candidate from orders. But the place and time at which this ought to have been done, were at his three canonical examinations. There, and there only, it seems to me, was the question to be settled of his theological sufficiency. Beyond this, it appears to me, to have been an invasion of his rights, to appoint another examination and a concession of them on his part to submit to it. If the canonical examinations are not adequate, let the proper remedy be applied by the General Convention. But I should be compelled to resist all extra canonical actions, especially that which seems to me to compromise the personal rights of any member of the Church, as being an expedient both dangerous and unsound. I cannot therefore but consider Bishop Onderdonk, however, acting erroneously, in previously passing a young man against whom such charges are made, with approbation through his examinations for orders, yet, as being at the time of the ordination, the defender and protector of the canonical rights of the candidate, the guardian of constitutional liberty and law, and the opposer of a cause of action which in my mind would have been, in a very high degree, oppressive and unjust.

“*Thirdly* : This subject must be viewed in regard to the Bishop. It appears to me a very important question in this case, what power the Bishop actually has in the premises stated. If a candi-

date may not be justly thrust back from his expected ordination by the illegal objections of the people, which point I have just considered, may he be put aside by the arbitrary and irresponsible power of the Bishop himself. The concession of this power seems to be required as the foundation of censure upon the Bishop, for not exercising such authority in this case. The question of actual Episcopal power in our Church, seems by some, to be considered an unsettled question. Extravagant claims are made by some in behalf of our Bishops ; for it must be truly said, I think, that the Bishops have not often made undue claims for themselves. I remember once hearing it said that all power emanated from the Bishops, and whatever powers were not by them voluntarily conceded to the Church, they still actually possessed. This amounts simply to the assertion that the power to hang or imprison men was still possessed by them, as it certainly was not by them conceded or by the Canons assigned to any other persons. Others, and with manifest justice, it seems to me, consider the jurisdiction and government of the Bishop to emanate wholly from the Church, and to be conceded and given to him by the law of the Church. Bishops may not justly ordain ministers, but according to the prescriptions and directions of the Canons. May they by any arbitrary power refuse ordination, when, according to my previous supposition, all the demands and directions of the Church have been complied with? I conceive the whole previous argument applies with increased force here.

“My whole education and experience have led me earnestly to oppose secret and constructive powers, and to desire every right and duty of man to be laid out in written law. I conceive the safety and peace of our Church to consist chiefly in the universal conformity of all orders among us to written law. I should feel compelled to resist the exercise of undefined power in any officer among us, as being a violent encroachment upon the rights which are secured to us all, as members of this Church, whose glory is the openness and regularity of her system of law. But the arresting of a candidate at the very point of his ordination, when he has been previously altogether accepted, and approved by the secret and sole determination of the Bishop himself, seems to me one of the most tyrannical instances of power which can be well conceived. The concession of the existence of such a power, is a virtual annihilation of the whole authority of the solemnly established Canons of the Church. Who can imagine that any such power can be acknowledged in the Bishop? He is

appointed to execute the laws of the Church, and to see that they are executed by others; not to violate and annul them. By these very laws he may himself be tried, and to them he is continually amenable. He is as much bound to submit to them as the youngest deacon in his diocese, and should be to all an example of such obedience. But if he has the secret right to refuse ordination according to his own will, to a candidate legally qualified, or if he may arrest the ordination of such a one at the very last, upon his own personal dissatisfaction with him, for any cause not within the written requisitions of the law, we have brought in a power to operate in the Church of the most oppressive and tyrannical character. And I may say again, few young men of worthiness for the ministry would be willing to go through a course of preparation exposed to the hazard of being crushed at last, by the secret and irresponsible determination of the Bishop.

“Certainly the Bishop possesses the power to arrest the course of unworthy candidates. They are under his particular direction through their whole course. They are subject to his repeated examinations. If they are theologically deficient or unsound, they are then to be rejected. If they are found morally unqualified, they may be arrested at the last moment. But I apprehend that it is too late, then, to object merely mental or theological disqualifications. And I should hesitate much to allow to the Bishop the final right for the refusal to exercise which the Bishop of New York is blamed. I must say again, the blame, in this case, as one of the facts, must be put upon previous acts. In the refusal to reject the candidate at the last, upon the objections made, he seems to me only to have refused the exercise of a power, which, in my view, he did not possess, and the exercise of which, it appears to me, if it had been tolerated, would have been one of the most dangerous precedents ever established in the Church.

“These are questions which have occurred to my mind in connection with this subject considered in its canonical and legal aspect, and wholly separate from the incidental questions of doctrine which have been involved in this peculiar case. I suggest them, as appearing to me, to be very important principles for our consideration, which have not in this controversy been adequately regarded. I leave them to the examination of other brethren, many of whom are so much wiser and better informed upon the subject than myself. I utter them upon my own personal responsibility alone, that you may not be considered in any way involved in the statement of them.”

The controversy awakened by this case had not yet ended when that of the Bishop of Pennsylvania was presented for consideration. Rumors affecting his reputation and usefulness had for some time prevailed, and had become so important, when the annual convention assembled in May, 1844, that the clergy felt it imperative that some investigation of the charges should be made. After various meetings and much consultation, a solemn remonstrance was adopted and signed by sixty-eight of the clergy, and ten of the senior presbyters were deputed to present it to the Bishop and obtain his reply. They waited upon him, but his reply was unsatisfactory and discouraging. The committee, however, resolved to take no action hastily, and adjourned for several weeks, after appointing a committee of five to confer with the Bishop in the interval. Before they could have any conference with him, however, he sent his resignation to the Standing Committee, and thus opened the whole case to public discussion. Of both the committees referred to Dr. Tyng was a member, and all his exertions were made to avert the calamity which had now occurred.

Bishop Clark, at that time the rector of St. Andrew's Church, writes:

"It was Dr. Tyng's lot to act as spokesman of this committee and the painful duty that devolved upon him, is said to have been discharged with singular tenderness and fidelity. If the Bishop had responded in the same spirit, the calamity that followed might have been evaded; and the pursuance of the same exemplary and consistent life, which afterward distinguished his career, might have reinstated him in the public confidence and regard, without the infliction of the sad sentence of suspension.

"Although at the time Dr. Tyng acted with his brethren in that unanimous course which included the Bishop's withdrawal, his sympathy with the aged sufferer was so acute that he announced his intention of casting in his lot with the Bishop, and doing every thing in his power to arrest all further proceedings against him; and it was only by means of persistent and earnest remonstrance on the part of Dr. Tyng's friends, who saw that while this interference could do the Bishop no good it might materially affect the Doctor's usefulness, that he was induced to let the matter rest."

The consideration of the Bishop's resignation came before a special convention, which assembled in St. Andrew's Church on the 6th of September, 1844. In the opening sermon, which he was selected to preach, Dr. Tyng strove to allay the intense feeling and party spirit which all the circumstances of the case were calculated

to engender. It was upon the text, "Sirs, ye are brethren," (Acts vii. 26) and entitled, in accordance with its words, "A Plea for Union."

"I trust I shall need no excuse," he said, upon an occasion like this, for attempting to promote the cause and to advocate the claims of union among my brethren. Such an effort is equally the result of my solemn conviction of personal duty and the spontaneous expression of the state and feelings of my own heart. And there are the strongest motives, arising from the importance of the duties which are now devolved upon us, the consequences which must result from them, the interests which must be affected by them, and the extended observation abroad under which we discharge them, to lead us to lay aside every other feeling than the single desire to know and to do the will of God, and to glorify Him in our present consultation for the care and edification of His Church.

"I long to find, and to abide in, that unity of the spirit, and that bond of peace, especially in our own household of faith, which the Saviour has given us as the mark of His disciples, and which the apostle so earnestly urges us to endeavor to keep. The condition and the mind of man, and the maintenance and defence of the truth of God, render inevitable frequent discussions of the avowed principles of revealed truth; and involve an equally inevitable difference of opinion upon many of their subjects. And it would be neither wise nor just to arrest or prohibit these discussions, even were it possible. But amidst them all the bond of peace and love may be, and must be preserved unbroken still.

"Are we not brethren? Are we not entirely united in fundamental faith, in Church communion and discipline, and in our views of its importance; in exposure to outward assaults; in conflicts with various foes on every side? Are we not united in the sorrows which we are required to bear; and in the bright and blessed hope of future eternal deliverance, by the one great Redeemer, by whose name we are called. Have we any lines of division or motives for separation, at all to be compared in importance and worth with the reasons for our union, or with the facts in which we are actually agreed?

"Our Church has wisely confined her authoritative declarations of the Christian faith to a comparatively few fundamental and indispensable articles. She has expressed these in a very general manner, but in the most distinct and intelligible terms. She has thus displayed a peculiar evidence of her conformity, to both the Scriptural and the primitive standard.

“ Thus the great doctrines, which the Scriptures reveal, are declared as certain and indisputable facts to be received; and then are left without a minute definition of all the consequences which man’s wisdom may suppose to be justly derived from them, to be accepted upon the authority of Him who has revealed them. Thus the early disciples of the Lord proclaimed their creeds from the teachings of Holy Scripture, in simple and intelligible terms, and were perfectly joined together in the same mind and judgment, because the articles of faith which they imposed, as necessary to be received, were few and easily defined.

“ The commencement of most of the heresies and schisms which have destroyed the peace of the Christian Church, may be found in the attempt of man’s philosophy to define specific doctrines more accurately, and to carry out their consequences more minutely, than God has been pleased to do; and then to impose these conclusions of man upon man, and to insist upon their acceptance, as if they were the teachings of God. This spirit was very early displayed in the Christian history, and it has continued its action in every age, avowing the purpose of producing greater unity, among the followers of Christ, but uniformly leading to more entire and numerous divisions, both of sentiment and feeling. Our Church has taken a position directly opposed to this scholastic system, the parent of necessary division, and has adhered to the primitive system of a simple and easily defined faith, as in this relation the only permanent bond of union and peace. Her confession of faith rests upon the sufficiency of the Holy Scriptures alone, for instruction unto salvation. It proclaims the glorious and satisfying doctrine of the Trinity of persons in the Godhead as the foundation upon which all other articles rest. It establishes the perfect Deity, and the full propitiation of the Son of God. It teaches the personal agency, and the sanctifying power of the Holy Ghost. It avows the entire corruption of our own nature: its impotence to anything spiritually good; and its absolute need of the grace and inspiration of the Holy Ghost to the production of any good works. It maintains man’s free justification in the merits of Christ, by faith only. It insists upon the persevering obedience of a Christian life, as the necessary and only adequate evidence of a living faith. And it teaches us to ascribe all our salvation to the special grace and mercy of Him who hath chosen us in Christ. Now here are fundamental articles of faith in which we are all agreeing. I do not mean to say, that these are the only such articles. I do not mean either to undervalue the points of doctrine, or the several illustrations of

doctrine, about which we should still differ in judgment. But I freely confess, after having passed through more than twenty years of participation in the various discussions which have been maintained in our Church, the result of my whole experience, is the conviction, that the great body of our clergy and intelligent laity, are far more of one mind in the precious and abiding faith, which the Lord hath taught, and the Church hath received, than some others are prepared to think. This unity of sentiment has become even more settled and manifest, within the last few years. The animated internal controversies which have been carried on among us within this period, have had a very decided influence, to the amazement of surrounding observers, to heal, and not to increase or perpetuate divisions; to consolidate and not to rend the Church, and to create a clearer mutual understanding, or to manifest in undoubted light, an actual unity of sentiment which was before hidden and unknown.

“We have no right to ask for the concession of judgments maturely formed and conscientiously entertained, upon points of doctrine not absolutely defined from Holy Scripture, by the authority of the Church. But we may ask for the yielding to each other, affectionately and temperately, the same personal authority to search and see; and the same personal right to be thoroughly persuaded in their own mind, which we claim for ourselves. It requires nothing but an united determination on the part of the clergy, to preserve this forbearing stand, to maintain a permanent and happy union among our churches, upon this first ground of our fundamental faith.

“We are entirely united in our Church communion, and in cordial attachment to the Church of which we are members. There has been a steady, constant growth of unity in our general judgment and feeling, in regard to the importance, and to the authority, of that ecclesiastical organization, in which we are bound together, as one household, in our profession of the faith of Christ.

“We have unitedly received, and we earnestly adhere to, a ministry which we unfeignedly believe Christ our Lord established for His Church; and which His apostles, beyond all reasonable dispute, as it appears to us, maintained and transmitted, in opening the privileges and blessings of this Church to mankind. We unitedly believe it unlawful for us to subvert or annul an organization which the Lord hath constituted as the law of His house. We could not, therefore, feel justified, in ministering under or acknowledging any professed authority which does not conform to this

apostolic standard, and derive itself from this divine appointment.

"To the Church as thus divinely constituted, we are unitedly attached. And no imputation could be more unjust, than that of looseness of adherence to this Church, or of indifference to the privilege and blessing of her manifestly valid and regular ministry, as applied to any of those, who have consecrated their lives, in these stormy days, to the service of Christ in His Church, in this ministry received from Him.

"But beyond our unity of sentiment at this point, we are also entirely agreeing, in very important and sufficient views, of the office and authority of the Church as the keeper and witness of the Word of God, and the appointed teacher and interpreter of its truths. We freely acknowledge and cheerfully submit to the authority which the Church hath, in controversies of faith. The points of doctrine which she hath ruled and laid before us, as taught in the divine Word, we receive without controversy, as facts which are wholly settled and determined. Discussions of such doctrines, for further intelligence and explanation, we freely permit. But controversy with such doctrines in themselves, or questioning of their truth and their authority, we cannot allow.

"The present admirable Bishop of Calcutta has expressed views upon this subject in which I imagine we should all perfectly agree, in very precise and perspicuous language.

"'The Church,' says he, 'is the pillar and ground (or *stay*, as our margin renders it,) of the truth, MINISTERIALLY, and among men, as it is the appointed means, of deriving from Holy Writ the great, obvious, and necessary truths of revelation, and duly upholding them in the world. The Church is the pillar and ground of the truth, not *personally* and *absolutely*, for in this sense Christ alone is the truth. Not *authoritatively* and *infallibly*, for thus the sacred Scriptures are the only standard of truth. But *instrumentally* and *liturgically*, of truth as clearly revealed in the oracles of God; and expounded, preached and maintained in a weak and erring world. The Church is the means by which God upholds and preserves His truth amongst mankind. It furnishes a succession of men to expound and inculcate the gospel. It is the voice and trumpet of truth to a careless world. When the Church is silent, truth is in exile; and division, heresy and schism desolate the fold. But when the body of the faithful discharge their high and holy function, and appeal to the unerring records of the revealed word, for all the tenets they inculcate; then there is a rallying point for the wander-

ing sheep, a solace for the distressed conscience, an interpreter for the inquiring penitent, a pillar in the border of the land, unto the Lord.'

"These sentiments must be considered by us all as undoubtedly wise and just. How inferior in consequence are the points in reference to Church authority and discipline, upon which we might differ in opinion, when compared with these.

"We cannot here, with a good conscience, separate in our views of doctrine and authority; why should we separate from each other in personal affection and mutual tendency and regard?

"We are entirely united in our exposure to outward assaults. Here again we are brethren. Whether we refer to what we suffer, from the multiplied Protestant denominations around us, who renounce, and not unfrequently revile, our Episcopacy, or from the Romish Church, which denies our ministry, and the pure truth of God, which we defend, we have no separate personal advantages, no individual grounds of exception, from the hostility to which we are exposed. There was a time, when the former class of persons affected to distinguish in their warfare upon our Church, between different classes of our clergy; assuming that some were less strongly attached to the principles which they opposed, than others, and excepting them, therefore, from the controversy which they were waging with these. It was said, not to be Episcopacy itself, but extreme and unjust extension of the claims of Episcopacy, against which they contended. There seemed to be a hope indulged, that the Church might be thus divided against itself, and its strength wasted in partial or mutual warfare, while one portion of the clergy were selected, as the objects of assault, and a desire for peace with others was at the same time continually avowed. It was an attempt too well adapted to succeed. Let God be praised that its success, if it had any, was transitory and very partial. But its failure, and the clear evidence thus furnished, that in the points at issue between us and them there is but little variety of judgment, and no readiness of concession among any of our ministers have led to an unmasked and unrelaxing hostility to the Church itself. It is now a warfare with Episcopacy, and by that name. It has ceased to distinguish between different theories of Episcopacy. It will grant peace upon no terms other than an entire renunciation of the claims which we make to a Scriptural ministry, and of our derived right thereto, through an appointed succession from the apostles. This is a point which we can never with a good conscience yield. We are therefore left, I fear, with but little hope of

toleration in this quarter. We believe ourselves contending for the faith in the ministry which the Lord established, and precious and desirable as is peace abroad to us as to all Christians, we cannot make shipwreck of faith and a good conscience to obtain it.

"This resulting position of necessary separation from many Christians around, whom we highly esteem, is much to be regretted. But it appears inevitable, and it is not we who have sought it, nor can the blame of it rest upon us. Even those among us, who have labored most earnestly 'to maintain and set forward as much as lieth in us, quietness, peace, and love, among all Christian people,' have become with sorrow convinced that, in our present circumstances, the hope of accomplishing this is vain. When we speak of peace, they make themselves ready for war. The continued avowal that this vehement hostility is still only against extreme views, which are supposed to be but partially entertained, could be received with more regard if the excited opposition were directed only against those to whom such views have been imputed. But, happily for us, we are here again made one. The firm and equal devotion of all to the principles of the Church, has been thoroughly proved. The uniform outward pressure has created, I trust, a new power in the bond of mutual confidence within, and surrounding hostility has consolidated and rendered more compact the body which it was designed to sunder.

"In regard to our controversy with the Romish Church, and our defence of the truth of God committed to us, against their assaults, we are equally united. The Protestant spirit of our Church is, with manifestly few exceptions, I rejoice to say, a living and pervading spirit throughout all her members. In maintaining our defence against Rome, the habits of thought, and education, and the differing convictions of individuals, may lead some to press the particular arguments of Scriptural truth, and others to employ the weapons of primitive consent, and historical evidences and traditional remonstrance, in a single selection, and to the apparent neglect of other branches of argument. Yet it is perfectly evident that an entire and faithful anti-Romish stand is the determination of all. She cannot, therefore, justly look with more reasonable favor upon the feelings toward her, of one class of our clergy, than of another, however she may have reason to dread, as I think, the effect of one class of arguments employed, than of any of the residue. But we must here bear the same assaults, and be made partakers of the same destiny. With whatever class of foes we contend, against whatever description of error we lift up our voice,

to whatever impending hosts we stand opposed as the servants of God in His Church, we have a perfectly common interest, an indissoluble unity of experience before us. We stand or fall together.

“Let us then cheerfully and entirely dismiss every rising feeling of mutual rivalry and contention upon inferior issues. Let our mutual discussions be friendly and affectionate. Let not outward opposers find us divided from each other within. But in the cultivation of a fraternal and mutually sustaining spirit, let us remember in all our subjects for consideration and settlement that we are brethren.

“We are united, I trust, beyond all present circumstances of outward agreement, in a bright and blessed hope of eternal redemption and peace, through our glorious Lord and Saviour. To this everlasting bond of union I desire now to call the feelings and thoughts of all who hear me.

“In this precious hope we are brethren, as we are made companions in tribulation, and in the kingdom and patience of Jesus Christ. In the sorrows which we bear upon the road, our interest is one. Whether our grief be found in the secret bitterness which each heart knoweth for itself, or in the anxious trembling which our hearts together feel for the ark of God, our portion is a common one.

“Let us think of ourselves, and of each other, as if even now standing together in the triumphant body which will surround the throne of God and the Lamb.

“Let us anticipate the emotions and judgments of that great day, and look upon each other, and act towards each other, with the reciprocal estimation which will then control our judgments, if, clothed in robes of peace, we bow together before the Redeemer there.

“When we gain that glorious home one song will employ our tongues; one spirit will fill and actuate our souls; one Lord, one faith, one heavenly baptism will bind us forever together, as one body, before the God and Father of all, who will be above all, and through all, and in you all.

“In making this humble effort to unite the feelings and views of my beloved brethren and friends in this congregation, I trust no one will consider me assuming anything not properly belonging to this especial place and duty as a preacher of the gospel to my brethren.

“I would be governed, as I know I must be judged, by the principles of duty which I thus, with great deference for my brethren, lay down for them. We should have strong and reasonable hope, if such principles could prevail, and wrong and disunit-

ing feelings be laid aside;—then would be found among us a fully sufficient, and a permanent union of opinion and judgment, upon all material questions of doctrine and duty in our Church.”

This earnest appeal, directed with a purpose so honorable and expressed in words so distinct, was not without a powerful effect upon his hearers, but it caused him notwithstanding to be most unjustly charged by some with the desire to secure his own election as Bishop Onderdonk's successor. A motive so entirely opposed to his whole character and wish, is disproved, however, by all the facts and all his action in the case.

Among all the clergy in Philadelphia probably none was more prominent in his opposition to Romanism than Dr. Tyng, or more decided in his antagonism to every Romanistic tendency in the Episcopal Church. During the anti-Catholic riot in the spring of 1844, however, his protection was freely offered to the Roman Catholic Archbishop, the object of the hatred of the mob. In the night of the 7th of May in that year, St. Augustine's Church had been burned by the rioters. They were seeking the Archbishop, whose life they threatened, and who had been driven from his home. There seemed to be no place of safety for him. A near neighbor, a Roman Catholic gentleman, Mr. Lopez, came to Dr. Tyng and asked if he would allow the Archbishop to take refuge in his house. Unhesitatingly he consented to receive him, and said, “If they take the Bishop from here they will have to take him over my dead body.” Apartments were at once prepared for his reception, but the Archbishop finally concluded to leave the city for a time, and was thus prevented accepting Dr. Tyng's hospitality, and before leaving addressed to him the following letter, in acknowledgment of his courtesy and kindness :

PHILADELPHIA, *May 9th*, 1844.

REV. S. H. TYNG, D. D.

Rev. and Dear Sir—A friend from the country has prevailed on me to leave the city. I feel deeply grateful for your kind offer of protection in case of emergency, and regret that I have put you to trouble.

The fear of danger is lessened, yet my friends press me to leave the city for a short time, although my judgment does not coincide as to the necessity of the measure.

I shall ever remember with gratitude your kind offer.

Yours gratefully,

✠ FRANCIS PATRICK, *Archbishop*.

It is an incident which is full of interest, and displays the abounding Christian charity and courage which prompted the generous offer in circumstances of such danger as in the hour in which it was made.

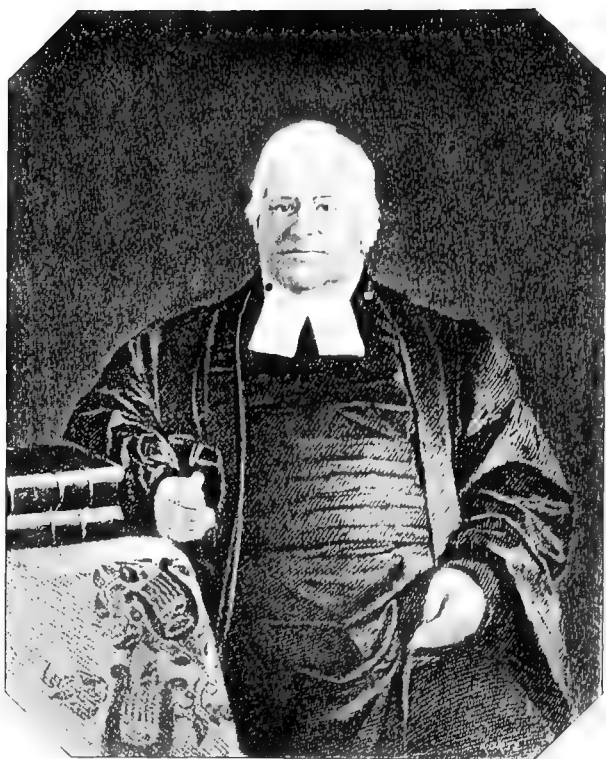
The closely contested election, of a successor to Bishop Onderdonk, which followed in April, 1845, evidences the state of feeling in the Diocese. Seven successive ballots were taken before a choice was made. The Rev. Samuel Bowman and Dr. Tyng were the prominent candidates, and on the first ballot received, respectively, thirty-seven and thirty-five votes—thirty-nine being necessary to a choice.

On the second ballot, Dr. Bowman received thirty-eight votes and Dr. Tyng thirty-five as before, and he then declined to permit his name to be further used in reference to the nomination. Two more ballots were taken without result, when, on the fifth ballot, Dr. Bowman received the necessary thirty-nine votes. The laity, however, refused to confirm the nomination thus made by the clergy, and, on the sixth ballot, Dr. Tyng's name was again presented without his consent, receiving thirty-six votes, and Dr. Bowman thirty-seven, again.

At this point a committee was appointed to suggest some presbyter upon whom the clergy could unite, but upon the following day this committee reported their inability to agree. A seventh ballot was therefore ordered, and Dr. Alonzo Potter, having been nominated by Dr. Suddards, received forty-one votes, and was thus chosen, his election being unanimously confirmed by the lay vote.

In the meantime the call to St. George's Church had been presented to Dr. Tyng, and thus released from all his obligations to his brethren in Pennsylvania, the way was opened for its acceptance.

Twenty-four years of his ministry had been completed, when, in May, 1845, he entered upon the responsibilities and demands of this large field of duty and began the career which in the details of its history fills the following pages.



your faithful p.d. Wilson

James Milnor

REV. JAMES MILNOR, D.D.

(From an engraving, by permission of American Tract Society.)

PART II.

HISTORY OF ST. GEORGE'S CHURCH,

1748 to 1878.

MINISTRY IN NEW YORK,

1845 to 1885.

CHAPTER I.

ST. GEORGE'S CHURCH, 1748 to 1845.

"THE history of St. George's Church is the record of a continued earnest Evangelical influence in the Protestant Episcopal Church; of generous, benevolent action in all the great instruments and efforts for the propagation of the Saviour's truth among men; and of the cultivation of friendly and edifying relations with all who love the Lord Jesus Christ in sincerity. For this scheme and purpose in its own peculiar way of carrying them forward, St. George's Church was originally established. To accomplish this its successive ministers have been selected, and its history is to be regarded in the light of this peculiar relation and aspect."

In these words Dr. Tyng summarized the history of St. George's Church. They present the end and object which gives the value to its history, and in establishing the view in which his own course is to be considered, form an appropriate preface to the record of his ministry as its rector.

A sketch of the early history of St. George's Church becomes a necessary introduction, therefore, to that of its later years, and still more requisite is a review of its preceding ministry.

It would be impossible here to trace the steps by which in a ministry of nearly thirty years' duration, Dr. Milnor raised St. George's Church to its high position of influence and power among the churches of the land, and made its rectorship an office of peculiar requirements and responsibility, one which few could fill.

The facts of his valued life have been fully recorded, and need not be repeated at any length, but the character and principles of his ministry should be stated, and, happily, have been clearly defined. With what fidelity they were maintained and the influence of St. George's Church constantly extended and enlarged throughout the long ministry of Dr. Tyng, the record of his thirty-three years of unceasing labor will bear abundant testimony.

St. George's Church, in its original establishment a chapel of

Trinity Church, was the second Protestant Episcopal Church erected in the city of New York. This origin, as well as the history of the two churches, is of much interest in view of the different systems of which they were subsequently the representatives.

Trinity Church, the original Parish Church of the city of New York, was established in 1697, under its first corporate title, "The rector and inhabitants of New York in communion of the Protestant Episcopal Church." As the representative of the Church of England it became the channel through which flowed the influence and benefactions of that Church in aid of missionary efforts in the colony, and was the constant recipient of the favor of the English crown.

In the year 1705, during the reign of Queen Anne, it received the grant of the large tract of land, which by its increase in value has produced the great wealth of the corporation to which it was given, and enabled it to be the benefactor of so many churches subsequently founded. The questions which arose from the terms of this grant, and the title of the corporation to which it was made, need not be referred to here. They were long since settled, and the large estate remained in possession of Trinity Church, notwithstanding all efforts for its distribution for the purposes for which it was claimed to have been given.

For half a century after its foundation Trinity Church proved adequate in its accommodation for all who desired to worship there. New arrivals in the colony and accessions from the Dutch Church so increased its congregation, however, that additional provision soon became necessary, and in 1748 it was resolved that a "Chapel of Ease" should be built.

In the desire to build this chapel where it would be most convenient for those who should wish to worship therein, a committee was appointed to "hear the sentiments of the congregation," the site at first proposed being on ground facing Nassau and Fair (now Fulton) Streets. Before the purchase of this land was completed, however, the committee reported that "several persons residing in Montgomerie Ward, appearing and alledging that the lots of Col. Beekman, fronting Beekman and Van Cliff Streets, would be more commodious for building the said chapel on, proposed, that if the vestry would agree to building the chapel there, the inhabitants of Montgomerie Ward would raise money among themselves to purchase the ground." This proposition was therefore accepted, and the purchase money of the land, 645 pounds

sterling, having been paid by the inhabitants of Montgomerie Ward, a committee was appointed in 1749 "to manage the building of a chapel of Ease." Thus the chapel, afterwards called "St. George's Chapel," was built at the corner of Beekman and Cliff Streets, where it stood for more than a century. It was a building "faced with hewn stone," seventy-two feet wide and ninety-two feet long, and was considered a very fine edifice, having a steeple which rose to a height of one hundred and seventy-five feet. As it stood upon a hill, thence called Chapel Hill, it was a prominent landmark and a great ornament in that part of the city.

The opening of the chapel took place on the 1st day of July, 1752, and is thus described:

"Last Wednesday being the day appointed for the Consecration of St. George's Chapel, lately erected in this city, the Rector, Assistant, Church Wardens and Vestry of Trinity Church, assembled at the Vestry Room in the Charity School House, where they were met by some of the Town and neighboring clergy, and other Gentlemen of Distinction; from whence (attended by fifty-two Charity Scholars) they went in Procession as far as the City Hall, where they were joined by the Mayor, Recorder, Aldermen and Common Council. They all proceeded with great regularity and Decorum to the chapel, where Divine Service was performed, and the Rev. Mr. Barclay preached an excellent sermon from Lev. xxvi. 2, 'Reverence my sanctuary, I am the Lord.'"

Many interesting facts are related in connection with the building of this chapel, and many noteworthy services are mentioned as having been held in it, during the time it was under the control of Trinity Church, but they cannot be included in this sketch.

In the year 1811, a separation from Trinity Church being considered desirable, committees of the congregation of the chapel and of the vestry of the church met for conference upon the subject, and a separation was finally arranged upon satisfactory terms.

In the process of this arrangement the committee of the congregation of St. George's Chapel had proposed certain questions which were answered as follows by the vestry of Trinity:

1. The endowment shall be in lands sufficient to yield a permanent annual revenue of three thousand dollars. In case the present rents fall short of this sum, Trinity Church will annually make up the deficiency, and whenever St. George's Chapel shall, by law, be enabled to receive the same, the permanent endowment shall be increased to four thousand dollars. In the meantime, if the income

of St. George's shall be insufficient to defray the annual expenses, the deficiency, not exceeding one thousand dollars a year, shall be supplied by Trinity Church.

2. Trinity Church will cherish the recollection of their union with St. George's, and will be always disposed, according to their abilities, to assist St. George's in their necessities.

3. In every matter affecting their mutual harmony and prosperity, Trinity Church will freely and sincerely confer with St. George's, it being their opinion that these conferences should be conducted by committees of the respective vestries.

4. St. George's will choose their own minister, without any interference or control on the part of Trinity Church.

5. Trinity Church will build or purchase for St. George's a parsonage house, and until that can be conveniently done they will hire a house for the minister. As soon as their funds will permit, they will likewise erect a vestry-room, enlarge the churchyard, and inclose the same.

6. The dead to be buried as heretofore, and without discrimination between the churches.

7. The endowment to be exclusive of pew-rents, which will be regulated and applied by St. George's.

8. Should the rector of St. George's, through age or infirmity, be at any time unable to perform his customary duties, Trinity Church will assist St. George's in the support of an assistant.

The rector, church-wardens and vestrymen of Trinity Church do approve and agree to the separation of St. George's Chapel upon the terms expressed in the aforesaid report, and do engage and promise to do and perform all things which, according to the tenor thereof, ought to be done and performed on their part; provided always, and this promise, as well as the performance, is upon the express condition that the church so separated be, and shall continue, in union with the Protestant Episcopal Church in the State of New York.

Signed, T. L. OGDEN, Clerk.

November 7, 1811.

On these honorable terms St. George's became separate from Trinity, and soon after organized as a separate corporation under its present title, "The Rector, Church-wardens and Vestrymen of St. George's Church in the City of New York," the incorporation being certified and completed on the 20th of November, 1811. The light in which the separation was viewed by the members of St. George's

Chapel is apparent from a communication made a little later by the vestry of St. George's to that of Trinity, when they wrote :

"It should be remembered that those whose case it is our duty to press upon you, had rights in the estate of your church which were generously relinquished at your instance with a view to your benefit, and on an understanding that they were not on that account to be subjected to any disadvantage or sacrifice."

The first election of wardens and vestrymen of St. George's Church was held on the 23d of November, 1811, Garrett H. Van Wagenen and Harry Peters being elected wardens, and Robert Wardell, John Onderdonk, Isaac Carow, Edward W. Laight, John Greene, Isaac Lawrence, Francis Dominick, and Cornelius Schermerhorn, vestrymen. In March, 1812, in accordance with their agreement, the corporation of Trinity conveyed to that of St. George's the property on Beekman Street, and twenty-four lots of ground, producing an income of three thousand dollars, and in the following year made a grant of eight additional lots, leased for one thousand and twenty dollars per annum. The endowment of St. George's thus comprised a total of thirty-two lots, in addition to the land purchased for the parsonage, and an enlargement of the churchyard, as provided in their agreement. The deeds by which this property was conveyed, however, contained conditions which, as will be seen, were made most burdensome to St. George's in future years, and at a critical period in its history would have been destructive, had not one member of its vestry, in great liberality, interposed to avert the otherwise inevitable result. The facts in this connection belong to a later date. They display the wisdom and skill with which the affairs of St. George's were administered by those to whose care they were at that time committed.

The earliest settlement of a regular minister in St. George's Church was that of the Rev. Mr. Brady, but it was specified that when a rector should be elected, Mr. Brady should be considered an assistant merely, and he accepted the office on these terms.

Previous to his appointment, dependence had been placed on such ministrations as might be obtained. These services were for some time rendered by the Rev. Dr. Bowdoin, and it is worthy of note that, when the sum of one hundred and fifty dollars was voted to him by the vestry, he declined any remuneration, stating that he considered the thanks of the corporation sufficient compensation for his services. This generous action was not forgotten by the vestry, when some years later it was learned that he had suffered a

loss of property, and an appropriation then made to him was gratefully accepted.

In the fall of 1812 it was deemed expedient that a permanent rector should be installed, but it having been previously enacted that the salary of the rector "should be in the pleasure of the vestry," it was feared that difficulty "might arise in obtaining a respectable clergyman, in consequence of the annual uncertainty attending his support." A meeting of the congregation was therefore called to consider the subject, and at this meeting, held on the 2d of December, 1812, it was resolved that the church should have "a rector and an assistant minister, and that the Rev. Dr. John Kewley should be called as rector, at a fixed salary of two thousand dollars and a dwelling."

Dr. Kewley accepted the invitation extended to him, and thus became the *First Rector* of St. George's Church, beginning his ministry there in April, 1813. Of his antecedent history, little information is to be obtained. He was a native of England, and previous to removal to New York was settled at Middletown, Connecticut. His rectorship was of short duration, and had no marked influence on the church.

On the 5th of January, 1814, St. George's Church was destroyed by fire. Among the agreements with Trinity, at the time of the separation, was the engagement by the corporation of Trinity Church to rebuild St. George's Church if it should be burned. In the emergency, therefore, which had been thus anticipated, recourse was at once had to Trinity for its aid. The reply received was expressed in the most friendly terms, but the proposition which it covered was not satisfactory to St. George's. It provided that Trinity would rebuild the church upon the original plan, with the exception of the steeple, which was to be replaced by a tower, but it stipulated that Trinity should be allowed to sell the pews at auction, to reimburse the cost of building.

The vestry of St. George's remonstrated, urging that many of their congregation would be unable to buy pews, and that no provision could be made for the accommodation of the poor, and it was in this connection that they made the communication which has been already referred to. A final agreement having been made that the gallery and the twelve pews nearest the door should be left at the disposal of St. George's, the rebuilding of the church was at once proceeded with. In the interval, the services were held in the Church of the St. Esprit, in Pine Street near Nassau, the use of which had been tendered for that purpose.

In the month of August, 1814, Dr. Kewley having asked leave of absence to revisit England, made a proposition for the maintenance of the services in his absence, which was accepted by the vestry. He did not return until November in the following year, and during this interval the entire charge of the church devolved upon Mr. Brady.

The church was completed in October, 1815, and on the 7th of November, was consecrated by Bishop Hobart, then the Assistant Bishop of the Diocese. The cost of the rebuilding was stated as about \$30,000, but this was probably the net cost, after the sale of the pews, and the aggregate value of all the grants and expenditures made by Trinity for St. George's, has been estimated at over \$200,000.

"Such," as Dr. Tyng remarks, "had been the liberal views with which the venerable corporation of Trinity established the independence and the subsequent self-sustaining power of St. George's. It is a record of justice and liberality which I hope may never be forgotten. Certainly in the years of my own ministry it has been gratefully remembered and sincerely honored. The relations of Trinity to St. George's were much more intimate and friendly than they were supposed to be in later periods of their history. This historic fact should be remembered by all concerned with gratitude and respect."

In February, 1816, in consequence of the publication of some report which, in his opinion, impaired his usefulness to the congregation, Mr. Brady tendered his resignation, but the vestry declined to receive it. He insisted upon its acceptance, however, and his request was then reluctantly acceded to, accompanied by a resolution that, "considering the beneficial labors of the Rev. Mr. Brady, in the congregation, and as a testimony of the regret of the vestry at the dissolution of their connection, the sum of \$500 be presented to him."

The resignation of Mr. Brady was soon followed by that of Dr. Kewley. This appears to have been due to disaffection in the congregation, which subsequent events indicate was based on dissatisfaction with his theological views. The consideration of it was, however, "postponed until the next meeting the rector was disposed to call," and at the annual election of wardens and vestrymen which occurred on the 22d of April, 1816, a decided change was made in the vestry. Immediately thereafter, Dr. Kewley renewed his resignation, and soon returned to England, and entered the Roman Catholic Church.

The history of St. George's Church is thus brought to the election of its *Second Rector*, the Rev. James Milnor, in the month of June, 1816.

Dr. Milnor was at this time in the forty-third year of his age, but had been in the ministry less than two years.

He was born in the city of Philadelphia on the 20th of June, 1773, his parents being members of the Society of Friends. After his admission to the bar in the year 1794, he practiced his profession in Norristown, Penn., for some three years, and then removed to Philadelphia, where he soon rose to eminence.

On his marriage to an Episcopalian in 1799, he was disowned by the Society of Friends, and then, though not immediately, became a member of the Protestant Episcopal Church, and later a vestryman of the United Churches of Philadelphia, and a delegate to the Diocesan and the General Convention.

In 1805 he was elected a member of the Select Council of Philadelphia, holding that office for five years, when he was asked to permit his name to be used as a candidate for Representative in the United States Congress. He consented, as it is stated, "with the expectation and almost the hope of being defeated," but he had so won the confidence and respect of his fellow-citizens, that he was the only Federalist candidate elected. He attained much distinction during his Congressional career, being spoken of as a nominee for the Governorship of Pennsylvania, but having resolved to devote his remaining years to the ministry of the gospel, he retired from political life and became a candidate for orders. After his ordination on August 14, 1814, he was elected minister in the United Churches of Philadelphia, of which Bishop White was rector, by whom a year later he was ordained to the priesthood.

Early in the month of May, 1816, he was invited to visit New York for the purpose of preaching in St. George's Church, but declined on the ground that it would imply his willingness to accept the position if it should be tendered to him. A committee of its vestry subsequently visited Philadelphia, and on their return his election as rector was communicated to him and its acceptance strongly urged. Upon visiting New York he became convinced that it was his duty to accept the call, and on the 10th of July, 1816, entered upon his duties as the rector of St. George's Church.

"This happy event," says Dr. Tyng, "decided the character and history of St. George's from the date of its occurrence. His edify-

ing and faithful ministry was a gracious gift from God and the church flourished under his labors. St. George's became a leading church in the United States. It was the standard for guidance to other congregations and the authority and protection of younger and more secluded ministers in their efforts to establish and maintain the Evangelical principles which so truly distinguish the character of the Episcopal Church in its standards and worship.

"St. George's maintained this influence and authority during the whole life of its venerated rector. It yielded none of the guiding principles which had been adopted, and gathered a large and influential congregation. All who were connected with it were united in love and reverence for him, in perfect sentiment with him, and active and earnest in carrying forward these discriminating testimonies through all congregations which came under their influence or could be moved by their example. This was an unbroken history through the whole of Dr. Milnor's life."

In his *Life of Dr. Milnor*, speaking of the Evangelical clergy of his time, Dr. John S. Stone writes:

"He was, by common consent, not the most highly gifted man in all their ranks—for in learning and mental endowments, some were possibly his superiors—but, from various causes, the most widely known and the most largely influential. He stood most in the eyes of the world. For thirty years he was at the very point of convergence and radiation of all our great influences and movements. He was at the centre of conflict between the Evangelical and the anti-Evangelical portions of our Church; nay, for years he was, in his own person, the one point against which the most strenuous assaults of the latter were directed; and had he fallen, many others would have been unable to stand.

"From sympathy, as well as from respect and veneration, there was a rallying around him, as a sort of Evangelical centre. He touched a greater number than others could touch, of religious and theological minds in their forming state. He touched more of the causes which, under God, generate Evangelical results. In a word, through the early training of his mind, the practical character of his pursuits, the finished amenity of his manners, the peculiar post of labor assigned him, and above all, the eminently intelligent and elevated character of his piety, the providence of God gave him a position which, during his life, was on the whole, more commanding than that of any other Evangelical clergyman of our Church."

His honored and useful life was brought to its close, in the

night of the 8th of April, 1845. He presided on that evening, at a meeting of the Directors of the Institution for the Deaf and Dumb, and retired at his usual hour in apparent health, but he died about midnight, his family being absent from home, with the exception of his eldest son. Thus suddenly ended a ministry, truly remarkable in its elements of power, and equally remarkable in its influence and value. The clergy of his own Church, and of the churches of every denomination; the various societies with which he had been so long identified; the religious and secular press, united in this testimony.

A meeting of the vestry of St. George's Church was immediately called, to make suitable arrangements for the funeral, which it was decided should take place on the afternoon of Friday, the 11th instant. It was resolved that Dr. Tyng should be requested to deliver an address on that occasion, being urged to accept this appointment, as having been "long a particular friend to Dr. Milnor," and "as representing Philadelphia, his native place." He was in New York at the time, and consented to perform the duty which the vestry of St. George's Church thus imposed upon him. The funeral is described as a remarkable testimony of the reverence and respect in which Dr. Milnor was held by all classes in the community, and the characteristics of his ministry were forcibly portrayed in the address which Dr. Tyng delivered, in these words:

"My Christian Brethren and Friends: I need hardly say with how much diffidence I have yielded to the urgent request of the vestry of this church, in the attempt to address you upon this occasion. While my strong personal affection for my venerated brother, whom God hath now exalted to the enjoyment of His glory and with whom I have been on terms of intimate friendship for nearly twenty-five years past, would lead me to take any position, at whatever sacrifice, which might contribute to the just honor of his name; and my cordial approval and reverence for the great principles which have uniformly governed his happy and honored ministry, would constrain me in any service, to testify to, and perpetuate them; my consciousness of inability to do justice to the occasion in the presence of this multitude of sympathizing friends, especially upon a notice so brief, would still have compelled me to retire from the very honorable post here assigned me, did I not feel that neither the example which is before me, nor the times in which we are tried, will suffer any one to retire under selfish impulse, where Jesus may be glorified, and His truth promulgated and maintained. Never did my venerable friend yield to the influence

of *diffidence*, though it was beautifully characterized in his spirit; or of *weariness*, though he might well have asked repose in labors which were still multiplied in age, beyond what vigorous youth desires generally to bear; or of *fear*, though in his whole ministry he has stood at that open door where are many adversaries; or of *regard to reputation*, though he had an exaltation of character, with which the highest expectations of others were always connected. But simple, faithful, assiduous, disinterested, and unshrinking, he was ever standing at the post of duty; living for Christ; testifying the fulness of His grace; and preaching 'in season and out of season' the life-giving word of His gospel to the souls of men. And he might stand to-day, and I may stand in his name, in the midst of this congregation and community, among whom he has both ministered and honored the gospel of the Lord Jesus, for nearly thirty years past, and say: 'ye are witnesses, and God also, how holily, and justly, and unblamably, we have behaved ourselves among you.' 'Ye know how we exhorted and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory.'

"I may go even further in an application of the apostle's words so appropriate to his case; and say, 'we were gentle among you, even as a nurse cherisheth her children—and being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.'

"And yet his ministry was not only affectionate, it was effectual. There has been a power attending his labors for Christ, which multitudes have felt, and by which multitudes have been saved. It was a power which sprang not from native intellect, or large attainments merely, which depended not upon the animation of youth, or the outward charms and glow of beautiful enunciation; which failed not under the weakness of age, nor flickered in its brightness, as it passed toward the darkness of the grave. It was the power of the Holy Ghost, giving to him much assurance in preaching the word with fidelity, and causing others to receive it with joy, as the Word of God, effectually working in them, believing, and becoming in their conversion his glory and joy. And as we to-day contemplate his character and work, which have been before us, and are now recorded on high, it will be profitable to consider some few of the peculiar traits which have evidently and eminently distinguished them. To profess to enter upon a minute and extended examination of such a ministry and life, in this hasty

and unprepared way, would be doing great injustice to the subject. I trust that God will be pleased to qualify and prepare some pen that shall be able to do adequate justice to this important subject, and set forth for the instruction of the Church, the triumphs of the grace of God in his conversion, and the peculiar excellence and holiness of his example, so worthy of imitation, in his long succeeding ministry. But to gain the utmost edification and instruction for ourselves, which the limits of the occasion allow, is equally our present duty and our privilege. We must not be forbidden to rejoice for our allowed season, in the sunlight of such an example, because we have not time completely to analyze and display its separate beams of brightness and beauty.

“His ministry has been distinguished by a clear perception of vital truth; by an ardent love for the truth and a deep experience of its inward power; by an affectionate earnestness in imparting and proclaiming it to others; by exceeding wisdom and discrimination in teaching it purely, and teaching nothing in the place of it; by an evident life of prayer and holiness, under its controlling and sanctifying operation upon his own soul. He thus always stood for Christ, stood with Christ, stood by Christ, and Christ hath spoken by him, with the demonstration of His Spirit, and honored him as the instrument of bringing many souls to God.

“His intimate perception of the truth, made him uniformly distinct and clear in its exposition, and his whole course as its advocate. Those who understood the gospel could never doubt, where he was to be found, or what he would proclaim. He saw the utter ruin and condemnation of sinful man; he saw the perfect substitution for the guilty, of the glorious God who died in the stead of all; he saw the finished salvation which He had attained for those who believe; the glorious righteousness which He has perfected as their hope; the sure redemption which He has accomplished in their behalf; he saw the appointed agency of the declaration of this wonderful work, as the instrument of the Holy Ghost, to give life to the dead, and to convert the wandering soul to God. He saw that it was by lifting up Jesus to the mind, as evidently crucified for their sins, and persuading the heart to embrace Him with love, and to rest upon Him with confidence, as all their salvation; that the Holy Ghost was ministering godly sorrow to the awakened, and peace to the penitent, and hope to the believer, and joy to the desponding, and spiritual life and growth to the fainting and the weak. And these were the habitual themes of his discourse, and the unceasing subjects of his public and his private teaching.

“He loved to tread that blessed circle which starts from Christ and runs round to Christ again; which exhibits Christ as every thing, at every point; and compels the tongue and the heart to say: ‘none but Christ’; in every step and section of its course. He was brought to a knowledge of this truth in mature life; and under circumstances which enabled him and compelled him to weigh thoroughly, and to examine well every fact and doctrine which it appeared to teach; when his practiced mind was too wise to be easily imposed upon; and his condition and prejudices united too strongly, to draw him back from an adoption of principles, which involved for him self-sacrifice in no ordinary degree, to allow him to be led an easy captive; when the limited influence of Evangelical truth and the few instances of its renewing power, among the class of persons in which he moved, made conversion almost synonymous with insanity, and a real love for Christ, the object of astonishment and contempt, as the bewilderment of a low and absurd fanaticism. Under such circumstances, it was no small thing for him to yield to the power of a revelation of which he had known so little, and neglected so entirely. Nor till he was made, not by man, but by the Holy Ghost, to understand and feel the regenerating power of the gospel, did he embrace and follow it. But then he was fixed like a rock of adamant; and from that time, the truth which he then discerned so clearly, and which he immediately began to preach to others, he has been unwavering, uniform and decided in proclaiming on all occasions and in every place; testifying unceasingly the glorious righteousness of faith, ‘Christ the end of the law for righteousness to every one that believeth.’

“His ardent love for the truth of the gospel, and his deep experience of its inward power, made him most sensible of its importance and worth to others. He felt the preciousness of free forgiveness through the blood of Jesus; the life to the soul of Christ dwelling in the heart by faith as the hope of glory; the joy which is found in knowing the salvation perfected in the one offering of the Lord Jesus; the firm and steadfast anchor which its clearly defined accomplishment gives to the believer, and he coveted for all the blessed privileges which he thus perceived and enjoyed himself. The power of this truth, had broken the fetters of his pride; had outweighed the honors of his worldly station; had led him to count all things but loss for Christ, and to consider shame as a disciple, higher glory than applause as an opposer; had brought him forth from the world, and in the world—to take a position which became

a wonder to many, and he could not but declare the things which he had seen and heard.

“He had been sustained in trials, and refreshed in losses, and comforted in afflictions, by this life-giving gospel. It imparted cheerfulness to his spirit, animation to his duties, and life to his hopes. It was within him a living principle; a fountain springing up; and he longed to have the whole world acquainted with the Saviour, who was so sufficient for his soul. Who, that has seen him in social religious exercises, as it has often been my privilege, where Christian brethren and friends meet together for prayer and counsel; or at the bedside of the sick; or in the house of sorrow, and witnessed his emotion—his earnestness—his tenderness—his unquestioned sincerity and love for souls—while tears successive rolled from his cheeks, as he spoke of the things of Christ, has not felt convinced that there was an inward power operating upon his soul, of no human origin or gift.

“The energy of gospel truth was quick and manifest within him, and it gave an influence to his ministry of the Word, which was instantly perceived, and could not be denied. This inward experience of the power of the gospel expressed itself constantly in an affectionate earnestness in proclaiming it to others. Whether in the pulpit, or in private, he was always kind, yet always frank and faithful. He endured patiently with error, when error was involuntary and in ignorance, and with great tenderness he desired and labored to correct it. But he never yielded to error, or compromised for peace with its advocates when it was obstinate and determined. Boldly and candidly and fearlessly he stood as the advocate of the gospel, earnestly engaged in urging its acceptance upon sinful men; realizing, that the power with which he was entrusted as a minister of Christ, was no mystical authority, by dumb rites and ordinances to apply salvation to whom he would, but the blessed privilege, ‘by manifestation of the truth to every man’s conscience in the sight of God,’ to be the instrument and messenger of God, to enlighten, guide and control their minds and hearts, to lead them to embrace and hold fast the blessed hope which was given them in Christ. Accordingly, the preaching of the gospel, in his view the keys which are to bind and loose, to retain or remit the sins of men, as Jesus is embraced or rejected by their hearts, was the great treasure with which he was entrusted, and the instrument of his power, and in the degree of his faithfulness in preaching, did he hope for the blessing from God upon the souls of men who heard. He was ever therefore engaged in this work,

ready to speak, anxious to persuade, willing to be spent, in the labor of teaching and preaching Jesus Christ. And all who heard him were witnesses, that he certainly believed the things which he declared, and that his heart was warm, while his mind was intelligent in the sacred cause of a Saviour's glory, and man's conversion. In this trait there was an especial power in his ministry, insinuating itself into the hearts of men, subduing and meeting them under the dominion of Christ, in peaceful and glad subjection to his holy will.

"But he was also particularly wise and discriminating in preaching the gospel purely, and in the determination to preach nothing in the place of its eternal and living truth. The long distinction between error and truth, he readily discerned, and not less so the frequently neglected distinction between vital and subordinate truths. Every thing was not, in his mind, necessarily, *the truth* because it was *true*; multiplied points of doctrine which he was ready to receive as undoubted, he would refuse to press upon others as indispensable. For meat he would not destroy, nor refuse to aid the work of God. He loved to unite with all the people of God in efforts of usefulness to man, to the utmost extent of their possible agreement in the imperishable truths of the gospel; and whereto they had already attained, to walk with them according to the same rule. And though he was willing, in their proper place and measure, to teach dividing principles, as they were received and adopted by his own mind, he would only teach them in their due relation, as subordinate—lawful—in their measure, expedient; but not essential to the life of the soul, not able to give it life from the dead. That error in perception and judgment, or the malicious design, as in some cases it is justly feared to be, of charging with indifference to the distinguishing doctrines among Christians, the unwillingness to exalt them unduly, which in our day is so common, and to many minds is so fearful, had no effect upon him. Yet, upon few men was the experiment tried more frequently, or for a longer period. But in his abounding in the spiritual work of the Lord, he was steadfast and unmovable, equally independent of the influence of the actual novelties of the time, and of the triflings of alleged antiquity anew exposed to sight. I speak thus distinctly upon this subject, because I would bear my solemn testimony upon this occasion, of thorough approval of his faithful ministry, and because in this point of view, I deem this ministry to have been an example of exceeding importance, of that wisdom and moderation

which are characteristic of a scribe well instructed in the kingdom of heaven.

"There was no wasted time, or wasted breath in his ministry. The opening of his lips was ever of right things. And both the actual value and influence of the truths which he taught, and the entire confidence and freedom of mind towards him, which his teaching inspired in those who were accustomed to hear him, constituted an important element of power in his dispensation of the gospel.

"But perhaps the manifest influence of the truth which he loved and taught, upon his own character and life, was an instrument of influence, not surpassed by any of the elements to which I have referred. Love to Christ, faith in Christ, estimation of Christ as a friend and portion, personally connected with himself, constituted the pervading characteristics of his life, controlling, sanctifying, elevating, adorning every hour and every act.

"It was the spring of his cheerfulness, calmness and peace. To dwell upon this subject particularly now as remarkable, may seem to some younger Christian brethren and friends, comparatively unnecessary. But the time is present to my memory, when the men who preached and lived as he did, were comparatively few, and when the prejudice against his whole system of teaching was exceedingly great. I can never forget the astonishment which a clergyman expressed to me in the first commencement of my acquaintance with my revered friend, after parting with him on one occasion, at his great cheerfulness of temper, 'Considering,' as he said, 'his very gloomy views of religion.'

"How little such a mind perceived the excellence and preciousness of the gospel, the comfort of its pardon so freely proclaimed, or the joy of its hope so securely founded, and so clearly revealed in Christ, is instantly manifest to many who listen to me. But we have lived to see the number of like-minded men greatly multiplied and similar lights shining brightly in their several degrees among us, at many points. In this regenerating operation upon our Church, a precursor, I trust, of the hastening of Zion's glory, no man probably has exercised a greater influence than this beloved minister of God. And no example of ministry among us, could be presented of more spotless value, or more worthy to be imitated as eminently wise and holy, by those who are entering upon the sacred work of preaching the unsearchable riches of Christ.

"But changed as has become the state of mind around, so that multitudes can now understand and appreciate and love his princi-

ples, where few used to comprehend or value them, the influence of his own life as an illustration of his ministry remains still a most important consideration. He was a living epistle, known and read of all who could understand the writing of the Spirit of God. No Christian approached him, or was connected with him, no anxious mind sought his counsel, no disciple listened to him, no sufferer asked consolation from him, who did not immediately feel that he was a man of prayer and holiness. Though there was absolutely nothing about him of the cant of religious profession, the mere dialect of the gospel, there was the unceasing shining forth of actual religious influence from his conversation and conduct among men, studding with countless brilliant points the whole framework of his character and life in every relation, displaying a loveliness and excellence in attractive beauty far beyond the habitual walk of Christians around.

"In all these points was the power of the ministry of our revered and beloved friend. It was the dispensation of saving truth; earnest, affectionate, discriminating, and wise, in a very remarkable degree. It honored God, and God honored it in return. It glorified Christ, and Christ made it the instrument of saving men. It manifested warm affection for perishing souls, and it received the warmest reciprocation of affection from those among whom it passed. It has been a faithful, glowing ministry of love and peace, and many may study it with much advantage and profit, as an example and a source of instruction to themselves. It has passed in the view of multitudes around, and has been made a centre of influence which the remotest portions of our land have felt. Its honored years have now come to their conclusion, and brethren and friends have assembled here to testify around the opening tomb, the estimation in which a faithful man of God has been held in His Church on earth; and the love of which he was the object to the multitude of his people.

"To my respected brethren in the ministry of the gospel in our own Church, I would commend the example and life of my honored friend, as a bright and blessed guide in duty. Remember the end of his conversation, 'Jesus Christ, the same yesterday, to-day and forever.' What is now his hope, or joy, or crown of rejoicing? Is it not the converted souls of men whom we shall meet in the presence of the Lord Jesus? They are his glory and joy. This is the end for which we labor; to pluck as brands out of the burning, the unconverted from the condemnation of sin, and to restore, as workers together with God, the wandering, to the faith and love of Christ.

“In proportion to our simple and spiritual preaching of Christ, as the salvation of men, will be our success in this glorious work. In this, will be the measure of our comfort in the retrospect of life. In this, will be our joy in eternity. O let us this day gird on anew the armor of light; resolved by the help of God, to know nothing but a crucified Christ, as the theme of our instruction to the souls of men. Let us seek a deep and living experience of this great truth, in our own hearts, and warn and admonish, and exhort, with all diligence and fidelity, the ungodly and perishing to whom we are sent, to fly to Jesus for refuge and hope. Linger not, trifle not, be not turned aside by inferior, outward, perishing objects, in the pursuit of this one great end. Be faithful unto death, striving with the grace of God, which shall work within you, that you may be found with many ransomed souls in the presence of the Lord Jesus at His coming. And however little the world may understand or esteem you, you will have a name with God and a record on high.

“To our respected Christian brethren and friends, the ministers and members of other Churches of the Lord Jesus, who have assembled with us to-day to testify their love for our venerated brother, I ought to speak in the name of my venerable friend, in the fraternal language of affectionate gratitude and encouragement. He has been honored in your midst, as a fellow-worker in many great and blessed efforts of usefulness to men. He was with you, as a guide, a counsellor, and a true yoke-fellow in the cause of Christ, distinguished by wisdom, gentleness, moderation and love. His presence hushed the spirit of controversy and rebuked the violence of sectarianism. He was eminently a man of peace; and a promoter of peace among the Churches of the Lord. The ardor of this spirit burned in him to the end.

“The last sermon he delivered from this desk urged the spirit of union upon the people of God in their mutual judgments, and intercourse and efforts on the earth. Precious link to bind together his earthly and his heavenly ministry! the last message of the aged departing saint, seeming like the anticipation of the first lesson of the higher sanctuary into which he so immediately entered: taught of God, as the instruction of that heavenly school, where saints shall learn forever, the imperishable truth, ‘My dove, my undefiled, is one.’

“The schemes and plans of benevolence in which he was engaged, were so varied and numerous, that it is impossible to dwell upon them minutely. No class of want and sorrow, temporal or spiritual, relative or individual, failed to interest or employ him.

"For the sorrowing children to whom sight or speech and hearing had been denied, his tender heart felt habitual sympathy; over these last, he presided with paternal tenderness and wisdom from the foundation of the institution for their education. In the circulation of the sacred Scriptures he was earnestly engaged. In the dissemination of religious instruction by the press, he labored assiduously. To the heathen nations, his faithful spirit turned with affectionate longings. Whatever plan of usefulness was presented to him, either in his own Church, or combined with other Churches, which his judgment approved, was sure of his efforts and affectionate co-operation. Here his departure is a loss which will be widely felt, and many, many Christians will lift up the heart to God over its sad annunciation, in the prayer, 'Help, Lord, for the godly man ceaseth.' He has been taken from earth at a crisis, when men will say, he can ill be spared. But we must cast our anchor upon God, and remember that in instruments for His honor, He can supply all our need out of the riches of His glory in Christ Jesus. Never was he more important in the Christian community here. But perhaps never would he have become less so until the imbecility of age, or the inroads of disease had buried up the noble powers of his mind and heart; and we should have waited in vain for an hour short of that sadder dispensation than death, when we might freely say that his work was completed, and his place some other one might take.

"But great as is the public loss in the departure of this venerable minister of God, to this congregation, and his own intimate domestic relations, the sharpest edge of the dispensation has been directed. Of the latter I shall not dare to speak; God, our gracious God, be pleased to lighten the burden, and to make preparation for the sad tidings, in distant hearts, which are yet to know how much a single hour has darkened and desolated their dwelling. To the former I may speak. Thirty years, though few of the present congregation have passed with him through the whole, has he preached in this house the fulness and the freeness of Christ. Many, many have gone home to welcome in triumph his coming to their glory, whom he has led down in his gentle, faithful ministrations, to the margin of the stream, and committed in death to a Saviour's care.

"They were, they are, witnesses of his faithfulness as a guide of redeemed souls. Many remain, to hold fast the precious hope, which he has set before them, and to follow him in the heavenly way. Your loss is peculiar, for the ministry which you have had,

has been peculiar. Its tenderness and watchfulness have set up their monuments in every family and in every house. With whom has he not mingled his tears in sorrow? Whom has he not exhorted in paternal love, to find a home and a shelter in the bosom of the Lord Jesus? The aged will not forget his sympathy and patience and courteous reverence in his intercourse with them. The young cannot cease to remember his cheerfulness and love in ministering to them. The little children can not fail to call to mind his venerable aspect, and sweet demeanor, as he laid his hand upon their heads, in affectionate benediction. His interest in them was particular and beautiful.

“His work among you has been now completed; and while his memory will be embalmed in your hearts while life shall last, you can see him going in and out among you in the flesh no more. His departure has been most instant, leaving no time for those special exercises and testimonies which often edify and encourage us, from the Christian bed of death. But we needed not a closing testimony to be persuaded that a prophet had been among us. And the more rapidly the horses and chariots of fire ascended with him to the mount of glory, the happier for him. O that there be many Elishas to catch his falling mantle, to imbibe his heavenly spirit, and to follow him in the path of faithfulness to God which he hath trodden. And as we separate from this house of mourning to-day, let it be with the solemn prayer and purpose in every mind, that to us, like him, to live shall be Christ, and to die eternal gain.”

Dr. Milnor's remains were laid temporarily in the vault of the senior warden, but upon the completion of a vault, under the pulpit in the church, were removed to it in the month of July following, and there reposed for many years, until the sale and destruction of the church required their removal.

During the few last years of Dr. Milnor's life the gradual decline of St. George's Church in its numbers and income, had brought before its vestry questions of great importance. It was evident that some measures must be taken to meet the impending need, or the church must lose much of its ability for influence and usefulness. This had arisen from no failure on the part of Dr. Milnor, but wholly from causes incidental to the growth of the city. The increasing demands of business required increased accommodation, and necessitated the transformation into factories and warehouses of the dwellings in the lower parts of the city, compelling their former occupants to seek homes in the newer and more distant sections. Every year witnessed more and more

changes of this kind. The course of the current could not be stayed, it was vain to bemoan or resist it.

The location of the church had become less and less desirable for a place of worship. A comparatively small number of persons remained, residing within a moderate distance, though many who had removed continued to attend its services. So great had been its decline that the income from pew-rents had fallen to about fifteen hundred dollars, while of the communicants recorded not more than two hundred and thirty were in actual connection with the church.

Such a condition of affairs demanded earnest attention. It became of still greater importance in the consideration of the state of the Episcopal Church in New York at this time, which for years had not in any degree kept pace with the growth of the city or the increase in its population. In this view the responsibility for action was much increased, as is very clearly stated by Dr. Henry Anthon, in a sermon which he delivered in St. Mark's Church, in May, 1845:

“With all the efforts making by various Christian denominations in this metropolis to abate the evil, what a terrific proportion of a population of near four hundred thousand souls are absolutely shut out from our churches?”

“They could find no seats within the walls, were they disposed to avail themselves of the privilege. Have we taken the estimate of our responsibility as Protestant Episcopalians in the matter? Three years ago we were reminded that it was painful to contrast the condition of our Church in this city, with that which it ought to maintain. Her course, with a mighty tide of human life pouring in on her all the time, was not merely *stemmed*, but *retrograde*. Within ten years, as we learned, one hundred and ten thousand had been added to the population of New York, and during this period only five new Episcopal Churches had been consecrated; affording accommodation to about four thousand persons, and leaving about one hundred and six thousand souls, so far as the Episcopal Church was concerned, unprovided for. In 1830 we had twenty-two churches, the various dissenting bodies around us had seventy-two places of worship. Now they have one hundred and sixty-three, we have twenty-seven. Such was the melancholy and reproachful picture of 1842. Our Church, we were assured, and no one could gainsay it, was *fast*, *very fast*, going behind the population. So far as the responsibility rests with us, have these dark tints been softened down in 1845? No, the same, if not greater, is the moral waste encompassing us. What can be done to meet this pressing emergency?”

What should be done by St. George's Church? This was a question which could not be ignored. Its own condition, not less than the urgent need thus described, pressed for an early decision. With its liberal endowment, its duty to do its part in provision for the rapidly increasing population, was manifest and clear.

During the winter of 1845 there were many conferences on the subject, between Dr. Milnor and members of the congregation and the vestry. No plan of removal could be entertained. The church hallowed by so many associations could not be abandoned, nor could Dr. Milnor favor such a movement. Still, to maintain the old and establish a new church seemed to require larger means than the church possessed, and to involve a greater responsibility than could be assumed. In this dilemma a way was unexpectedly opened for the accomplishment of the desired result, and it is the subject of the earliest recorded action of the vestry in this connection.

At a meeting held on the 2d of April, 1845, less than a week before Dr. Milnor's death, it is recorded that:

"The rector stated to the vestry, that after service on Good Friday, he was applied to for the purpose of obtaining his influence and co-operation in the building of a free Chapel of St. George's Church in the upper part of the city, where the rich and the poor might worship together, according to the spirit of the gospel and ancient usage. A former member of this parish had generously offered a subscription of five thousand dollars, and to use his efforts in carrying forward the design to completion. The rector stated his unwillingness to embark in the enterprise until he had the consent and concurrence of the vestry; and he felt the more delicacy after the remark of a member of the vestry, who in stating the wishes and designs of those who urged it, said, that in addition to other and weighty motives, they also designed it as a lasting memento of the piety, faithfulness and extended usefulness of the present rector of St. George's Church. He hoped that the subject would be thoroughly investigated by the vestry through a committee, to report at a future meeting."

A committee, consisting of the rector and the five senior members of the vestry, was accordingly appointed to consider, and report upon the subject, and after consultation concluded to recommend the erection of such a chapel as that proposed.

The aid of Trinity Church was, however, considered essential, and it was believed that an application to that corporation would not fail to obtain their hearty co-operation.

The preparation of a memorial to Trinity Church was committed to Dr. Milnor, and was probably the last act of his life, having been found unfinished upon his desk. After his death it was adopted by the vestry and communicated to the corporation of Trinity Church. It presents, as follows, the liberal views with which it was proposed to embark on the enterprise and carry it to completion.

“TO THE RECTOR, CHURCH-WARDENS AND VESTRYMEN OF TRINITY CHURCH, NEW YORK:

“The memorial of the rector, church-wardens and the vestrymen of St. George's Church, New York, respectfully sheweth:

“That it has been represented to your memorialists that an addition to the accommodations afforded for the public worship of Almighty God, according to the usages of our venerable Church, in the upper part of the city, is extremely desirable, and will soon, from the rapid increase of buildings in that quarter, become absolutely necessary; and that there is a disposition on the part of many individuals to contribute towards the erection of a Free Church, in a location in the upper part of the city, sufficiently remote from other Episcopal Churches, provided the purchase of ground and the erection of such a building should be undertaken by your memorialists and be connected as a Chapel with St. George's Church.

“Your memorialists, therefore, believing that the increase in the number of Episcopal Churches in this city for the last thirty years has not born a just proportion to the increase of the population during that time; and that a commodious edifice on the plan proposed of having the seatings free, and the current expenses to be defrayed by the voluntary contributions of the worshippers, would be peculiarly acceptable to many of our members, and tend much to the enlargement of their numbers; believing also that the accomplishment of such an undertaking is practicable on the part of your memorialists; at an estimated cost of sixty-five to seventy thousand dollars, provided they can obtain from your body a sum adequate to meet the expense of purchasing suitable lots for the erection of such an edifice thereon, respectfully request your body to make them a grant of twenty-five thousand dollars in money; or lots of ground which may be estimated to be worth that sum, towards carrying the proposed object into execution; and your memorialists believe that the erection of such edifice, without interfering with the interests of existing establishments, will most

essentially contribute to the promotion of religion, and the growth and prosperity of our Church, objects which they doubt not your honorable body, as well as your memorialists are anxious to promote.

“In the event of your concurrence in these views, and a grant being made from your funds, of the sum required, your memorialists propose to embark in the undertaking, and to pledge themselves, with the blessing of God, for its accomplishment, upon a scale commensurate with the increasing wants of the Church, and *unencumbered with debt*.

“Your memorialists, therefore, respectfully and urgently request, that you will take the subject into consideration, and by a compliance with the request now made, enable your memorialists to proceed at once, with all reasonable expedition, to the commencement and accomplishment of a design, which they trust will conduce to the glory of God, the welfare of the community, and the honor and advantage of the Church.”

How grandly and successfully the whole spirit if not the letter of this plan was carried out in the subsequent history of St. George's Church!

The necessity and duty of such an effort had been thus acknowledged. The manner in which it was to be accomplished, and the many difficulties involved were as yet unknown. How, where and when such a plan was to be completed, remained to be determined. Thus it stood at the time of Dr. Tyng's assumption of the rectorship of St. George's Church, as its *Third Rector* in the order of succession. This was the responsibility which he assumed in coming to New York. It is not difficult to realize the sacrifice required of him in the relinquishing of all the comforts of a peaceful ministry in an established, prosperous church, to enter upon a work as laborious and as uncertain as this must be.

CHAPTER II.

MINISTRY, 1845 to 1847.

THE brief review, which has been thus taken, of its history and existing condition may suffice to show the circumstances in which St. George's Church was placed by Dr. Milnor's sudden death. The necessity of a speedy choice of a successor who should carry on his work and steadfastly maintain his principles, was apparent and at once the duty and desire of the vestry. Happily there was no doubt as to the choice of the people, and none as to Dr. Milnor's wish. Only a few weeks before his death he had expressed to Dr. Tyng his earnest desire that he should be his successor, and doubtless had communicated it to others, in anticipation of the event which had now occurred. The whole congregation united in it, and with one accord approved the action of the vestry in the execution of this desire. Much uncertainty, however, existed whether Dr. Tyng could be induced to accept an invitation when tendered to him, his strong attachment to Philadelphia being well known, as also his position at the time in reference to the Episcopate of Pennsylvania.

All these premises stand proven in the action of the vestry, in their meeting on the 17th of April, 1845, when a committee was appointed to wait upon Dr. Tyng, in Philadelphia, and ascertain if he would accept the rectorship of St. George's Church. They were instructed to assure him of the unanimity with which an invitation would be given him, and to state fully the condition of the parish, its resources and its plans. In their report they state:

"They were not limited in the amount of pecuniary consideration to be offered, otherwise than in general terms, the salary would be three thousand dollars per annum, and the rectory to live in. They were also requested to make use of the argument, of the important sphere of usefulness thus presented for the dissemination of sound doctrines, etc., and the expectation the public entertained, as well as our friends, that we should obtain the services of a person of well-known piety and talents to fill the

vacancy occasioned by the decease of the late venerable rector, so long and so favorably known in this community, as also the favorite plan, of a free chapel in the upper part of the city, he had in view at the time of his death.

“Dr. Tyng informed us that his situation with regard to many of his friends at that particular time was such that he could not give a decisive answer, that he viewed the situation as a very important one, and that if, after examining the subject, he should come to the conclusion that his usefulness in the Church would be increased, it would have the controlling influence in his decision.

“He expressed apprehension that three thousand dollars in New York would not go much, if any, farther than twenty-five hundred in Philadelphia, and stated that he wanted nothing more than a sufficiency to support and educate his family of eight children, but that he could not consent to labor under pecuniary embarrassment which would operate to the prejudice and detriment of more important duties; that he did not expend more than was necessary; that Dr. Milnor had exercised a liberal hospitality from his private means, which the rector of St. George’s would be expected in some measure to continue, but if after making the experiment for a year, in the event of his coming, and finding that sum insufficient, he would then withdraw.”

On the return of this committee, at a meeting of the vestry, on the 24th of April, Dr. Tyng was unanimously elected rector, his election being communicated to him by the senior warden, in the following letter:

“It gives me great pleasure to add that the foregoing resolution was not only passed with entire unanimity, but with great cordiality, and with the earnest wish and expectation that you may consider it your duty to occupy the important position left vacant by your friend, our late venerated rector. The vestry were fully informed of the conversation which took place between yourself and the committee on the subject of an increased appropriation for your support, should it become necessary, and concurred in the views and pledges made you by the latter. We think, therefore, that you may dismiss all anxiety in reference to your pecuniary affairs, other than a wise and judicious regulation of them, should you accede to our wishes. You will meet an affectionate congregation, who will welcome you with warm hearts, and appreciate, and, I trust, profit by your ministrations among them.”

This urgent invitation Dr. Tyng felt obliged to accept, and in reply to it wrote:



ST. GEORGE'S CHURCH, BEEKMAN STREET, NEW YORK.

(From an old print.)

PHILADELPHIA, *May 23d*, 1845.

TO THE WARDENS AND VESTRY OF ST. GEORGE'S CHURCH:

By the guidance of divine providence I have been led to the determination to accept the rectorship of St. George's Church, to which I was called by your resolution.

I shall hope to enter upon the immediate discharge of the duties connected therewith, and shall expect under the Lord's blessing to occupy the pulpit on a week from next Sunday. I trust it may be the will of God to bless me in this position with His abundant grace, and to enable me to carry forward a ministry in its principles and character such as that to which the congregation of St. George's Church has been long accustomed.

I thank you for your kind promises made in your resolution, for the residence and support of my family, and I have no doubt that whatever will be found necessary for me, you will be found as ready and willing to supply.

I earnestly pray for God's blessing upon you as a church, and upon yourselves and families individually. May the gracious presence of our Saviour and Redeemer be with you.

I am respectfully and affectionately your friend and servant,

STEPHEN H. TYNG.

In his personal narration Dr. Tyng thus records his communication with the committee, when they called upon him in Philadelphia, and the views with which he considered the invitation to the rectorship of St. George's:

"A committee from the vestry of St. George's Church came to me in Philadelphia, with a personal communication from that body, to consult me with reference to the vacant rectorship of St. George's Church. I declined to consider the terms which they proposed. I answered them that I was dwelling in my own house, and perfectly satisfied with my condition and provision. I knew how to live where I was, and I could not go to a new field to struggle with personal difficulties. They left me with manifest reluctance that I could not accede to their proposal, and assuring me that I should hear still further from the vestry who had sent them. Thus I was most unexpectedly brought into a new and surprising relation to this important object. That such an event should have resulted for my personal consideration, and especially at this early period, had not occupied or awakened my thoughts with any degree of personal expectation. It was brought before me without any

previous suggestion from those who had the right to speak, and unexpected as it was, I was compelled to consider it.

"Dr. Milnor's sudden departure made a chasm in the religious history of St. George's not to be adequately supplied by any other Presbyterian in the Episcopal Church.

"No other enjoyed or merited more universal confidence and respect. His own natural temper, his peculiar history, his truly Christian character and spiritual habit of teaching, combined to settle upon his memory unlimited confidence and most affectionate reverence and esteem.

"I had known him personally, intimately, had enjoyed his society and received his hospitality in the most frequent and intimate degree, during the whole course of my personal relation to him.

"To succeed to such a ministry, to be measured in such a comparison, to attempt the filling of such a vacancy, and the occupation of such a post of public ministry, I was called to New York, and was induced to make the experiment.

"Personally, I was conscious of no power in myself to assume a responsibility like this. I earnestly endeavored to obey that which seemed to me a call from the Lord.

"The amended invitation came to me subsequently, and after long and repeated consideration, as impartial as I was able to make it, I determined to accept the invitation thus received, and did so, commencing immediately an occasional ministry in that church, and perfecting arrangements for the removal of my family. It appeared to me as the grand crisis of my life. It overturned all my happy relations to my beloved Epiphany. No one ever made a more unwilling removal. It separated me from a city and associations in which I had passed sixteen useful and happy years. I knew how to dwell in the quietness and social relations of Philadelphia. In all its connections I was perfectly at home. I was going to a congregation in which I really had no intimate personal acquaintance, whose departed rector had been one of the best and most distinguished of all our clergy, to whom for nearly thirty years the affection of this people had been singularly devoted, and whose ability and renown I could not reasonably hope to attain.

"And yet, when in my meditations I compared the two fields of Christian labor, the probable hopes and instruments of influence in my Master's work, I was compelled to acknowledge to myself that the argument of duty was wholly on the one side, and the objections to this were wholly personal and social. As I look back upon this crisis now, after the passage of more than thirty addi-

tional years, and upon all the Lord's gracious dealings with me since, the propriety and the duty of that removal appear more clear, and the obligations to it the more imperative. Restoring myself in thought to that crisis, what might be the issue of this new and important step in my life I could little imagine.

"As I contemplate the whole period from my present point of retrospection, it stands before me as an unbroken scene of prosperity and usefulness, and filled with divine mercies and human friendships ; with the remembrance of dear and precious friends whose personal kindness has made a treasure for me never to be forgotten."

While Dr. Tyng's official relation dated from the 1st of May, 1845, the actual commencement of his ministry did not occur until the 1st of June.

In his Sermon Bible, which contains a record of every sermon and lecture delivered during his ministry in New York, with the text selected for each, is found this simple entry of the beginning of his work in St. George's Church:

"MAY 1st, 1845—I was elected rector of St. George's Church, New York.

"MAY 23d—I accepted the call.

"JUNE 1st—I entered upon its duties and preached that day as rector.

"May God be with me, aid me, sanctify me, and make me the humble instrument of gathering many of His redeemed. And to His name be eternal praise. Amen."

The text of his first sermon was in itself a distinct declaration of his view of the call to succeed to such a ministry as that of his honored predecessor. The sermon, a clear enunciation of his principles, those of the Evangelical party in the Church, those which St. George's Church had so long and so prominently maintained, was in the following words:

"'They said, the spirit of Elijah doth rest on Elisha.' II Kings ii. 15.

"These two prophets were men of exceedingly different character. The one, bold and fearless and terrible in rebuke;—separated to a great degree from the society of his countrymen, and opposed to the habits of the age in which he lived, appearing to be a troubler of Israel, and in his fidelity in the discharge of duty; and to a great degree opposed and hated by the rulers of his nation. The other, mild and gentle in his demeanor,—having his abode chiefly with the persons of the highest consideration in the

land, and mingling through a long life with the society of the court and capital of his nation. The one was persecuted through life by men, but vindicated in his departure, by an honor from God, which asked for no addition of human praise, or tribute of human approbation. The other was respected and welcomed among men, through his many days, and wept over on his dying bed by the King of Israel, as the 'chariot of Israel and the horsemen thereof.' Probably their mental endowments, had we any opportunity of ascertaining them, were as unlike as the other aspects of their character. But their spirit, the purpose and design of their mission among men, was precisely the same. They maintained the same relation as messengers of the Lord of Hosts, and they delivered the same message in His name.

"When Elijah first called Elisha to be his companion and successor in the office of instructing Israel, he cast his mantle upon him as the symbol of his office, and he followed him. And when Elijah was taken up into heaven, Elisha took the mantle which fell from his ascending master, as an evidence of the fulfilment of his prayer, that a double portion of his spirit might rest upon him. With the mantle as they went out from Jericho, Elijah divided the waters of Jordan, that they might pass through. And with this mantle which he had just caught from his departing master, Elisha also divided the waters as he returned alone. And when the sons of the prophets, who had assembled to view the scene, beheld the power with which he proved his mission from God, they said: 'The spirit of Elijah doth rest on Elisha.' It was not a tribute to the mental powers of the successor of the great prophet who had ascended to the heavens, but an acknowledgment of the unity of their office, and of the identity of their instruction. They received the one, as the proper and approved successor of the other, and acknowledged him as perpetuating the same peculiar ministry, and as fairly representing the same purposes and principles.

"The application which I purpose to make of this testimony, will be very manifest. My venerated friend whose successor in the ministry I have been appointed, (though most unworthy,) was the advocate and teacher of a very specific system, both of Christian truth, and of Christian duty. A system in all its principles and points easily perceived and easily defined. Of this system, he was long one of the most important and influential representatives in our Church. And I mean it to be most distinctly understood, that there is a perfect identity, so far as I know, of sentiment, and purpose,

and principle, in the ministry which God has been pleased to appoint to succeed him. So that, however there may be diversity of method, and inferiority in wisdom and power and respect in the succession to his work, yet in doctrine and design and effort, if God shall please to bless us, 'the spirit of Elijah shall rest on Elisha.' We have no wish to conceal or to qualify the fact, that we have been the teachers of doctrines, and have contended for principles and rights in our Church, which our opposers have been fond to represent as a troubling of Israel.

"With him, through the whole course of my ministry, I have set my face as a flint, for the maintenance and defence of great and imperishable principles of truth, which have been continually at stake. With a mind unwavering, I have borne in other places of duty, a testimony unchanged. With a mind unwavering still, I am sent to bear in this place a testimony equally unalterable and irrevocable in the cause of Christ and His gospel. To attempt to cover the fact that our Church has been exceedingly divided in sentiment on many important points, both of doctrine and practice, would be absurd. To depreciate the importance of the principles which have been constituted the points of this division, would be to make the division itself, wicked and reprehensible in a high degree. But in this whole history and warfare, we have been uniformly acting on the defensive, against the oppression of unauthorized power, and the imposition of unscriptural doctrines.

"Standing on the platform of the established standards, and within the laws of our Church, desiring to impose nothing upon others, but resolved, by the help of God, to maintain and defend our liberty of action, and our system of instruction, just as the Lord has delivered them, and as the Church has received the same and committed them to us; upon the platform of Protestant Episcopal Christianity, in doctrine, discipline and worship, we mean, by God's help, still to stand, giving place by subjection, no, not for an hour, to any who may come in privily to spy out our liberty, which we have in Christ Jesus, that they may bring us into bondage.

"We shall seek, as we have uniformly sought, the things which make for peace, willing to make any concessions which truth will warrant, for its attainment; but never ready to make shipwreck of faith, and of a good conscience, to secure it merely in a false and painted image.

"It may be well asked, and it is often asked, what are the things for which we have contended? It is too likely—amidst the bewildering and mazy theology of the current day, our children

will forget them, and lose sight of them entirely. The stream of Evangelical truth flows more widely perhaps, but, I fear, far less deeply than it used to do. Our more youthful agents, are exposed to much confusion, and to much error in the confusion which their indiscriminating minds will be unable to detect and evolve. And it becomes us therefore to state plainly what are the principles which we have held absolutely sacred, and which we have never felt at liberty to compromise for an hour. What are the instructions which have marked the spirit of Elijah? What are the instructions which Elisha is to perpetuate? They may be regarded as principles of doctrine, of worship and of Christian and ministerial conduct and character.

“In doctrine, we have maintained the entire natural depravity, guilt and condemnation of man. The complete and eternally finished redemption of man by the obedience and death of God manifest in the flesh. The full and perfect justification before God, of every believing man, in the personal obedience of the Lord Jesus Christ, imputed to Him by the grace of God—the righteousness of God by faith; the necessity and the actual accomplishment in all the people of God, of a new birth of the soul by the Holy Ghost, through the instrumentality of the word of truth; constituting every one who is in Christ a new creature: the universal fruit and evidence of this new creation to be found in a life of faith and holiness, the operation and result of a spiritual mind.

“To bring men to this conversion, unto God, and to edify and to nourish them as converted, we have uniformly preached Christ Himself, as personally all their salvation, as made of God unto them, wisdom, righteousness, sanctification and redemption. We have maintained that the appointed instrument for this end, is the preaching of the salvation which is in Christ, and the sole agent in attaining it is the Holy Spirit of God, accompanying the word with the demonstration of His power. We have taught that the appointed sacraments of the gospel, are signs and seals of the righteousness of faith, and instruments of renewing grace, to those who rightly receive them; that baptism is to such the sign and seal of a spiritual regeneration which is bestowed by the Holy Ghost, and the instrument of an outward and formal regeneration of condition and state, in regard to the visible Church, to which it is the introduction; that the Lord’s Supper, is to the believer in whose heart Christ dwells by faith, a blessed commemoration of a Saviour’s sufferings and merits and love, and thus the instrument of the Holy Ghost of a spiritual strengthening and refreshing of his soul, as it

brings him, in contemplation and affection, nearer to Christ; but that in no sense or manner whatever, does Christ dwell in the material elements, or become connected with them; that in the whole ordinance, the believer in Christ truly but spiritually feeds upon the precious body and blood of his adorable Lord, and thus in the increase of faith and love in his own heart, by the Holy Spirit, through this ordinance, maintains and perpetuates his personal communion with his Lord. We have taught that the Church, the spiritual body of Christ, is composed of the whole company of His elect, knit together in one communion and fellowship, by one faith, which is the operation of the Holy Ghost, uniting them to one glorious head; that the gathering and creation of this Church is the office and work of the Holy Ghost, forming Christ in their hearts, as the hope of glory; that the ministry and outward appointments of the visible Church are incidental, secondary and subordinate to this abiding spiritual body; designed and appointed to minister to its increase, as the instrument of its edifying and perfection. We have taught that apostolic example and practice have authorized and required the three-fold ministry which from that beginning has been continued in the Church. And though we have never felt allowed to deny the validity and usefulness of a faithful ministry differently constituted, or to call that common which God hath manifestly cleansed, we have not hesitated to proclaim at all times the necessity of this organization, to the regular and entire outward constitution of the Church.

“But we have refused to insist upon this or any special arrangement of the ministry, as in itself absolutely essential to the being of a Church; so that the want of this ministry should destroy the existence of the Church which is deprived of it.

“These are points of doctrine which we have taught, and for which we have at all times contended. In these points there has been an unity of sentiment in the Church. And we have pleaded for an acknowledged and satisfied union on these points, as sufficient for a foundation of peace. Had men been contented with these, which are the teaching of our Church itself, there would have been no warfare at any time among us. But it has been at the line where others have attempted to force upon us other doctrines as the doctrine of the Church, and to drive us to their adoption by the assumed authority of the Church, that our contest has commenced, a contest which with us has been uniformly a defence.

“While other men have taught other additional things, as their own personal judgment and conclusions, we have never

attempted, or felt at liberty to attempt, any other restraint of them, than free and fair discussions of the subjects. But when they have undertaken to coerce us into the adoption of them, as if they were of absolute Church authority, and to denounce us as not holding the doctrines of the Church, because we have refused these impositions of men, then we have stood upon the defence of the liberty which Christ has given us, and which the Church of our fathers has secured to our possession.

“It is very certain that if the rights here claimed, and which have been in substance exercised by others, who denied them to us, had been peaceably conceded, we should have had no contention on such subjects. They constitute a fair and legitimate exercise of that private judgment in matters respecting which the Canons and Constitution are silent, that the Church herself allows, and which none are more certain to employ, when it suits their convenience, than those who have most vehemently objected to the particular application of it here described.

“The truth is, that moderate Episcopalians, in their contest with High Churchmen, in reference to matters in which the gospel is not essentially involved, have always and only acted on the defensive. All that they have felt concerned to do, was simply to repel assaults. They never insisted that their brethren should adopt their views, respecting points of internal order. They only asked that they should be allowed to think and act freely for themselves, except so far as their thoughts and actions were controlled by the legitimate authorities of the Church. It is true, indeed, that the position of things has been somewhat altered within a few years by the avowal and vigorous maintenance of erroneous doctrines in religion. False churchmanship has of late formed a very close alliance with false theology, and is now assailing with great boldness and power the very foundations of our Protestant faith. On such subjects Evangelical religion must ever be aggressive in its character. Christianity itself becomes an aggressive system where fundamental errors are concerned.

“‘In worship’ we have maintained the duty of a strict conformity to the prescribed liturgy of the Church, upon the public occasions not inhibited by law. After all sermons and lectures, however public, and on all occasions of private, personal, family and social worship, we have considered ourselves secured in the liberty of employing such prayers, whether extemporaneous, written, or printed, as seemed to us individually expedient and applicable. We have maintained the right of con-

ducting our Sunday Schools, Bible-classes, lectures and prayer-meetings precisely according to our own judgment of usefulness and duty. And though we have often conceded in practice the liberty which we have claimed as our right, from a regard to the sentiments and wishes of others, or in subjection to our own conceptions of the expediency of the case, we have never yielded for a day, and never shall yield, until some change in our laws shall restrain and limit our present rights, the liberty of action with which in this respect we are by the Church endowed. Had this right been conceded to us in quietness, as it ought to have been, we should have had no warfare upon this subject. We have never attempted nor desired to impose our views or habits upon others. We have freely left to them the liberty of action here, which we have claimed for ourselves. But it is just at this line, in defence and maintenance of this liberty, that we have been obliged to contend, resisting the encroachments of a power and personal interference, which we have considered uncanonical and intolerant.

“The rights which we have claimed in this respect we have seen continually exercised by those who have forbidden us. Books of prayer, for all occasions, have been published and recommended, though the order of family worship and for the visitation of the sick are as much authoritative impositions as any other office in the Prayer-book. Missionary meetings and any other similar meetings of the most public character have been habitually conducted in our midst without the morning or evening prayer and a sermon, according to the liturgy, but with a selection of various other prayers, some of which were not even to be found in the liturgy, and with a succession of extemporaneous addresses from the chancels of our churches, and this under the countenance and by the direction of those who are known as censuring the liberty which we have claimed. We are far from complaining of this usage; we thoroughly approve it. We rejoice to encourage it. But we insist upon the maintenance for ourselves also of the rights and liberties which others have thus claimed and enjoyed, standing upon the same authority, and secured by the same laws.

“In Christian and ministerial conduct we have taken ground equally intelligible and decided. We have maintained the duty of professing Christians to keep themselves from conformity to the sinful vanities of the world; to govern both themselves and households as the people of God, setting an example of holiness, and

striving to shine as lights to the Lord's glory. The gay and giddy amusements of fashionable society we have considered as utterly inconsistent with Christian character. The habitual indulgence in them we have regarded as an evil living, whereby the congregation is justly and reasonably offended. And we have maintained the duty of all who call themselves by the name of Christ, to keep themselves unspotted from the world, and to walk holily, justly and unblamably among men. Upon this subject we always felt compelled to bear a faithful and an uniform testimony, and though among those who would maintain the name, but dislike the power of godliness, it has exposed us to much reproach, we cannot feel at liberty to yield a single point of duty here to the hostility or caprice of men.

"We have insisted upon the right to maintain an union with other Christians in works of benevolence which are common to us all. Nor have we ever been willing to allow that our doing a thing which was in itself right, could be made wrong, because others united with us in it, who did not unite with us in judgment or action in many other points. To give the word of God to perishing men, to send it abroad in all languages, if it be possible, to save the souls of all, is in itself a work of transcendent importance and benefit to men. How can it be made less so because all who call themselves Christians unite with us in accomplishing it? Can our acceptance in the discharge of a personal portion of common Christian duty be prevented and destroyed by the presence and combination of even unworthy men in its fulfilment? How much less by the union of those who are themselves as acceptable before God as we! To bestow a copy of books like Baxter's 'Call,' Doddridge's 'Rise and Progress,' Wilberforce's 'Practical View,' is a benefit, often an unspeakable, incalculable benefit to the souls of men. Myriads have been eternally saved by an instrumentality like this. Does such a gift to man become an evil immediately, because some with whom I do not agree in all things, some even whom I do not personally like, or who do not like me, unite in it? Such a doctrine is absurd, and cannot bear the examination of a moment. These engagements are to be individually considered in their objects and ends, and in the arrangements to gain the end proposed, exclusively. If these are right the union of other persons in them can never sustain a reasonable objection.

"If I am required to concede in such an union, principles of truth which are important, or to withhold by other instrumentality instruction which I esteem essential, or to sanction impressions justly re-

ceived, which I deem to be vitally erroneous, upon this ground, objections may be justly made, and ought to be maturely considered. And if such be the fact in any particular case of demanded or invited union, the instance should be thoroughly examined and weighed upon its own merits. The union itself must always be right, and whereto we have already attained, we are to walk by the same rule, and mind the same thing. How expedient or inexpedient in certain circumstances such an union may be, is a wholly different subject for consideration. For many years we maintained it in many important works, amicably and usefully, with mutual kindness, forbearance and respect. Our Church was respected and our ministers were received and honored. For the few last years, I mourn to say, there have been from various quarters almost unceasing and very unjust assaults upon us as a Church; affecting to identify our whole system with the corruptions of individuals, and charging them upon us all, displaying a spirit which, however provoked, we personally had never excited, and the bitterness of which rendered our continuance in such engagements exceedingly painful, and of very doubtful expediency. In such contingency we have not hesitated to say that the advantages of apparent union, if they were to be purchased thus, were, after our full experience, very questionable; and that our ends of good, while this spirit prevailed, might be better attained by labors confined to ourselves. But if, on the one side, this individual intolerance barring our road to union with others, shall yield to truth and Christian duty, as we would hope from late appearances it is likely to do, and if, on the other, our engagements in efforts nominally our own, is to throw us into the inevitable position of advocates for corruptions in doctrine which we abhor, as many recent publications indicate, our views of expediency in duty must certainly unite with our solemn conviction of the rights which we have always maintained. And we shall far prefer to unite with those who have no Episcopacy in propagating truth, to an union with those who are in this point combined with us, in the dissemination and support of error. The right of union with other Christians we sternly maintain. The propriety and advantage of employing it we choose to determine for ourselves by such considerations as seem to us, at one time or another, severally adequate and imperative.

“These are illustrations of points of doctrine and duty for which we personally have always contended in our Church, and the concession of which to us, as our own right, would have precluded all contest among us. I believe I have justly stated the principles for

the defence of which my venerable predecessor in this church has always stood. This has been the spirit of Elijah's testimony. This is the spirit of Elisha's determined testimony also. For many years past in the beloved city and the dear church which I have left (I believe under God's own call) for you, I have maintained, and, by the blessing of God, not without success, this unchanging and decided stand. I have no new course to pursue here. I come bound in the spirit for the work of the Lord. It has cost me the breaking of the strongest ties that can ever entwine my heart, the forsaking in presence (I can never do it in heart) of the most united and affectionate flock that was ever gathered under a pastor's care, the separation of me and mine from scenes and connections which in every possible aspect were most dear to us. I cannot hope in any degree to be personally benefited by the change. You can never honor and love me more than I have been loved and honored there; you can never provide for me more tenderly and affectionately than they have provided for me there; and since the step has been taken my heart has often misgiven me whether I can ever be more useful here than I have been there. But I have come under a solemn consciousness of duty to God and His Church; and I hope in Him that my coming unto you will not be in vain. You have the reputation of an affectionate and zealous people. I trust that I shall find you so. I can bear labor and toil without concern, if I am sustained and loved; I can endure outward contests without fear, if I have a flock united and attentive; ready to second and uphold me in my work at home. That I shall ever remove from here, but to the house appointed for all the living, is not at my age to be supposed. I trust that I shall be allowed to inherit with the place of my venerable friend the affection which has cherished him in life, and the reverence which has honored his grave in death. And that you will endeavor to make up to me the kindness, and tenderness and care which I have sacrificed in others, not without a painful struggle, for your sakes. Thus shall the great work which we have here to do prosper in our hands, and God, our great God and Saviour, be with us and give us His blessing."

Continuing his narrative of the beginning of his ministry in New York, Dr. Tyng says:

"The month of June was occupied in the necessary vacation of our house in Philadelphia, though during this time I made several visits to New York. The first week of July 1845 perfected our removal to New York, as our future permanent abode, but instead of an

immediate occupation of a city dwelling, we removed for a period of rest to Staten Island, where we had secured agreeable accommodations for the summer. We remained there until the opening of the autumn, when we exchanged these lodgings for similar temporary ones in a boarding house in Vesey Street, unwilling that the family of Dr. Milnor should be removed from the rectory for our convenience.

"Thus the summer of 1845 was occupied and the month of November found us at last quietly established in our new home in Beekman Street, adjoining the Church.

"From that day, all the members of the vestry and the congregation vied with each other in expressions of affectionate welcome and of grateful acceptance of my ministry, both public and private. I was welcomed by all classes and families in the congregation with a cordiality of expression which was gratifying and encouraging in a high degree, and which did much to displace my feeling as a stranger and one but partially known among the people. At this time, the family of Dr. Milnor had removed to Brooklyn, but it was an increased gratification to enjoy the expression of their kindness, and to be welcomed to all the advantages of their affectionate acquaintance. To me personally and to my family, the kindest hospitality and the most affectionate welcome made us happy in every home.

"The Church in Beekman Street would accommodate an audience of near one thousand people. It was habitually well filled with attentive hearers, and a general spirit of seriousness in listening to the instruction from the pulpit, appeared always as a cheering and encouraging element in this particular relation.

"The people were in unison with the minister, and heard his instruction with reverence and interest. They had been accustomed to an evening lecture in the week, and to the maintenance of a weekly meeting for prayer, which were attended with much regularity and seriousness. Thus I felt myself entirely at home among them.

"Dwelling in the rectory which Dr. Milnor had occupied so long, and in which I had been so often welcomed as a guest, and moving among a people who concurred with me in sentiment, I felt myself satisfied and thankful under the gracious providence which had placed me here.

"Beyond the limits of the congregation of St. George's I was encouraged and comforted in my new position, by the relations which I was invited to occupy with others. I was welcomed with

much kindness by the clergy of the Episcopal Church, and found an encouraging salutation among all the Churches and from ministers of all denominations. They seemed to transfer freely to me the kind and fraternal emotion with which my eminent predecessor had been so constantly regarded and welcomed.

"All my wants were abundantly supplied, all my labors encouragingly welcomed among all with whom I was called to associate.

"Such was the opening of my work in St. George's Church. Such was the commencement of the ministry which has now been prolonged for more than thirty-three years. This was 'my manner of entering in' to the occupation and demands of this extensive field of obligation and duty."

The period at which Dr. Tyng entered the Diocese of New York was one marked by great excitement in the Episcopal Church and he was soon compelled to take a prominent part in the discussions of the time. The "Carey ordination" had separated the two parties in the Church more distinctly than perhaps ever before, while the trial of the Bishop of New York, terminating in his suspension, had brought into the controversy an element of personal antagonism which added much to the intensity of party feeling. The Diocese of New York was naturally the field of the sharpest conflict, and there the adherents of the two schools were arrayed in the most open opposition.

The memorable convention of the diocese, which met on the 24th of September 1845 was the first which Dr. Tyng attended as a member and though he had been in the diocese for so short a time, the established and recognized position which he held in the Church made him a prominent figure in its debates. Its sessions continued for a week, and were at times a scene of such excitement and disorder as would seem incredible. It was the first meeting of the convention after the Bishop's suspension, and the chief subjects of discussion were therefore the anomalous condition of the diocese and the measures necessary for its relief. These questions gave rise to a sharp debate between the leading men on either side and elicited from them speeches of remarkable eloquence and power.

The well-known independence of Dr. Tyng's views and actions caused not a little uncertainty as to the position he would hold in the controversy, and he was looked to to declare himself in the new relation to it in which he now stood. He had defended Bishop Orderdonk in his action as to the Carey ordination and had openly expressed disapproval of his trial and suspension upon the evidence which had been offered, in both instances opposing many of his own

friends and those with whom in doctrinal views he was in perfect accord. Strong in his convictions, unhesitating, and fearless in the expression of his judgment, his speeches at this convention are of special interest as displaying these qualities so clearly, and are not less notable for the soundness of their conclusions and the force of their arguments.

The question first presented was whether by the suspension of the Bishop, the episcopate was canonically vacant. Upon this Dr. Tyng spoke as follows, after reciting the action of the Standing Committee, in receiving his testimonials and issuing to him the required certificate:

“The principle is as fundamental as the existence of our Church, that there can be no Church ‘without a Bishop.’ If the power of performing Episcopal functions is not in the hands of an individual, by reason of his being incapacitated from exercising it, it is in commission. That commission assumes all the responsibilities and duties of the episcopate, as if held by an individual. It is Episcopal still, though the functions may be fulfilled by a commission. We cannot have two bishops. There can be no episcopizing in another man’s diocese. If one is overseer, the other is not. When one Bishop comes in, is there no power to say who has the power in the diocese, an individual or a committee acting in his place? When I heard read yesterday the document emanating from the Rt. Rev. Bishop of New Jersey (Bishop Doane), I supposed it to maintain doctrines as clear as the sunbeam, and to state the question beyond the power of contradiction. If one side of the scale is down, the other must be up. If the stand now taken by the Standing Committee, that there is no vacancy in the bishopric, be correct, I feel compelled to say, with the independence of a minister of this diocese, and the independence of a citizen, that I have been deluded in their representations to me, as to the proper ecclesiastical authority. So far as I am concerned, the Standing Committee has given me a certificate that the diocese is vacant, and I consider it my first duty to see that vacancy filled.

“Though I am but a babe of yesterday in the diocese, as it were, I have the right of a member of it, and in questions of future facts I am deeply concerned. I do not want to enter into the meaning of the sentence imposed upon the late Bishop of this diocese. Whether the sentence of suspension for an indefinite period is equivalent to actual deposition or not, is not now a matter for examination, but I will state that at the last General Convention, the House of Bishops sent to the House of

Clerical and Lay Delegates, a Canon under the provisions of which a sentence of indefinite suspension voided jurisdiction.

"When the House of Bishops prepared and sent down this Canon, they were called on soon after to enter into a practical explanation of the meaning of it, and their first act was to pass that very sentence of indefinite suspension which vacated jurisdiction. I challenge denial upon this point, and I challenge denial that they have brought that principle into action in this very case. And when that sentence comes before this house I am prepared to give it the same interpretation. I have the testimony of the Standing Committee that the diocese is vacant. I have the testimony of the action of the House of Bishops that the intention of the sentence of indefinite suspension was to declare the diocese vacant. And however gentlemen may in secret whispers confer upon these facts, and however they may determine that a certain proposition shall not prevail—"

Here a call to order interrupted him, and he continued:

"I submit with the utmost deference, and if the chair will with equal promptness correct the whispering and concerting around me, he will not be compelled to speak of that which he does not know. I had no intention to impute any motives to the gentlemen who surround me, but most deliberately do. I submit. I was about to say, that with these two things before me, I can come to no other conclusion than that this diocese is entirely and absolutely vacant, and that the convention is at perfect liberty, if it so choose, at this moment to elect my brother who now looks me in the face, for its diocesan—"

Here again being interrupted, amid much excitement, he waived the privilege of saying anything more, but being called on to proceed, continued:

"I had but little more to say, sir, and it was hardly worth while to interrupt me. I am sorry that I should be the instrument of creating disturbance here or elsewhere. No man, sir, is more deeply impressed with the solemnity of this occasion than myself, and if there be any man present who has more fervently raised his soul to God; who has more earnestly sought strength and grace at his bedside for this occasion, I am glad of it.

"I have not uttered a word calculated or intended to call out any display of feeling, and if I am to be held responsible for the excitement which pervades this audience, I shall hold it to be a burthen which will keep me silent.

"I have stated my reasons for believing that the diocese is vacant.

I hold that it is in the power of this convention to move that at twelve o'clock to-morrow it will proceed to elect a Bishop to fill that vacancy, and I hold that such an act would be sustained by a majority of the Standing Committee and the House of Bishops, and so sure am I of it, that I do not believe any other remedy can be applied by the Standing Committee and the House of Bishops.

"I am thankful, sir, for your admonitions, and thankful for the attention with which you have listened to my remarks, which I will now bring to a close."

The supporters of the Bishop were very earnest in their determination to obtain his restoration if possible, and endeavoring to commit the convention to their view, insisted upon the claim that there was no vacancy.

There were those, however, who thought that the charges, even if true, were not of sufficient magnitude to require the Church to present him for trial; and others who held that the evidence had been insufficient to justify his conviction. When, however, the question had been adjudicated by the proper tribunal, both these classes united in holding that by the sentence the Bishop had been disqualified from ever re-assuming Episcopal functions. They would concur in an application to the General Convention for aid, but would at the same time express their opinion that the Bishop should never be restored.

When, therefore, a resolution was offered requesting the General Convention to enact the necessary Canons, an amendment was at once proposed, stating it as the judgment of the convention that no Canons should be enacted which would lead in any contingency to Bishop Onderdonk's restoration.

The whole discussion at once turned upon this amendment, and in support of it Dr. Tyng spoke as follows, and, as it was said, "with almost matchless eloquence."

"No man," he said, "would approach the point under discussion without a deep feeling of responsibility for every word he might utter, if he had the heart of a man in him. Gladly, sir, would I have been silent from the beginning, and much more at this stage of the discussion, and could I retire from this church as a minister of the Church, and face with a clear conscience the congregation to whom I minister, you would not listen to a single word from my mouth. I am not accustomed to tremble when I see the face of man, and there are few cases which compel my nervous system to quiver. But now, sir, all within me trembles and is ready to sink, and while

I ask myself whether it is not possible that I may do injustice to a fellow-being whom I must meet at the judgment-seat of Christ, I ask, on the other hand, whether I may not be in danger of sacrificing principles to personal sympathies? I have considered this question, sir, over and over again with the deepest solicitude, to arrive at the truth. Sir, I have no prejudice on this subject. The individual whose name is mentioned in this amendment has to me been always courteous and kind, and has shown me personal respect, the remembrance of which is grateful to me, and it is known, sir, to you and others that I have separated from friends, with whom I had generally acted, in a course in which I thought they were manifestly in the wrong, to sustain and defend the action of the individual of whom I speak, and could I this day restore to him the confidence of this community, could I raise him up from the position in which he is placed, to preside with that amenity, dignity, courtesy and great preciseness exhibited by him on all occasions when I have met him, securing the universal respect of every assemblage, I dare not say, sir, what I would not sacrifice or imperil to attain such a result. But looking at the condition in which we are placed, it is impossible that any man who is conscious of his responsibility to God, can fail to meet this crisis irrespective of personal feelings and sympathies, and whether my reverend friend, who has just spoken, imagines that the majority will be against me or not, my own heart and conscience shall not be against me, and I will return to my church and the community able to lift up a front that at least shall not be crimsoned in this connection with any reproach. The great question, sir, is the amendment, and I will not trouble you with minor questions. Full well do I know the temper, character and feelings, the habitual mind of the members of the General Convention, and I am prepared to throw this whole subject into their hands, and abide by their decision. I have no desire personally to instruct them on the subject, or make out a line of duty for them to pursue. If at any period in the history of the Church later than the records of inspiration speak of, God has guided the councils of the Church by His personal agency, it has been during the last session of that convention; their sittings have been watched over by that Spirit who has honored the Church by His presence, and to the calmness, and investigation, and dignity, and noble self-control of that body when it meets two years hence, I can safely leave this question.

“Ought the person named in the amendment to be restored to the control of this diocese? Can he be restored to that position?

This is the simple question in this amendment. I will discuss the last inquiry first.

“Sir, character depends not upon acts of repentance consummated by reformation. We may receive the penitent back again into our affections. We may open the doors of the father’s house to the prodigal wandering child, and forget in the flowing out of our paternal affection and confidence that he has ever stepped aside from the paths of truth and duty. We may weep over this individual in the depths of his fall, and the time may come when on his contrition and reformation we may greet him with joy as one restored to the fold of Christ, when we may receive him to our hearts and entirely restored affections, and weep with gushing joy over him, as we repeat the blessed testimony, ‘He was dead and is alive again, he was lost and is found.’

“But repentance never restores, and cannot restore public confidence and reputation. As well might you attempt to gather the fragments of a crystal vase which you have hurled upon the granite block, and reunite them so that no seam or scar shall appear, as reinstate the fallen minister of God to a position in which he may again create around him a holy and blissful influence. You may load your table with resolutions to that effect, but you will not thereby touch a single feeling of a single heart, they will not turn the frown into a smile upon a single countenance that may meet him in the house of God, they will not bring back a single portion of that feeling of holy and reverent affection which has brought the flock of Christ to his feet to receive his holy benediction in the sacred rites of the Church. No, sir, it is not in the power of laws and Canons to accomplish this result, no declarations, however unanimous or decided, can build up the breach, wide as the ocean-bed, which because of crime, believed crime, exists between public confidence and the individual named.

“Oh, could I reach his private ear with the language of influence, could I put the arm of affection around his neck, could I address him with passionate solicitation and entreaty, having no other desire than to rescue him from the deep tide of contumely that has assailed him, I could not procure for him a greater favor than his calm and peaceful retirement from this scene of conflict. Generous and noble as his nature is, few men are so likely to be crushed, and tortured, and ground to powder beneath the withering sentence of public rebuke. But this is not within my power. In another similar instance I made the effort, and without success. I perilled everything for myself, without conferring any benefit upon him for

whom I labored. Nay, sir, I can say nothing, but breathe an earnest solicitation to heaven that some blessed influence may move his heart to make the sacrifice for the benefit, the resuscitation from death, of a body of which he has been for years considered an ornament, and in which, with sorrow and grief, we miss the shining of his influence and his counsel from among us. I say, again, sir, it is vain to seek to reproduce public confidence, or to let him return to any congregation. The influence would be the same in every place. You could not retain a congregation within the walls of any place to meet him in these peculiar circumstances.

“But consider, sir, the influence of this restoration on the Church itself. This is the main point of the amendment, and it is so because all the action of the committee *has tended to this*, all other propositions and amendments have been but the mountain rivulets running down into this last ocean, where they were all to sink. The purport of this report of the majority is restoration, and the restoration to office of the late diocesan, has been the polar star that has conducted the barque of the majority over the devious ways of this discussion. Can he minister with benefit to the Church? That depends on the settlement of the former principle. Can men teach their children to look up to him with that deep feeling of reverence with which his office has ever been regarded in our families? Can the members of the Church receive him into their domestic circles? Nay, would it not be as a lay gentleman said the other day, ‘his first visit would be the last’? I do not wish to excite anything but solemn, tender sympathy. There is no feeling in my breast that would not make any sacrifice for the honor, benefit and comfort of this man. But when we look at the character of the Church, what is the effect? What is to be gained by the restoration of this gentleman to his office? Sir, it is vain to hide from our eyes the influence of his reputation on the community and the Church. We are comparatively a small body in the land, and have been gaining for years, with rapidity, moral and religious strength. Men have been accustomed to look up to our Bishops as lights, as guides, as they have moved through the community. What would at this day have been the influence of Bishops White, and Moore, and Griswold, and Bowen, had their names come down to us tainted with believed immorality, had they been convicted of impurity in their intercourse with their flocks? Their character has been our capital. That they were such men as they were, has been the grand secret

of their influence and ours, the lives which God has given us to extend the borders of our Zion.

"But, sir, I have been sorry to hear in the course of the preceding remarks an attempt to bring in one venerable and great man as an ægis to cover up a case like this. Sir, I heard a reverend brother call upon those who were venerators of Hobart, to support in this case that holy man's views, contending at the same time that the report touched only principle. I do not feel called upon to define my position. Those who desire it will know my principles in due time. Perhaps I should not be allowed to come under such a designation. But who that admires genius the most exalted, integrity the most unbounded, candor and frankness the most open and child-like, is not a venerator of Hobart? I do not and did not agree with many of his principles. But I have partaken of his hospitality. I have been entertained beneath his roof, and have well known the generous candor with which he allowed men honestly to differ with him. And, sir, his name is not to be used to cover up anything that is partial in the Church to which we belong. All that was partial in him is gone; they were but the spots on the sun's disk as it rolled across the heavens; when that sun is set the spots are remembered no more, and men are glad to reflect that they have seen the light; and shall that name be brought down to cover up cases like this? Go, sir, to that magnificent temple where in solemn marmorean pomp his effigies repose with uplifted eye, indicative of confidence and hope, and call him there to throw the shield of his spotless name over the guilt of his successor. Sir, the very marble seems to live, the brow contracts with a solemn frown, the eyes turn round in holy indignation, the lips open to utter a denunciation of the man who would employ his character to clothe and cover up such corruptions as have befallen the Church he loved.

"Go, sir, to the public corners of your streets; would the community tolerate '*Hobartism outdone*,' placarded upon the walls, as the title of books unholy and corrupt? Would they suffer pictures to be displayed and circulated of Satan slapping him on the back in scenes of ministerial dishonor, with the superscription, 'This is the Bishop for us.' No, sir; no, sir; there is a public feeling in this community which would tread such a reproach indignantly beneath their feet. And men would not submit to such an outrage on his incorruptible character and integrity. Bring not that stainless name to be the ægis of believed, if not convicted and determined, crime. If this gentleman is to be restored to office, what is to be

the effect of the confidence of the people in the ministry? Sir, a feeling on this subject glows in my heart's blood and beats in every pulse. Take away public confidence in our characters, destroy that freedom of affection with which we may mingle in the scene of domestic retirement, and you destroy that which is the great instrument of our usefulness among men. We are commanded to abstain from the very appearance of evil, and can we ask confidence in the character of ministers, the majority of whom are prepared to say that they do not believe these facts an absolute disqualification for the public ministry. We shall perish before the breath of such a furnace like flax, nor can we, nor, sir, *ought* we, to be sustained by those whose nicer sensibilities we have thus driven over and outraged.

"What would be the influence of this restoration on our rising clergy? We find it already difficult to gain for youthful ministers of the cross the character and position which they require. And are we to cripple the feebleness of the fledgling who tries to soar, instead of bearing him on our wings in his upward flight of truth and usefulness? Are we to send him out contaminated? Is he to go out on a message in reference to which apostles tremble, poor, alone, youthful, feeble, away from parental control and paternal support, and at the same time are we to set a mark upon him that he is one of a stock to which it is considered no reproach to be convicted of absolute immorality?

"Again, sir, we are compelled to ask what will be the effect of this restoration on the favor and blessing of God? Can the Church sustain the burden of accredited and assumed corruption?

"Can we uphold our office in the midst of the community around? Can we maintain our influence, when at the outset we take the authority of God's commandment and trample it under our feet? Vain indeed are all our ordinances, unless the Spirit breathe His holy influence through them, but will that Spirit breathe life into our ordinances, can we ask Him so to do, when we disregard His authority and the principles which He has established, by permitting among us an accredited or assumed iniquity?

"Less than this, sir, I could not say, and do justice to my own soul. More than this I do not desire or think it necessary to say. If my brethren do sanction a course of action looking to this restoration to office, I can do nothing but personally protest against it. I shall be no rebel in the Church. If he is restored, he becomes my diocesan, and I must submit myself cheerfully to his authority or leave the field he oversees.

"I will never be the instrument of rebellion in the Church. But can the members of this convention say in the language of the solemn testimonial, 'they appeal to Almighty God that he is not justly liable to evil report either for error in religion or for viciousness in life,' that they do in their consciences believe him to be of such sufficiency in learning, such soundness in faith, and of such virtuous and pure manners, and godly conversation that he shall minister in the office to the edification of the Church, and the glory of God? I cannot say it, I do not believe it. Are they prepared to take this stand? When they take a course that leads to this, I can only say that if they will do it, I trust so far as the church which is placed under my pastoral care is concerned, they will second and sustain me in a solemn stand and protest against it.

"However the question may be settled, I must adhere to the Church, in the bosom of which I was born, and shall die.

"By one venerable Bishop, long since gone to his rest, was I received by baptism into the flock of Christ, by another, who has followed him to glory, was I trained and sent forth to the ministry. Many years have passed, and I must transmit to my children the privilege which from many generations of my ancestors I received. They will never be compelled to blush with shame that their father, through perverseness or fear, allowed himself to conceal, or justify, or protect crime and immorality in the sacred ministry of the Church in which he lived and died."

The debate was continued for some time, and at its close a vote was taken by orders. When the significance of the question is considered, it seems remarkable that only forty of the clergy voted for the amendment, while seventy-six opposed it, the vote of the laity being equally divided. The amendment was thus lost, but the influence of the discussion was far-reaching in its results, the whole question being finally postponed for another year.

Despite every effort on the part of the Bishop's supporters, his restoration could never be accomplished, however, though for many years, and even until his death, it was the cause of constant agitation in the diocese.

Notwithstanding the decided stand which Dr. Tyng held upon this question, it was in the utmost sympathy with the Bishop, who in after years, it is worthy of note, was a frequent attendant upon the services in St. George's Church.

During the autumn of 1845, the project of a chapel in the upper part of the city was the subject of constant consideration by Dr. Tyng and the vestry of St. George's.

No definite action was taken, however, until March, 1846, though an offer had been in the meantime received from Mr. Peter G. Stuyvesant, proposing to sell certain lots on Stuyvesant Square for the sum of twenty thousand dollars. No reply had been made to the memorial presented to the corporation of Trinity Church, and hence the enterprise must be undertaken by St. George's, on its own resources and by its own efforts alone. At a meeting on the 7th of March, the vestry adopted a resolution declaring it to be "incumbent on this corporation to erect a chapel in the upper part of the city, to be under the charge of the rector of this church and in connection therewith," and the undertaking was at once proceeded with, a committee consisting of Dr. John Stearns and Mr. Wm. Whitlock, Jr., the wardens, and Mr. Frederick S. Winston, of the vestrymen, being appointed to select a suitable site for the proposed chapel.

Of the various plots of ground submitted, the lots on the southeast corner of Fourteenth Street and Irving Place, where the Academy of Music was afterwards built, and those at the northwest corner of Seventeenth Street and Fourth Avenue, where the Everett House now stands, were most favorably considered, and an offer of thirty thousand dollars was ordered to be made for the land on Fourteenth Street.

This property, however, was found to be unavailable, and at the next meeting of the vestry, it was reported that Mr. Stuyvesant had made the gratuitous offer of ground on Stuyvesant Square on which to erect the proposed church, with the choice of the present site of the church, or of the lots at the northwest corner of Seventeenth Street and Second Avenue.

The property on Sixteenth Street was selected, and in accepting the gift the resolution was adopted:

"That the vestry present their grateful acknowledgments for Mr. Stuyvesant's munificent gift to this corporation, with the assurance of their determination to commence immediately the erection of a church building of a style of architecture and of an extent of accommodation, for those who desire a place of worship in that vicinity, such as shall prove a permanent and appropriate record of his liberality, and a great and lasting blessing to our Church."

On this question of the selection of a suitable location for the church, Dr. Tyng expressed his views most decidedly, and in a remarkable prediction of that which after years fully realized:

"This property," he says, referring to the lots on Seventeenth Street and Fourth Avenue, "was then an old and neglected garden.

An abundant lot for the new church was here offered to the corporation of St. George's Church for thirty thousand dollars. The choice and purchase of this lot was earnestly pressed by me, but in the circumstances in which we were, other influences prevailed, and my effort was without success.

"At the next meeting of the vestry, a new intelligence was brought for their consideration. The committee reported that Peter G. Stuyvesant, Esq., had made to them the gratuitous offer of ground on which to erect the proposed church and rectory on Rutherford Place and Stuyvesant Square, and they earnestly recommended the acceptance of this generous offer. In expressing my views upon this subject at that time, I simply affirmed that, in my opinion, the ground offered by Mr. Stuyvesant, though a noble gift from him, would be found, as the result of its location, compared with the one on Fourth Avenue, by far the most costly of the two. It would not grow old or become unsatisfactory with time. The other, I was sure, would not be found so valuable or desirable in its relation to the population which would be gathered there in the future.

"This would be the result of the experience of the church. I objected to the ground on Fourteenth Street, as being evidently upon a future thoroughfare for active business, for which imagination I was ridiculed by some who doubted any such future growth of the city.

"The ground on Seventeenth Street, I earnestly selected, as facing that beautiful Square, and in its relation manifestly secure as well as attractive. As I look at it now facing south on Union Square, with all its connections, I can never lose the impression of its admirable adaptation to our purpose and prosperity, but I was overruled by gentlemen of business habits and long experience around me. At that time, the whole surrounding region was unoccupied by buildings or habitations between Broadway and the East River. It was not that I undervalued Mr. Stuyvesant's gift, but that the moving population on which we must depend was not advancing, or likely to grow, in that direction. My judgment did not prevail, and the resolution was passed."

The property received from Mr. Stuyvesant, was in dimension, one hundred and seventy-five feet on Sixteenth Street and one hundred and four feet on Rutherford Place, but a lot fifteen by one hundred and four was afterwards added to this gift, and lots adjoining, ninety by ninety-two feet, acquired by purchase from him. When the deed of this property had been received, the same

gentlemen who had been before deputed to select a location, were again designated a committee to procure plans and superintend the erection of the church, and they diligently supervised the whole work until its completion.

Among the plans presented, were designs from leading architects in New York and Philadelphia, but preference was unqualifiedly given to those submitted by Mr. Leopold Eidlitz and Mr. Charles Blesch, his partner, and their plans were unanimously adopted. Mr. Eidlitz was then a very young man, who had but recently arrived in this country, this being his first work of such a character, but from that time, no other architect was ever employed in the construction of any building erected by St. George's corporation.

On Tuesday afternoon the 23d of June, 1846, the corner-stone was laid by the Right Rev. William Meade, Bishop of the Diocese of Virginia, Bishops McIlvaine, of Ohio, Alfred Lee, of Delaware, Carlton Chase, of New Hampshire, and Alonzo Potter, of Pennsylvania, assisting; a large number of the clergy of New York and other dioceses being also present.

An address was delivered by Dr. Tyng to the very large audience assembled on this interesting occasion, but no report of it has been preserved. Thus the important work was at last formally initiated and the new St. George's Church, so prospered and so powerful in all its influence and efforts, was placed in course of erection.

As the corner-stone was the symbol of the foundation of its material building, so the articles it contained demand special attention, as the significant testimony of that of its spiritual building, which alone could give the church its energy and life. Beside the names of members of the corporation, the architects and builders, they comprised:

2d. *The Holy Scriptures*.—In token that the Bible, and the Bible alone, contained the system of religion in acceptance of which the Church was built.

3d. *The Book of Common Prayer*.—In token of the adoption and the design to cherish and perpetuate the truly scriptural liturgy there contained.

4th. *The Journals and Canons of the General Convention and of the Diocese of New York*.—In token of adherence to the discipline and government which in the great principles of its system have been transmitted in the Protestant Episcopal Church.

5th. *The last sermon of the Rev. Dr. Milnor, and the address and*

*sermon delivered at his funeral.**—In token that the topic of his sermon “The duty of a charitable judgment of the opinions of others,” and all the principles and characteristics of his ministry were to testify the fraternal relation which St. George’s Church should hold to all who loved the Lord Jesus Christ in sincerity.

6th. *Copies of the published works of the present rector of St. George’s Church.*—In token that the continual preaching of a crucified Saviour as the one and only way of salvation, was to be the theme and the mission to which the church should be bound.

7th. *Copies of the last religious papers.*—To certify to a future generation the events and the questions amid which the principles of the Church were thus firmly enshrined.

Such were the foundations upon which the new St. George’s Church was to be firmly established and on which it was to endure.

Immediately upon the beginning of the new church, the gathering of a congregation became the subject of consideration, and in the anticipation of the increased labor which would be necessarily involved to Dr. Tyng in this, his son Dudley was elected his assistant.

He had then just been graduated from the Alexandria Seminary, and ordained by Bishop Meade, in Christ Church, Alexandria, on the 9th of July, 1846.

Referring to this action by the vestry and to his ministry during the fall and winter of 1846–1847, Dr. Tyng says, in his Record:

“Another step in the line of kindness to me was the appointment of my dear son, Dudley, as my assistant in this new field of labor. With this, was also another appointment for my opening work. One of the Presbyterian Churches from the lower part of the city had been removed in this passing year to Astor Place. This edifice still remains there and has been occupied for many different purposes since.

“Early in the winter of 1846, this edifice was engaged by the vestry of St. George’s for a regular Sunday night service, and as an addition to my two engagements for the day in Beekman Street, I assumed the duties of this third appointment. The location was then quite in the upper precincts of the city.

“Here a crowded audience met me on every Sabbath evening. They habitually filled all the aisles and the pulpit steps. There was the constant manifestation of deep interest in the service, and a grateful acceptance of the truth which they heard. The

* See Appendix I.

Lord was in this place. Many conversions of precious souls were there; several of them among the highest and most instructed class, and men of talent and power were there converted to the Lord by the power of the Spirit.

"This regular service was maintained through the whole winter of 1846-1847, and its precious fruits were among those who afterward made up a portion of the large and effective congregation of the new St. George's, so well known and so effective for the glory of God. These three services made a laborious work for Sunday, but I was in the fulness of my personal strength, encouraged by enlarging prosperity in the station and the work prepared for me, and by the divine gift of power and patience, for all the demands thus made upon me. It was a season of gracious results. I could relate many instances of the exercise of divine power in the calling of some of the most valuable minds to the work of the Lord.

"On one Sunday evening, amidst a crowd of others, a very distinguished man was seated on the upper step of the stairs to the pulpit looking intently upon me. Within a few weeks I became acquainted with him by his own solicitation. He was a man of commanding aspect, and a well known judge of the Supreme Court. He became to me a devoted friend, and to the Saviour a faithful and effective servant. His whole family, with three most useful young men, his sons, united with him in an earnest Christian stand of life with great influence. To call to mind many such practical illustrations of the work of the Lord among us would be a pleasure. But I must confine myself to more general views.

"In the spring of 1847, the vestry obtained the use of the chapel of the University on Washington Square, for our Sunday morning worship, and we were thus completely furnished for the gathering congregation, in anticipation of the new and large edifice which we had undertaken for a permanent home."

The services of the church in Beekman Street were not interrupted in this time. The exhausting labors of these Sunday services, added to his pastoral work in connection with the two congregations and the unremitting anxiety and care which the building of the new church imposed; proved to be more than Dr. Tyng's strength was adequate to sustain, and in the spring of 1847 he was completely prostrated by this accumulation of toil, and compelled to seek a period of rest. It was suggested that a European voyage would be most beneficial to him; generous provision being made

by the vestry, not only for his absence but for all its attending expense, while the senior warden of the church, his faithful friend Mr. Whitlock, tendered him a passage in one of his packet-ships to Havre. Gladly accepting this invitation, he sailed from New York in the ship "Argo," on the 16th of April, seeking by this means the health which was necessary for the arduous labor waiting him on his return.

CHAPTER III.

VISIT TO EUROPE, 1847. MINISTRY, 1847 to 1853.

ON all his successive visits to Europe, it was Dr. Tyng's invariable habit to keep a journal for the entertainment and instruction of his children, for whose gratification he was ever seeking. The arrival of this weekly packet was looked for with eager expectation, and its pages read and reread with unceasing pleasure. The descriptions of the various places which he visited, novel as they then were, have since become too familiar, however, to be of interest now, and it is therefore needless to make other quotations than of such passages as reflect some habit of his life or thought.

From Havre, where he arrived on the 6th of May, his journey was taken to Paris, and a fortnight spent there is thus summed up:

"I have lost no time in this place, so far as the seeing of it is concerned. I have been in every section of the city, and have become acquainted with the most of its main objects of observation. I leave it without regret. I hope the time I have spent in it will not be lost to me. But other days and other scenes must determine this, everything is lost which is not improvement for the future. God be praised with heart and voice that He has not fixed my home in a land like this."

Embarking at Marseilles, he stopped at various points on the coast of Italy, and on the 29th of May landed at Civita Vecchia, to proceed by diligence to Rome, whence he writes:

"Sunday, May 30th. My first day in Rome. How many thoughts of faithful men departed, of that great master builder in the house of God who dwelt two whole years in his own hired house, came into my mind. I could hardly realize that I was in the same place. O that I could imbibe something of their spirit, who in former days witnessed for Christ in this corrupt place. I went out this morning to the little English Chapel, in the upper part of a building outside of the gate, the only place which is allowed them in this citadel of Satan. Here some fifty persons were assembled.

In the plainest possible way, with no music, was the service performed. The sermon was sound in its doctrine, and I was gratified to be there, though the scene and all its circumstances were most humiliating to the mind. But this is the only Protestant worship in the neighborhood of Rome. The permission for this was obtained only after years of solicitation. This is the toleration of Rome. The residue of the day I have passed in my room. I cannot go to Romish Churches for curiosity on the Sabbath day. I must defer these, even my visit to St. Peter's, to another day. I cannot profess to delight in the religion of the place."

Of St. Peter's, he says: "Monday, May 31st. The magnificence of its appearance, its wonderful dome, its vast extent, certainly do not disappoint my expectations. They cannot be described. They could hardly be exceeded by man. Its profusion of ornament bewilders the mind. I roved through the whole, entered every chapel, stood before every mosaic and statue, and what shall I say? In grandeur, elegance, grace, finish, display, this building stands alone probably on the earth. But it produces no solemn impression. It looks too new, has too much show, seems all of the present age, brings one into no connection with the past. Its Grecian and Roman architecture does not admit of the influence of serious impression. And after all the unrivalled glory of this temple, it reminds me more of 'Diana of the Ephesians, and the image which fell down from Jupiter,' than of Him who had not where to lay His head. A stroll through York Minster or Westminster Abbey, produces an impression which St. Peter's has no power to make.

"It requires months to see Rome to advantage. Yet I have obtained in this hurried visit just the general view which I desired, and I have neither time nor wish to prolong my stay. I am not an artist, and profess not to be even a connoisseur in the arts. I gain at a glance the view I wish. Every aspect of this city to the mere imagination and interest becomes enchanting. Men with no other views than present gratification may well select it."

"Thursday, June 3rd. This is one of the great days of Rome, Corpus Christi, or a festival in honor of the peculiar idolatry of this establishment. It is perhaps the greatest and the peculiar ceremony of Rome. I suppose from all that I have been able to learn, it was celebrated with unusual attempt at display. It was the first of a most popular Pope. The military were dressed with new uniforms. The Pope himself in a new dress, of course. This sacrament has been the great Juggernaut of Rome. Thousands have been put to death for its sake, who would not and could not ac-

knowledge this piece of bread to be an infinite God to be worshipped by man. Its impression therefore was horror upon my mind. And as I looked upon the multitude of monks following in procession, I could not but be convinced from the whole appearance, that there wants but the permission and the opportunity and they are ready for the very same work of death again. My visit to Rome has disgusted me far more with all the superstitions of this manifested Anti-Christ, than I have ever been before. "He, as God, sitteth in the temple of God, shewing himself that he is God." In the weekly paper of Saturday, he is called 'That Great Being, to whom as a guiding star the interests of Catholic Christendom have been committed.' What beyond this can be said of the Glorious Redeemer Himself? I was glad when the hour came to leave this place."

After leaving Rome, a visit was made to Naples, Florence, Nice and Milan; when writing of the Church of St. Ambrose, he says:

"Our next visit was to the Church of St. Ambrose, where the remains of this great and good man repose. It is perhaps the oldest Church in Europe, built wholly upon the ancient model, with a court in front for the catechumens, and though the most of it was rebuilt in the ninth century, the earliest column and style were still preserved. The doors of bronze which Ambrose shut against the Emperor Theodosius, when he returned from the massacre of Thessalonica are there, and the undoubted tomb of Ambrose. The latter is covered with a golden case, set with precious stones of amazing value and beauty. I cared but little for the gold or jewels. But I could not repress deeply solemn thoughts at the tomb of a man like him; nor avoid breathing a secret prayer for grace to be as faithful and devoted in duty in my appointed place.

"In an ancient Church like this, there are many thoughts most interesting to a Christian scholar. We cannot but mourn over the superstitions even of the age of Ambrose. But there was a zeal and devotedness to Christ of inestimable worth and beyond all praise. From here we went to the great Cathedral of Milan, which has now been five hundred years in building and is not yet completed. I was perfectly entranced with the magnificence of the edifice. The front, however, is very defective; it wants majesty and unity. And you feel immediately a peculiar disappointment in looking at it, after examining the interior."

On the 22nd of June, Dr. Tyng left Milan for Geneva, but on arrival there his travelling companion (Mr. Willis) became ill, and it seemed necessary to hasten to Paris.

"But," he writes, "I am saddened to find there is no possi-

ble method to avoid travelling on the Sabbath. I have had much consideration and thought upon the subject before I could consent. But after trying every way to avoid it, I came to the conclusion in my present circumstances it was a matter of duty, and therefore agreed to go. We have taken the whole coupe of the diligence for Paris to-morrow, and I hope by filling it well with pillows to get my friend comfortably there."

"Paris, June 28th. After three days' hard journeying, we arrived here this evening, glad indeed to be back again and safely through the work. Here Mr. W. finds his brother and his family, and I feel released from my responsibilities."

Two pleasant days were passed with friends whom he met in Paris, and as his passage home had been taken in the steamer "Washington," which was not to sail until the 10th of July, he determined to pass the intervening time in England.

"Worried with all the oppressions and extortions and gloom of Continental Europe," he says, "I gladly left its shores. I joyfully found the steamer in motion for England. I had done with passports, extortion and popery. Never was I such a Protestant or such a republican before. I was the very first to spring upon English ground. Here no passports and no insolence. My trunk was treated with respect, and I was soon seated in the train for London. O how beautiful did this country look after having come through the desolation of Italy and France. I seemed to be among another race of beings, so cleanly, so respectable, so intelligent appeared all who were with me and about me. I came to London about four o'clock. Here I was soon settled.

"On arrival in London, however, he learned with great surprise that his letters, *Recollections of England*, which he had written for the *Episcopal Recorder* in 1842, had been lately republished in England.

"I refused permission for this some years ago," he writes, "and yet to my extreme mortification I find it done. There is such an exposure of private families and concerns as must make me appear very ill-bred to others; I have no means of relief. I shall write letters of apology to my friends and insist upon withdrawing from circulation the books which are unsold. But I shall have great difficulty in satisfying others. Indeed, the mortification is so great to me that it has made me sick.

"Thursday, July 6th. I left London with different feelings from those with which I entered it. This unfortunate book has marred

all my peace, and I was glad to get away from all who had ever seen me or known me here. I made the remainder of the day a rest at Southampton."

To any readers of the letters thus referred to, it will seem strange that their publication should have caused him such regret as he expresses, and that he should have been so pained must be accepted as evidence of the extreme sensibility and delicacy of his feeling. They contain few passages which could be construed in other than the highest approbation and praise of those with whom he was brought into any relations or upon whose words any comment was made.

The few days which remained before the day of sailing were occupied in visits to Winchester, Salisbury and the Isle of Wight, and on the 10th of July he went on board the steamer anticipating a quick passage home. Here, however, he was to suffer a great disappointment. Soon after the pilot was discharged, it was discovered that the coal purchased in Southampton had so injured the bars of the furnaces that it was impracticable for the steamer to proceed. A return to Southampton was necessary, and an inevitable delay until the damage could be repaired and the coal replaced.

"How many days all this would require," he says, "it was impossible to say. I have meditated much whether I should remain with the vessel, and after the utmost consideration, it appears to me to be in my line of duty, in which I can hope and ask for the divine protection. I therefore shall remain where I am and commit myself to Him who is able to protect and keep me. I am deeply unworthy of any of His mercies, and feel myself to be more and more so. That He has thus far defended me is only to be ascribed to His distinguishing forbearance and tender mercies. How great His goodness and grace have been to me it is impossible for me to declare. May I so live as to show forth His glory."

The repairs having been completed, the steamer sailed on the 16th and arrived at New York on the 30th of July, and the journal closes with the following ascription of thankfulness and praise.

"To me the passage has been particularly tedious. Never could I have welcomed home with all its cares and labors as I now shall. Thus God has graciously preserved and guarded me in safety to a better home, eternal in the heavens. Praised be my gracious God, who has thus far brought me through many dangers and a long journey to my own happy home in peace."

During Dr. Tyng's absence in Europe the vestry had rented

for his use a house in Sixteenth Street, near the church, to which he removed soon after his return. He was thus located more conveniently for his constantly increasing work. Notwithstanding this vacation of its rectory, there was no intention of any interruption or change in the services of the old church. On the contrary, an effort was made to provide for their permanence, by the settlement of an assistant rector, the Rev. Thomas M. Clark being elected. When, however, he declined the invitation extended to him, further action in this matter was postponed. Meantime, the Rev. Dudley A. Tyng having been called to Columbus, Ohio, the services in the chapel of the University and the church in Beekman Street were conducted by Dr. Tyng and his temporary assistant, the Rev. Thomas Y. Rooker.

The work on the new church was now far progressed, and rapidly approaching completion. From its first inception nothing had been proposed in opposition to the original plan, a church in connection with St. George's Church, under the charge of its rector and vestry, and bearing the title "St. George's Church, Stuyvesant Square." When the purchase of land was at first proposed, two members of the vestry had protested that the plans adopted would involve too great expenditure, and be a departure from the original plan of building a free chapel. They had, however, coincided in the measures subsequently taken, or had not openly opposed them, but now, eighteen months after the work had been undertaken and successfully continued, a proposition was made subversive of the whole scheme. This in its terms provided that upon completion the new church should be sold to a new corporation, and thus alienated entirely from St. George's Church.

It met no approval from a majority of the vestry, nor did it cause any change in their plans, but it introduced an element which was calculated to impede their work, and which in the prevailing circumstances was of great moment.

It was important that a definite settlement of the question should be made, and that the relation in which the new church should stand should be clearly established. Dr. Tyng had expressed his views freely upon the subject, and a majority of the vestry were in perfect accord with him, but in order that the question might be presented to the congregation, he embodied in a series of resolutions the changes which in his view should be made from the original plan.

These resolutions, submitted to the vestry on the 9th of March, 1848, and by his request retained for future consideration, stated:

"That it is the intention of this vestry that the church edifice which they are now erecting on Stuyvesant Square, and which was originally proposed as a free chapel in connection with St. George's Church, should be considered and used after its completion for public worship, as the *Parish Church* of the parish of St. George's Church, in the city of New York, and shall be known by the title of St. George's Church, New York.

"That it is the intention of this vestry that the church edifice in Beekman Street, heretofore known as the parish church of St. George's Church, in the city of New York, shall be maintained as a chapel in connection with St. George's Church, under the sole and entire control of the rector, church-wardens and vestrymen of St. George's Church, to be known by the title of *St. George's Chapel*, the seats of which shall at some suitable time hereafter be made *free* from all ground rent charge to be paid to St. George's Church.

"That it is not the wish or intention of this vestry, under any circumstances, hereafter to sell or alienate the said chapel and grounds on which it stands on Beekman Street, but for the purpose of purchasing or building another chapel in some more convenient location in the lower part of the city of New York, if hereafter such a course shall be considered most expedient for the interests of the congregation which shall assemble in said chapel, and best calculated to promote the religious and temporal welfare of the parish.

"That it is the purpose of this vestry to elect a permanent assistant minister of St. George's Church, at some suitable period hereafter, whose services, duties and responsibilities in connection with the worship and pastoral duties of the whole parish, including the church and the chapel, shall be regulated by the directions of the rector, wardens and vestry of St. George's Church."

The alleged ground of all opposition was affection for the old church, and the desire that it should not be destroyed, but these resolutions clearly state that there was no such intention.

"That they were not completely carried out in the end," says Dr. Tyng, in a pamphlet to be hereafter referred to, "arose from no change of purpose or desire on the part of the vestry of St. George's Church, but from the extremely oppressive course which Trinity Church pursued toward St. George's in the subsequent settlement of their questions of property. But, arrested as they were in their full accomplishment, these resolutions still show that it was not the desire of the corporation of St. George's Church to destroy, or sell, or raze to the ground St. George's Chapel in Beekman Street, as affirmed.

“They manifest that it was their unchanging desire and intention to preserve it, and to maintain it as a free church as long as it should seem suitable or desirable for that purpose in the circumstances of its location.

“The corporation of St. George’s had *no power* to sell that building, if they had desired to do it. The deed by which they received it from Trinity Church, in 1812, required it to be used ‘for the purpose of divine service, according to the rites and ceremonies of the Protestant Episcopal Church in the State of New York, as long as it should continue and endure.’ In case this condition should be violated, the property was forfeited to Trinity Church, from whom it was received. Trinity Church thus held a firm grasp of legal authority and right over that building. There could have been no title given to it without her consent. If the building was ever sold, therefore, it must be with the active concurrence of Trinity Church, and could not have been without it.”

As the facts in connection with the disposition of the church in Beekman Street by St. George’s belong to a later period, further reference to it is unnecessary here, but another difficulty which arose in the affairs of the church at this time is mentioned as follows by Dr. Tyng, in the same pamphlet:

“In the deeds of all the property which St. George’s originally received from Trinity there was a restrictive clause, which prevented any advantageous sale of this property by St. George’s. When the corporation of St. George’s undertook the erection of their new church, in 1846, their reliance for the means of its completion was on the sale of this corporate property held by them. They confided in the original covenant of friendly co-operation under which they were peacefully separated from Trinity, in the hope that no obstacle to their work would be interposed by the corporation of Trinity Church.

“Accordingly they addressed their application to Trinity Church, to grant them a clear title to all their property, and offering to transfer the same restriction to the new property which they had acquired on Stuyvesant Square. Of the memorial which they thus addressed to Trinity Church, no notice was taken. The corporation of Trinity Church knew to what an embarrassing extent St. George’s had gone in the erection of their new church. They saw them struggling with a noble energy to erect one of the most substantial and desirable houses for worship in the city of New York, and yet they turned a deaf ear to their petition, endeavoring to force them to a ruinous sale of their property, burdened with

its restrictions, or to compel them to sacrifice the unfinished edifice which they were endeavoring to complete. It is sickening to read the record of this cruel action on the part of Trinity. The corporation of St. George's nobly persevered. One individual of their body raised and secured the whole amount of funds by which their edifice was built and paid for, while Trinity Church stood by in silent neglect, and would not even reply to or notice their applications."

When difficulties were thus threatening, St. George's met with a grievous loss in the death of Dr. John Stearns, its honored and valued senior warden. Those who, like him, were so truly the "Fathers of St. George's," claim a record on the pages of its history, and though it would be impossible to commemorate them as fully as desired, the minutes of the vestry furnish a brief memorial of each, as they were called from their labors in the Church on earth. In his long ministry in St. George's it was the painful privilege of Dr. Tyng to attend many of them in their closing hours, and prepare the short minute with which the records of the vestry perpetuate the remembrance of their services, until at the close of his rectorship he remained the only representative of those who had so unitedly labored in the erection of the new church.

Upon the death of Dr. Stearns the vestry inscribed upon its minutes the following record:

"It having pleased a wise Providence to remove by death John Stearns, M. D., a venerable and distinguished physician of this city, and for many years the Senior Warden of this parish,

"*Resolved:* That in the purity of life, elevation of character, fidelity to duty, fervent charity exhibited during a long professional and religious life, by our late associate and friend, this vestry recognizes the power and influence of that religion he professed and loved.

"*Resolved:* That while we mourn the loss of a zealous and devoted associate, who for many years has taken a deep interest in all the temporal and spiritual concerns of this parish, and that the Church at large has also lost in him a man of enlarged benevolence and Catholic spirit, yet we are comforted with the hope that our loss is his great gain, and that his bright and consistent Christian example will animate us to do with all diligence the duties entrusted to us, that we may be enabled with like precious faith and joyful hope to look forward to that rest which remaineth for the people of God."

On a Sunday succeeding, in a memorial sermon upon the text: Colossians iv. 14, "Luke, the beloved physician," Dr. Tyng paid a just tribute to the exemplary life, of which so large a part had been devoted to the service of St. George's Church.

The annual election of wardens and vestrymen at Easter, 1848, was awaited with not a little anxiety. Three influential members of the vestry were arrayed in opposition to the work now so nearly completed. To what extent they might be supported by members of the congregation could not well be known. The treasurer of the corporation, Mr. William Whitlock, Jr., had personally advanced the sum of *one hundred and thirty thousand dollars*, as it had been required to make the necessary payments, and much concern was felt lest a change in the corporation should involve him in loss, through his liberal action. It was a crisis in the history of St. George's Church.

In order that there should be no misunderstanding of the case, and no objection to any subsequent action, Dr. Tyng prepared a full statement of the facts, which he read in giving notice of the Easter election, thus presenting the subject freely and fully.

After explaining the provisions of law under which the members of the corporation were elected and under which it acted, he proceeded with a statement of the qualifications of voters; of the property owned by the church; of the history of the movement toward the erection of a church up town, so far as it had progressed before he became the rector of the church, and continuing said:

"The subject was first brought before my notice on the 22d of April, 1845, by a committee of the vestry of St. George's Church, who were appointed to visit me at my residence in Philadelphia, to ask my acceptance of a call to the rectorship of St. George's Church. Among other considerations presented to me by that committee in the name of the vestry, to induce my acceptance of their invitation, the chief one was the very important prospect of religious usefulness, which was offered in this proposed enterprise of erecting a new church in the upper part of the city, according to the views presented in the preceding memorial (to Trinity Church). The exhibition of this prospect was the main inducement which led me to believe it my duty to forsake a precious and happy field of usefulness where I had labored in perfect peace without a foe, and with an increasing blessing from God upon my work, and at a sacrifice both of feeling and pecuniary interest, which is not necessary to describe, to accept the offer of the laborious post of duty, which in the providence of God I now occupy. The principles

of the plan, as expressed in the memorial to Trinity Church, were that the new church was to be a free chapel united with St. George's Church, under the one vestry and rector, and to be built at a cost of from \$65,000 to \$70,000, from the funds of St. George's Church, and subsequently supported from the same funds, demanding an annual allowance from the same source, which could hardly be computed at less than the interest of \$50,000 more.

"The enterprise proposed was thus to be at a cost of from \$115,000 to \$120,000 to the corporation of St. George's Church. It was expected that private contributions would, to some extent, assist in the endurance of this cost.

"As no effort was ever made for this purpose, it is impossible, however, to make any just calculations concerning it. When this enterprise was presented to me by the committee of the vestry, I stated my views upon the subject to be; that it would be a better plan to erect the new church proposed, which was to be in the midst of a rising, flourishing and prominent part of the city, for the parish church of St. George's Church, and to constitute the old church a free chapel as proposed, to be connected with it. This view I have invariably presented on all occasions since, as my conviction of duty and interest in the case. I have embodied it in a series of resolutions which I presented to the vestry March 9th, 1848, as distinctly expressing my judgment in the case. And this one fact constitutes the only change proposed by me, from the original plan proposed by my venerated predecessor, whose views in this enterprise it has been my solemn desire fully to carry out, a change which I have much reason to believe he would have approved and adopted, had his life been spared. In presenting these resolutions I have carried out the original plan proposed in the first undertaking of this enterprise, with the single change of constituting the new edifice the parish church, and the old one the free chapel. This is the plan with which I have gone on from the beginning in this undertaking, some of my own views of which, and reasons for which, I propose to present to the congregation.

"It seemed to me unwise to attempt to maintain St. George's parish in a location which was every day failing to collect a permanent congregation, and to expend the funds of the corporation for the erection of an edifice, which should be considered a chapel merely, in a portion of the city certain to be permanent as the residence of private and settled families. It appeared to me unnecessary and wrong to erect a building for free worship in the very midst of a community perfectly able to sustain the worship and

ordinances of the gospel for themselves, and to continue an imposed tax upon a building where the worshippers were to a much larger extent in limited circumstances, and necessarily transitory in their connection with the church. I have, therefore, constantly urged that we should build a church for the parish in the new location, and maintain a chapel for the public in the old one. Such a church the vestry are now erecting, and on my part, and on the part of the majority of the vestry, with such designs.

“We have devoted to this work the property of St. George’s Church, which was given to the corporation for this very purpose, without laying a tax upon any individual of a single dollar. We shall hope to complete it according to the original proposal, ‘upon a scale commensurate with the increasing wants of the church, and entirely unincumbered with debt.’

“When completed this new edifice will be perfectly competent to support itself. The moneys which are realized from the sale of its pews will go to constitute a fund for the maintenance of the chapel free of charge to the worshippers therein. The income of the funded property of the corporation, when my ministry here was commenced, was little more than \$5,000. The result of this investment will, beyond all question, from the same property, more than double this income. We had accommodations in our present church for about one thousand worshippers; with the same property we have added a new church, with accommodations for two thousand five hundred more. We have thus, in the erection of a building, which in size, and convenience, and appearance will have no equal among our churches, and in durability and worth will testify to other generations the spirit by which we were moved in its erection, provided for the preaching and ordinances of the gospel, in the most convenient method, to tens of thousands of our fellow-men, and probably, in the result, at a less charge upon the funds of the corporation than was originally proposed in the first opening of the undertaking to Trinity Church.

“These two opposite series of resolutions now upon the table of the vestry, are left there by common consent, to be considered and determined by the vestry to be now elected. And in thus presenting them I have exhibited the facts which have occurred in this enterprise under my supervision and knowledge. Of the wisdom of the different courses and plans which have been thus detailed, the members of the congregation of St. George’s Church must decide for themselves. They have to elect now a vestry by whom a final settlement of this whole matter must be made. They can

now act with entire intelligence on the whole matter. If their views coincide with the plans of the rector and a majority of the present vestry, they will sustain them in this course. If the views of a majority of the voters dissent from these, and accord with the views of the minority of the present vestry, in the substitute presented, they have now an opportunity of giving a practical declaration of their judgment. But I take the liberty particularly to urge upon the members of the congregation a punctual attention to their duty in this respect.

"I trust every one entitled to vote, will without fail exercise his right upon this occasion, that, whatever shall be the decision of the congregation at this election, no imputation may hereafter arise; that the course adopted, whatever it shall be, was the wish and act of but a minority of the congregation.

"I have felt it my duty to make this precise statement to you, because I considered the interests of the gospel, as connected with this church, vitally involved in its decision. I feel it to be my duty to express my own deliberate and settled judgment in this matter, and then I leave every member of the congregation to judge and act intelligently and conscientiously for himself. My own line of personal duty will be determined by the action of the congregation, and it will be in sufficient season hereafter to determine and announce that. But I feel it my duty frankly to declare to you that no separation of these churches and congregations can be made by any vestry without my consent as the rector of this church, and that consent will under no circumstances whatever be given to the alienation of the property of St. George's Church to another corporation.

"My sincere desire and earnest prayer are that different judgments may be entertained without hostility of feeling, and while every one frankly avows his own judgment and purpose, all should agree to study the things which make for peace, and things where-with you may edify each other, that God may graciously overrule it to the permanent prosperity of the portion of His vineyard committed to my charge."

The issue thus frankly presented was decided by the election of a vestry, in hearty accord with Dr. Tyng and the future position of the new church thus established, but the approval of his judgment and wish thus obtained was at the cost of many months of severe trial. The circumstances of this case, as related by him, are particularly notable, as the occasion of the only act of ecclesiastical discipline performed in the whole course of his ministry.

"This statement," he says, "was read on the 16th of April, 1848. A member of the vestry (Mr. B. L. Woolley) in conversation with another, on leaving the church, pronounced it to be false. Within the next three days, there were two meetings held, professedly of members of the congregation, at which the same gentleman read a statement in which he declared the assertions of the public statement to be false. The day after the last of these meetings, the vestry were elected, and the whole subject of discussion was settled, so far as the congregation were concerned.

"By this election, he with some others was removed from the office of vestrymen. Immediately subsequent to this, and for some months afterward, he was engaged in reading the same or similar statements to various families and individuals of the congregation, and on the 23rd of May he addressed a communication to me, containing these and other charges against my personal character, to which I made no reply. On the 5th of July, he again addressed a similar letter, containing additional charges against me, which I immediately returned by mail to him. On the 19th of July, these two letters, with an introductory note addressed to the congregation of St. George's Church, containing another charge, of deliberate and wilful falsehood, against me were published by him in the *Commercial Advertiser* of this city. Some of my personal friends called upon the editors of that paper and found the publication had been made in the absence of the senior proprietor of the paper, who had previously refused to insert such a communication, and has since expressed his regret, for the publication, in very strong terms. The editors then present, being convinced of the false and libellous character of these letters, on the next day published an expression of their regret at the publication of them, and their conviction that the charges were false.

"I took no personal notice of the publications, though I was urged by many friends to have the matter judicially examined, and even by some, whose opinion was of weight, to have the author indicted for libel. I frequently heard of his reading in various houses the charges he had made against me, thus very greatly injuring my ministry and destroying the peace of the Church, and I was urged by several of the communicants to suspend him from the communion. I resolved, however, as the case was so much a personal one, after consultation with a clerical brother in whose judgment I had great confidence, to bear as long as it could be possible with him. I had hoped he would in time see for himself the vast injury and injustice he had done, and be led to make a proper repara-

tion. Thus the matter rested on my part. But on his, there was a frequent repetition of the same statements to individuals in the congregation. On the 30th of November an advertisement appeared in the *New York Courier and Enquirer*, signed 'A Member of St. George's,' accusing me of very gross and fraudulent conduct in the conducting of the election of the vestry at St. George's, on the 25th of April, 1848. The editor gave the name of the author to some of my friends who called upon him. In consequence of this article, which I pronounced a grossly false and malicious libel, I gave to him on the first of December, 1848, the 'advertisement,' required by the rubric before the Communion office."

Immediately subsequent to the publication of the first of these letters, the vestry met, without Dr. Tyng's presence or knowledge, and adopted a resolution:

"That the fervent piety, unwearied zeal, single-hearted devotion of eminent gifts to the duties of his sacred calling, and incessant labor in every good word and work, tending to promote the spiritual and temporal happiness of mankind, ought to shield the character and reputation of our rector from the assaults of enemies, and at all times render the shafts of malignity impotent and powerless."

This was at once published in the *Commercial Advertiser* on the 21st of July, and throughout the whole proceeding he had their unqualified sympathy and support, but the charges were peculiarly malignant, and the position which their author had held made them peculiarly dangerous.

The required notice of suspension having been given to the Standing Committee of the Diocese, and an appeal made for an early investigation, a commission of inquiry was duly appointed. This commission, consisting of the Rev. Henry J. Whitehouse, D. D., the Rev. William H. Lewis, the Hon. Luther Bradish, and Stephen Cambreling, Esq., held their first meeting on the 22nd of January, 1849. In submitting the case to them Dr. Tyng said:

"I present this whole matter to the consideration of the Board of Commissioners, desiring nothing but a thorough examination of the facts in the case. The board will see the vital importance of this examination to myself. Charges of wicked and immoral conduct have been made against me, which, if in the opinion of this board are sustained by facts, and the truth of which are proved to their satisfaction, involve the consequent necessity of my own personal trial before the proper ecclesiastical tribunal. He has done the utmost in his power to injure and destroy me. He has publicly

and repeatedly accused me of wilful falsehood, arbitrary and violent conduct, a creating of divisions in the congregation committed to me, and pecuniary fraud. To the utmost extent of the influence of his name and character he has attempted to destroy my character, to break up my livelihood, to annihilate my ministry and to bring reproach upon my family. He has had all the advantage in doing this, of his secret and uninterrupted personal representations, of his long residence in the community, of his occupation of many responsible offices of public trust, of his long connection with St. George's Church, of my position as a stranger in this community, brought here by his action and consent, and therefore supposed to be personally known to him. Had not God raised me up friends in this city, from among strangers, and protected me from the effect of his assaults upon me, his efforts would probably have accomplished their purpose, and he would have triumphed over the destruction of me and my family. I have borne these assaults without reply or vindication of myself. He has repeatedly represented my silence to be from a consciousness of my guilt, and the impossibility of denying the charges which he has made. I have taken no steps in any way to avenge the bitter wrongs which I have received through his means.

"For more than nine months past, he has persevered in a system of secret persecutions and misrepresentations of me, which have alienated many persons from me, destroyed my happiness, created distrust in reference to my ministry, and exceedingly undermined my health.

"No earthly consideration could have induced me to undergo all that I have been thus required to bear. This whole important subject is now brought, as I have much desired to have it brought, before a legal and honorable tribunal. I respectfully ask a full examination of the facts involved. I have called the charges '*grossly false*.' I am ready to be held responsible for the truth of this. I respectfully ask that he may be required thoroughly to prove their truth. I have called them '*malicious*.' They have had no conceivable object or tendency but to destroy my character, and to hold me up to public reprobation and reproach,—there being no single point or end which they even profess to accomplish, but to state what he declares to be facts in reference to myself.

"For the first time in near thirty years' ministry, am I to answer for the exercise of pastoral discipline. I regret to trouble your honorable board with such a subject in connection with my—

self I am conscious of having endeavored to do my duty in the fear of God, and to Him and to your board under His direction, I humbly and reverently entrust my cause."

After nearly sixty sessions of from three to four hours each, and a most exhaustive examination of the whole case, the commission, on the 5th of July, 1849, in a long and full report reviewed the testimony minutely, and completely vindicated Dr. Tyng in all his action.

It was supposed that the whole case was here concluded, so far as the commission was concerned. A supplemental report, however, by its chairman, the Rev. Dr. Whitehouse, subsequently made to the Standing Committee, presented a further history. In this Dr. Whitehouse communicated the correspondence and conversations which he had had with Mr. Woolley, in which he indicated the desire, through the commission, to make a suitable expression of his repentance and to seek restoration. The completion of this desire was, however, prevented by his death, which occurred on the 20th of August, 1849. In referring to it, the Rev. Mr. Lewis, a member of the commission, in the following letter expressed more personally and even more fully to Dr. Tyng the complete vindication which he had received:

BROOKLYN, L. I., *Sept.* 12, 1849.

Rev. and Dear Brother:—The sad termination of that business which has so long occupied our attention, by the death of Mr. Woolley, has been much in my thoughts, and undoubtedly has had a large place in yours. And it would be to suppose you to be destitute of all feeling, not to conclude, that his decease under such circumstances has caused you great grief. I have felt as if it was my duty to express to you my sympathy, under this and all your trials, and my hope and prayer, that out of all, God in His own good time may give you deliverance.

In the decision of our commission exonerating you from all blame, in the matters involved in Mr. Woolley's charges, I fully concurred.

My prejudices were in favor of Mr. Woolley at the outset, as I am free to confess, thinking that from your known temperament, you might have been hasty with him. But the weight of strong evidence has led me to a different conclusion, and I rejoice in the complete vindication of your character, a vindication which seems to be confirmed by God's own solemn seal to it.

Excuse the liberty I have taken in writing to you. My wish

was, to express to you my satisfaction with your whole course in regard to Mr. Woolley, and my hope that you will not let his decease in any way prey upon your mind, or give you any more than that sorrow which all ought to feel at such a departure out of life.

I have written in haste and hope to see you some time and talk over these things. And in the meantime, pray that all may fit you more earnestly and faithfully to discharge the great work to which you are called.

Very truly yours,

WILLIAM H. LEWIS.

In a "Pastoral Letter to the Congregation of St. George's Church," in October, 1849, the report of the commissioners was submitted by Dr. Tyng, and he thus concludes:

"And now, my beloved friends of the congregation of St. George's Church, having furnished you with the official documents in this painful case, I leave the whole matter for your deliberate consideration. You will see that the commissioners appointed by the Standing Committee have completely vindicated my character from the libels published against me by Brittain L. Woolley, and sustained and justified my action in maintaining the discipline of the Church.

"You will see that probably the very last writing of Mr. Woolley, before his death, was an acknowledgment of his regret over his past course in this relation, and a declaration of his wish to make the restitution which should be required for the wrong he had done. This action of his, of course, furnishes for me the most entire vindication and defence I could have asked in the case. I exceedingly regret that no information was given me of this last action of Mr. Woolley until after his death. The reason is very manifest and sufficient. I had no information of his sickness or death until after his burial. I had no opportunity, therefore, to hear of any expressions of sorrow from him or to act in any way regarding them. Had his views and feelings, as they are stated in his communications to the commissioners, been made known to me before his death, I should have been willing to receive them as the fulfilment of the rubric in reference to the case. But he was removed without the opportunity being thus given for his restoration to the communion of the Church on earth. The whole case was taken from the hands of man before the unerring tribunal of God.

"Yet, his removal under these circumstances,—his last acts

being a justification of the sentence under which he had been placed, and an avowal of his sorrow for the wrongs which he had done,—furnish us a remembrance of him which I think ought to cover the memory of his previous course of error and wrong. And I desire to think of him, and to have you think of him, not as a Christian brother who had sinned and fallen, but as one who had acknowledged his faults and declared his repentance; and who had been forgiven and restored, so far as the act and judgment of man could have been permitted to reach.

“I trust, that this whole dispensation, painful and injurious as it has been to me, may be made the seed of lasting benefit to our Church, and of glory and honor to the great Master and Saviour whom we serve.”

In speaking of this case, Dr. Tyng at one time said: “It was a bitter persecution, the most violent I endured in my whole ministry. It almost killed me. It drove me down almost to absolute death, literally so, for before it came to its conclusion, I fell down as dead in the pulpit, and they carried me out. They thought I was dead, that I had come before them for the last time. It seemed to me it was the article of death. But the effect of that trial was to start an energy in the church which has continued ever since.”

In the midst of all these anxieties and trials, he found opportunity, notwithstanding, to prepare a new edition of his former work, “*The Israel of God*,” and also a new volume, to which he gave the title, “*Christ Is All*.”

“The great kindness with which his former publications have been received in the Christian community,” he writes, in the preface of this work, “has emboldened the author to offer also the present work to their acceptance. His object in it is a very distinct one. How far it has been successfully accomplished, he does not presume to say. His purpose and wish are to display the spiritual safety of man, as found solely in his personal union, by a living faith, to Christ,—a faith which is of the operation of God; the work of the Holy Ghost within the heart. He believes that there is a very extended tendency and disposition displayed in the current writings upon the subjects of spiritual instruction, to exalt that which is outward and visible in religious profession above that which is inward and spiritual in religious experience. It is a tendency which goes far towards making the real work of the Holy Spirit upon the heart, appear fanatical and contemptible, while it elevates the means and agencies which are in the hands of man, into an undue place of honor and regard. It almost

completely substitutes the outward Church for Christ Himself; and the form of godliness for its power. It is often united with a mysticism of expression, which wears a false appearance of depth of thought; and a serious earnestness of statement, which would claim the aspect of a real reverence for truth.

"Against this whole system of ecclesiastical exaltation, the author of this work feels a deep repugnance, as being unscriptural in its character, and destructive of true spiritual piety in its operation. Without a direct or avowed conflict with the principles of this system of error, as he esteems it, he has attempted, in these pages, to state to the best of his ability, the opposite principles of gospel truth.

"They are the gospel for which he must contend, and which it is impossible for him to yield. Living or dying, all his hope and all his desire are indissolubly bound to the great and precious truths which are here proclaimed."

In the autumn of 1848, the new St. George's Church was sufficiently completed to permit its occupation for public worship. The opening service was, therefore, appointed for Sunday, the 19th day of November.

An event so anxiously anticipated, and which had been attained by such effort, was indeed one which might justify the expression of exultation and be considered a cause for rejoicing, but Dr. Tyng's only allusion to it is found in a letter written a few days later to his son Dudley, in which he says:

"We opened our new church on Sunday with an immense crowd. How it will succeed I am not sure. God can carry us through, if it be His sacred will. I am very much hurried and very much harassed."

In the sermon which he preached on this occasion, there is no reference to it, his topic being, "The duties of the gospel ministry," as suggested by the text, "Who is sufficient for these things?" II Corinthians ii. 16.

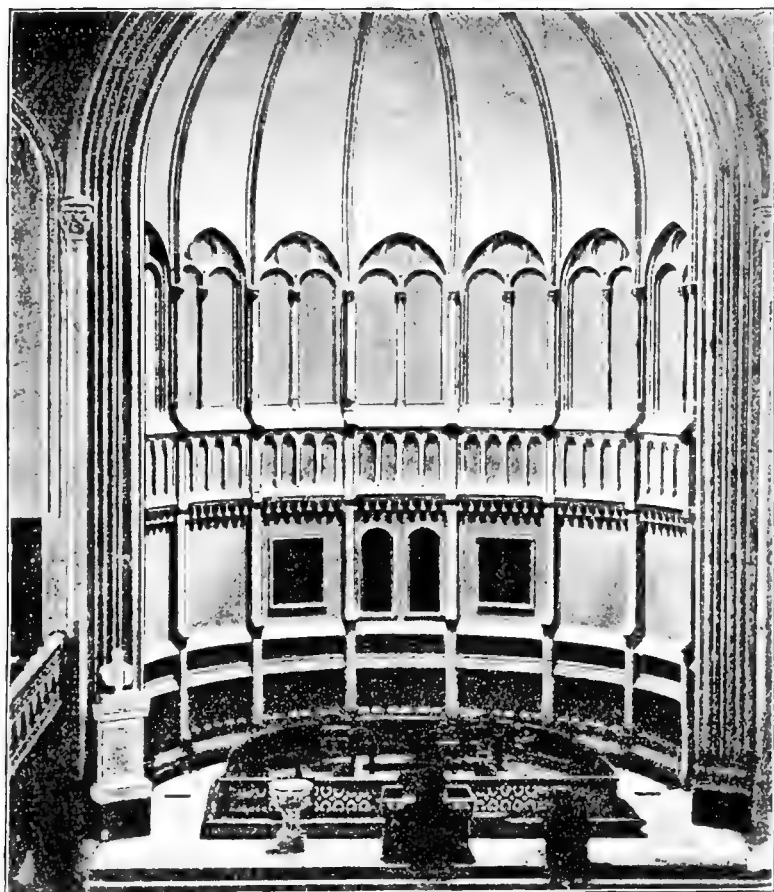
All questions as to the future relations of the new church were now finally settled by the recorded declaration of the vestry, that it should be thereafter the "Parish Church," and known as "St. George's Church in the City of New York." In a series of resolutions the vestry also recorded their thankfulness, "to Almighty God in prospering them thus far;" to the building committee, "for giving their time and watchful attention to the carrying out of the plan;" to the treasurer, Mr. Whitlock, for "furnishing them with the necessary means;" and in conclusion, "to their beloved pastor,

for the watchful and unremitted attention to the rise and progress of this sanctuary, praying as they most devoutly would, that his life and health may be precious in the sight of God, and that he may long live to go in and out among them breaking the Bread of Life, and may the blessing of God the Saviour be upon him, never leaving him to his own wisdom or strength, but ever leading him to rely on the wisdom and strength of Jehovah, Jesus, the Lord his Righteousness, and when his work is finished in the sanctuary below, may he have an abundant entrance into the kingdom of God above."

Measures were at once taken for the sale of the pews, of which there were two hundred on the ground floor, and ninety-three in the gallery, the aggregate valuation being one hundred and fifteen thousand eight hundred and fifty dollars. Those not sold, were directed to be rented at an assessed annual rental of fifteen per cent, and as the highest valuation was *seven hundred dollars*, the range being from that down to *one hundred dollars*, the rent in any case was inconsiderable. In order, however, that no one might be debarred from the possession of a pew by reason of inability to pay even the moderate rents designated, permission was given to the committee to modify the rents according to their judgment, and in several cases pews were occupied and enjoyed year after year without any charge whatever. Such was the care exercised that no one should be excluded from the church, or the rightful occupation of their own seat, and thus, if not in form and name, St. George's was from its earliest opening essentially an open and free church to all who wished to hear the gospel there proclaimed.

The cost of the church to the time of its opening for service was one hundred and ninety-two thousand five hundred dollars, the whole of which sum had been advanced by Mr. Whitlock. His assumption of this responsibility, even, as it was known, to the endangering of his own commercial credit, was a remarkable proof of devotion and fidelity to the church of which he was, through life, an earnest and honored member, as he was an unwavering faithful friend to its pastor. Of his action, Dr. Tyng says in one of his anniversary sermons:

"One of the most remarkable of all the features of the history, was the providence by which internal dissensions in the congregation and outward hostility from others, in whose hands there was power to annoy, were made to arrest the premature sale of the property of the corporation, and to tie it up until such a change in its value as should fully relieve our obligations had taken place.



CHANCEL OF ST. GEORGE'S CHURCH,
1848 - 1865.

(From a photograph.)

“The opposition was meant for evil; God was pleased to overrule it for remarkable good. In the meantime He gave to one faithful friend of the church, the ability and the will to meet the whole responsibility, and it must never be forgotten that, to his energy and noble conception of Christian duty, this church is wholly indebted for the edifice in which we now worship.

“The subsequent application of the property of the church, and the complete overcoming of all the obstacles which were placed in the way of its successful sale, enabled the vestry to meet all the obligations which he assumed. But the prospect of such a result at the time when this burden was undertaken by him, the most prudent men would have been ready to think the least probable.”

To render the property of the church available to meet the heavy indebtedness thus incurred, was the constant effort of the vestry, but such a result, unfortunately, could not be attained without the agreement of Trinity Church. More than a year passed in negotiation before that consent could be obtained.

The history of this negotiation is related as follows by Dr. Tyng, in the pamphlet before quoted, and is of much interest, as it embodies the facts which compelled the corporation of St. George's to make a transfer of the property in Beekman Street, and thus abandon their plans in reference to that church.

“In May, 1850, the vestry of St. George's Church, having long sought relief from Trinity in vain, thus addressed that ancient corporation:

“‘They desire with perfect respect to remind your venerable body that the requests contained in said communications and resolutions, involving matters so vital to the interests of our corporation, have been before you for action for nearly one year and a half, during which time we have been put to much additional cost and embarrassment, from the accumulation of a large amount of interest on our unliquidated debt, while anxiously waiting from month to month your favorable action, which from various precedents, as well as from the entire reasonableness of our requests, we have good grounds for confidently anticipating.

“‘This vestry are constrained by their necessities to declare that they can not longer postpone definite action in reference to the sale of their property consistently with their obligations to this corporation and its creditors, and that they must proceed, without further delay, to a final disposition of their real estate, to pay their debt, whether the restrictions are removed by your action or not.

“‘Having earnestly and patiently sought by all proper means

to obtain from your corporation the removal of these restrictions, valueless to you, but highly oppressive and embarrassing to us, we trust and believe that you will not subject us to the pain and mortification of witnessing a needless sacrifice of a portion of that property which was given for 'pious uses,' and which must be for ever lost to the Church, and enrich those mostly who have no sympathy with its communion and worship, by declining our propositions; but that you will, by prompt and favorable action in our behalf, place us in such circumstances as you would desire, were our position your own.'

"In this accumulation of difficulties with which the corporation of St. George's was struggling, and which had been increased and perpetuated by the refusal of release to their property, on the part of Trinity Church, this 'munificent corporation' came forward with its first answer condescended to the earnest appeals from St. George's, in the following words:

" 'This corporation will release the condition or conditions of the grants respectively to St. George's Church, pursuant to its application, *provided the sum of twenty-five thousand dollars shall be paid to this corporation as a valuable consideration therefor.*'

"Yes, this 'munificent corporation,' knowing all the pecuniary difficulties and obligations with which St. George's was actually contending, demanded from that struggling corporation a *payment in money of twenty-five thousand dollars*, for the simple consent to the removal of a restriction from their property, which the merest justice required, and which cost them nothing. And even this offer was to be connected with *the transfer of the same restrictions* to all the new property which the corporation of St. George's had acquired on Stuyvesant Square, and the church edifice which they had built thereon. It was probably anticipated that the vestry of St. George's would refuse this unrighteous demand, which they instantly did. Then it was that in June, 1850, another proposition came from Trinity Church, in these words:

" 'That instead of requiring the payment of twenty-five thousand dollars by St. George's Church, that corporation shall convey the church in Beekman Street, with the land about it, which was conveyed to it by Trinity Church, and *with all its furniture, bell, clock and organ*, subject to the rights of all vault and pew owners, to such persons or body corporate as this corporation shall appoint, upon the execution and delivery to St. George's Church of *the Bond of this corporation for twenty-five thousand dollars, payable in five years*, with six per cent interest, payable half yearly.'

“ This ‘ munificent corporation ’ thus again demanded, not only the real estate of the chapel in Beekman Street, but also the *bell, clock and organ*, neither of which had been received from Trinity, but which had been purchased by the personal contributions of the congregation of St. George’s, at a cost of near ten thousand dollars. This was munificence indeed. But such at the time were the circumstances of difficulty into which the long continued refusal of the release of their property by Trinity Church had brought the corporation of St. George’s, and such had been the weariness and vexation of the long years of controversy and entreaty which had been carried on with Trinity on this subject, that the vestry of St. George’s most unwillingly agreed to this proposal, and thus far deviated from their determined line of duty, and their earnest desire in regard to the maintenance of St. George’s Chapel, Beekman Street, as a free chapel, by the corporation of St. George’s Church, and yielded to the proposal to transfer that property to another corporation.

“ Their final agreement upon this subject was completed in November, 1850, by the nomination of the Church of the Holy Evangelists, to whom the property in Beekman Street was transferred in July, 1851. Thus St. George’s yielded a real property valued at seventy-five thousand dollars, with furniture worth more than five thousand dollars besides, for the free use of the Church of the Evangelists, receiving only the bond of Trinity for twenty-five thousand dollars, of which Trinity received a portion in return, how large we are not able to say, from the subsequent sale of the property in Vandewater Street, before occupied by the Church of the Evangelists.

“ In regard to St. George’s, it was a cruel and bitter scheme of oppression, apparently designed to accomplish the ruin of that church. But the good providence of God made its result a vast gain to St. George’s. There was an immense and unexpected rise in the value of their property while it was thus tied up by Trinity, which more than compensated St. George’s for all the evils and loss of that delay, and called for their gratitude to the Divine protection, however little they owed to the ‘ kind interposition of this munificent corporation ’.”

The report of the committee which had been charged with this whole negotiation, expressed the satisfaction with which it was accomplished and the important results attained, when they said:

“ In closing their protracted, complicated and laborious negotiation with Trinity Church, your committee are grateful to be able to say that they have yielded no principle of independence or right,

and that the settlement of the question at issue has been made upon a mutually acknowledged prerogative and obligation. Your committee have felt the anxiety, so often expressed by the vestry, to sell the property of this corporation for the purpose of reducing its large debt, but they judged it would be better to wait, at some inconvenience, until the restrictions existing in the deeds from Trinity Church should be removed. We have thus the gratification to announce to the vestry the completion of these arrangements, so vitally important to the interests and prosperity of this parish, removing, as they do, every obstacle of an outward character to its advancement and increase. We secure to the inhabitants of old Montgomerie Ward, and to those of our friends, who feel a deep interest in sustaining it, the old church in Beekman Street, with its vaults for the dead, in perpetuity by the bond of Trinity Church to us, while those of us who love the church on Stuyvesant Square, for its unrivalled appropriateness and beauty, for its associations, as well as what it has cost us in labor and treasure, will rejoice to know that its perpetuity in our communion is secured by our bond to Trinity Church, and thus it must ever remain in its present connection and position.

“We gladly acknowledge that ‘hitherto the Lord hath helped us,’ and by His wisdom and strength alone we have been prospered.”

When the settlement with Trinity Church had been thus arranged, sales of property were made, aggregating two hundred and ten thousand dollars in amount. This more than sufficed to liquidate the whole indebtedness, besides leaving eight lots with the buildings thereon unsold.

For the property so disposed of an advance of about seventy-five per cent was obtained over the valuation of the same property in 1846, when the new church was at first projected, so bountifully had all obstacles been overruled to its permanent benefit and prosperity.

In the meantime, it having been learned that the Right Rev. Carlton Chase, Bishop of the Diocese of New Hampshire, had consented to perform Episcopal services in the still existing vacancy in the Episcopate of New York, request was made for the appointment of a day for the consecration of St. George’s Church. The day originally selected, the 29th of November, 1849, having been appointed as the annual day of Thanksgiving, Tuesday, the 4th of December, was subsequently designated.

On that day, therefore, the new church was duly consecrated by Bishop Chase, in the presence of about fifty of the clergy of the city

and neighborhood, and a very large congregation. The clergy assisting in the service were the Rev. Gregory T. Bedell, rector of the Church of the Ascension, the Rev. Benjamin I. Haight, professor of Pastoral Theology in the General Theological Seminary, the Rev. Lewis W. Balch, D. D., Rector of St. Bartholomew's Church, the Rev. Jonathan M. Wainwright, D. D., assistant minister in Trinity Church, the Rev. Wm. Berrian, D. D., rector of Trinity Church, and the Rev. Francis L. Hawks, D. D., rector of the Church of the Mediator. The sermon was preached by Dr. Tyng, upon the text, "My dove, my undefiled is one," Song of Solomon vi. 9, but the manuscript was not preserved, and no adequate report of its contents can now be obtained.

When the church was thus consecrated the chapel or lecture-room had been completed, and the whole work of the church could be at once put in full operation. The arrangement of its services then made was continued through all the subsequent years of Dr. Tyng's ministry, with scarcely a variation in the whole period of more than twenty-five years, and he was seldom absent from the pulpit at any service. In one of his reports he mentions having been absent but fifteen times in three years, an average of but five times in each year.

His custom of devoting the afternoon service on Sunday particularly to the young, was regularly maintained. The various courses of these sermons, on subjects which would specially interest and instruct them, and in language which the youngest could understand, will be remembered by many who heard them, and were means of untold influence and blessing. The series beginning in January, 1849, with the history of Ruth, was continued by that of Samson, Joseph, Esther, David and Daniel, and followed by courses of sermons on the "Religious Instruction of Animal Instinct," "The Mountains of Scripture," "The Christian's Journey," and "The Botany of Scripture." Such was his comprehensive plan for the instruction of the young of his congregation, which naturally attracted a regularity of attendance, not only from them, but from many not of the church, who delighted in the instruction offered.

The Sunday sermons were, however, a small part of his preaching. Two lectures in every week were regularly maintained in the lecture-room, throughout every season. One on every Wednesday evening was particularly applied to the religious instruction and edification of communicants and members of the church, while that on Friday evening was specially for the Sunday School teachers and older scholars, the subject being always the lesson for the

following Sunday. To these was added a preparatory lecture on the Saturday preceding the monthly communion.

A very large addition was made, however, when the season of Lent was reached, and the special lectures of that time were begun without interruption to any of the others. These were afternoon lectures, in an entirely distinct course, occupying always two, and in some years, four afternoons in each week. Thus every day had its appointed lecture to be prepared, and each week five different courses of instruction were in progress. The Bible, which contains a note of every text from which Dr. Tyng preached during more than twenty-five years, has a record of more than sixty sermons delivered in St. George's Church and chapel, in the Lenten season of 1850, and the same number is maintained in every subsequent season for many years. Such a plan of work, with all the attending requirements and demands of such a parish as St. George's, might well be thought to exceed the ability of any one to maintain unaided, as he was at any time, by any assistant other than in the reading of the services of Sunday. It was carried on, however, regularly and systematically through every recurring year, the number of two hundred sermons being one from which in all this time there was seldom any variation.

To these public services, however, are to be added those which Dr. Tyng deemed of even greater value to the fruitfulness of his ministry, and which bound the hearts of his people so strongly to him. Constant as he was in the regular visiting of the families of the church, he was untiring in his attention and ministry to the sick or afflicted among them. Nor were these visits limited to those of his own congregation. Former parishioners, and even entire strangers, who knew of him only by reputation, constantly sent for him, and to such he never failed to devote unceasing care, at whatever sacrifice it might be. Many are the cases which might be related in which a blessed influence was exerted even in these temporary ministrations. It was a matter of knowledge that the rectors of two neighboring churches habitually sent for him to visit the sick in their congregations, simply because he was so acceptable and so useful in such ministry.

Writing of him at this period, Dr. Heman Dyer says, in his "Record of an Active Life:—"

"During those days, I saw much of Dr. Tyng, and was greatly impressed by his administrative abilities. He was both methodical, and yet very rapid in action.

"The new St. George's had but recently been opened, and he

was intensely engaged in building up a comparatively new congregation.

"It was easy to see many of the sources of his wonderful power. Beside his remarkable gift as a preacher, he was very accessible, full of sympathy and ready everywhere, and on all occasions, to lend a helping hand. These and other traits endeared him to his people, both to the young and the old. The children were amazingly fond of him, and in ministering among the sick and sorrowing he had few equals.

"It was also easy to see why he might be disliked by those opposed to him. While generous in all his instincts, he was fearless, and at times fearfully scathing, in his denunciations of what he deemed wrong. He was certainly a foe to be dreaded, and often to be feared."

During the year 1851, Dr. Tyng received the honorary degree of doctor of divinity from Harvard College. Though the same degree had been conferred upon him in 1834 by Jefferson College, it was a highly appreciated honor when it was given to him by his *Alma Mater*, representing theological doctrines so diametrically opposed to those which were the unceasing topic of his whole ministry and discourse.

Soon after the opening of the church, the vestry were called upon to record the loss of another of their associates in the work now accomplished. At their meeting on the 6th of April, 1850, the death of Mr. Thomas L. Callender, having been announced, united testimony to his character was borne, by the following minute, thereupon recorded:

"*Resolved:* That this vestry bear in grateful remembrance the fidelity, patience and unobtrusive Christian character of their late associate, Thomas L. Callender, for many years connected with the corporation of this church, in the prosperity of which he manifested the liveliest interest.

"*Resolved:* That while, with the family of the deceased, we mourn the loss of one with whom we have long taken sweet counsel and walked together in perfect harmony in endeavoring to promote the best interests of the parish committed to our trust, yet we are comforted in our loss by the assurance that our deceased brother is now enjoying that rest from his labors which is the purchased possession of those who, through faith and patience, inherit the promises of a covenant-keeping God."

Few had been more diligent and earnest in its work than Mr. Callender, during his ten years' service in the vestry, which was

just completed at his death. And none of its members had been more unswerving in attachment to Dr. Tyng through all the trials which he then lately had been required to endure.

The wonderful manner in which all these obstacles to the prosperity of St. George's had been overcome, was viewed by its vestry as imposing a responsibility for its future, rather than as giving them relief from anxiety for its present. In fulfilment of this obligation, the most rigid care was ever after exercised to protect its invested fund, and no circumstances of temporary requirement could ever induce them to depart from this principle. When the erection of a rectory was proposed in the spring of 1851, the project was fully considered, and in a report then made by a committee appointed for this purpose, the future policy of the corporation was thus determined:

"The value of the real estate belonging to the corporation in the Third Ward, together with bonds and mortgages remaining in the hands of the treasurer, after cancelling all our indebtedness, will be about *One Hundred Thousand dollars*.

"Your committee recommend, in view of the source and purpose of the endowments as originally made to this corporation and of the circumstances of necessity which may arise hereafter, in so large and expensive a church establishment as ours, *that no portion of the principal of our present property* be expended or used for purposes of building, improvement or current expenses. They also earnestly recommend to this present vestry and their successors in office, not to use any greater portion of the surplus revenue of the church than will accrue in five years from the time any appropriation may be made. Should the finances of the corporation be wisely administered, the netincome from the property and the rent from pews will probably exceed our necessary expenses four thousand to six thousand dollars per annum, to which may be added a considerable sum from the sale of pews every year, from the large number still unsold. This will be ample in a few years to pay for a rectory, complete the spires, purchase an organ, and afterward to build and sustain a chapel for the poor in the destitute part of the city."

The firmness with which this resolution was ever after adhered to, it is not too much to say, has contributed, more than any other cause, to the maintenance of St. George's Church in its prosperity and position. It was a principle which Dr. Tyng guarded with the utmost jealousy. He constantly insisted that the future of St. George's must be as a *Free Church*, and claimed that the income from the endowment fund thus protected, would always support a

ministry, while the offerings of the congregation would suffice to meet the remaining expenses. When this earliest action was taken, however, the day seemed far distant when such necessity should arise.

In all the existing circumstances the erection of a rectory was deemed to be expedient, and to it, on its completion in the spring of 1852, Dr. Tyng removed, making it his home, convenient and desirable in all its arrangements, for the next twenty-five years, until his retirement from the rectorship of St. George's made the provision of another necessary.

Thus in the period of *seven years* from his election as rector, the new St. George's, with its rectory and chapel complete, had been built at a cost of over *two hundred and fifty thousand dollars*. Nothing remained in the completion of the building, but the erection of the spires, which, in the prudence and care exercised, was postponed for a few years. Every difficulty had been overcome, and the church firmly established in the most prosperous condition, with a congregation which in its influence and power was probably never exceeded.

Every step in its progress displayed the indomitable energy and earnestness of its rector, and the unity and devotion of its people.

CHAPTER IV.

VISIT TO EUROPE, 1853. MINISTRY, 1853 to 1857.

THE work of St. George's Church continued from year to year in a course of uninterrupted prosperity and increasing power. The ministry of Dr. Tyng as its rector, was, however, a life of unintermitted labor. He literally had no season of rest while he was within reach of the incessant demands to which he would not refuse to respond. He would not spare himself, and his periodical voyages to Europe, therefore, became a necessity. In no other way could recreation be obtained.

In the spring of 1853, five years of even unusual anxiety and toil had been past, and it was not only evident that some relief must be sought, but that it could not be longer postponed. He was therefore urged to make another visit to Europe, and embraced the opportunity to revisit his many friends in England. All preparations were made that he might be present at the anniversary meetings in London, in May, and in their enjoyment a fortnight was most pleasantly spent. His journal of this time is filled with a graphic account of these occasions, of so much interest, in which he constantly participated in some way.

The "Slavery Question," which at the time was the cause of so great agitation in this country, was found an even more disturbing factor in England. The several references to it indicate most clearly Dr. Tyng's views upon the subject, as well as his own relation and action in the circumstances in which he was thus placed.

Writing from London on the day succeeding his arrival, he says:

"I arrived here once more last night. I went to the Church Missionary House and the Bible House. In each place I found myself at home and among friends. At the latter I found quite a stir about the American delegates on the subject of slavery. Mrs. Stowe's arrival is to blow everything into a flame.

"The papers had assailed some of the gentlemen from America

by name, and had threatened to prevent their appearing on the platform, because they were not clear on the subject of slavery.

"I endeavored to settle the matter the best way I could, being chairman of the committee by whom the delegates were appointed, but not myself a delegate. I hope we may get through peacefully, but I have some fears that all things will not be pleasant."

Of this meeting some days later, he writes:

"Wednesday, May 4th. This was Bible Society day, but the slavery question made it the poorest meeting of all.

"There was no disturbance, as we feared there might be, but every reference to the subject in any speech awakened the utmost demonstration of feeling.

"The first speaker was Baptist Noel. When he spoke of the Bible as 'the great emancipator,' there was a storm of applause. This was the key-note. Every reference to it produced animation, everything beside sounded flat."

"I had made an appointment with the Rev. Mr. Crummell, a black man, to meet me here this morning. He came in at breakfast time, and I invited him to breakfast with me, which he did. I was amazed to see the glances of the people around the coffee-room. They showed me that all the English plea of indifference to color is mere pretence. Here was an American clergyman at breakfast with a black man, and Englishmen not well satisfied with the fact as it appeared.

"I dined with Mr. Seeley, and had a slavery discussion with a young Mr. McGregor, a religious and sensible man. He soon found that there were more difficulties in the way than he imagined. This subject has to be met everywhere. I am resolved to meet it on all occasions with good humor. Excitement of temper would be most of all foolish on such an occasion. I am persuaded that the English people will be wearied with the Stowe farce before they get through with it."

Another reference to the same subject is made at a subsequent date; when describing a part of his tour in Switzerland, he writes:

"The road for us was a foot-path over the great Scheidack, which separates this valley from Meiningen. It is a walk of about ten hours; we made it twelve. We took horses as far as the summit of the mountain, and walked down. Three hours were consumed in the ascent. When I came to start, the horse-master refused to have my bag put upon the back of a horse, averring that it was too heavy. The alternative proposed, was to hire a man to carry it, to which I assented, though I was to pay ten francs addi-

tional. After we had gone on our way about an hour, we overtook the '*man*,' and it was a poor girl about eighteen years old.

"I scolded the guide with the utmost indignation. But it was of no avail, the poor creature was required to carry the load upon her back over the mountain more than 6,000 feet high. He declared it was her own desire. I told him that only made the matter worse. These women are so degraded and wretched that they are thankful to do anything for an increase of their means of comfort. And yet these are the people all through Europe who cry over '*Uncle Tom*.'

"The degradation of the laboring people of Germany and Switzerland is far beneath the lowest level of our slavery; the licentiousness of France habitually beyond the grossest charges against American slavery. The hypocrisy and mawkishness of this whole movement are most disgusting."

At the end of his visit in London, he had arranged to make a short trip on the Continent with Drs. Butler, Vinton and Vermilye, and on the 14th of May took his departure to meet them in Brussels. His notes of this journey afford many passages illustrative of his feeling and thought, and in the following extracts require no comment:

"Sunday, May 22d. Thankful I arose refreshed this morning. I desire to be truly and deeply thankful for the Lord's goodness thus continued. Every day renews His mercies and makes more manifest the riches of His love in a divine Saviour. Oh, that my heart might truly feel its dependence and its joy in Him! At 11 A.M. and 3 P.M. I attended the English Church. The service most agreeable, the preaching exceedingly poor. It is amazing to me how few men I find who seem to preach the gospel as if they understood and felt its power.

"This is Trinity Sunday, and how full of grace and blessedness is that grand doctrine which lies at the very foundation of the whole gospel, and seems to compel us to speak of the Father's love, of the Son's obedience, and of the Spirit's comfort and guidance. I cannot abide to hear a man spend a whole Sunday in the barren attempt to prove the doctrine true. Why, what heart that feels the power of the gospel doubts it? I want to have its preciousness unfolded, its intermingled application to the whole experience of the soul, its ever-springing source of consolation and support to the believing soul, its sure foundation for faith and its attractive invitation to human hope. How will a lecture upon the prism or the varied operations of the sunbeam warm

me? Give me sunshine itself. This is what I need. I care not how sunshine is made, I want the sunshine after it is made. The man gave me no sunshine to-day, and I am no wiser than I was this morning. I wandered after service in a solitary walk of four or five miles around the beautiful grounds which surround this free and flourishing town, and felt happier. Here one thing has astonished me; I have not met a single man in Frankfort whom I recognized as a popish priest. The first European city I was ever in of which I could say that. I am now on the old ground of the Reformation. Reformed Churches are large, and their congregations seem large also. But it has been a barren Sabbath. How I long to be at home again.

"Wednesday, May 25. I stopped at Erfurt, while my companions went on to Leipsic. At Erfurt is the monastery in which Luther was a monk, and where he first read the Bible in the library of the convent. The convent has been converted into an Orphan House, but Luther's cell remains unaltered. Its walls are inscribed with texts of Scripture written by himself, and lately retouched to make them intelligible. Here in this very cell he passed his years of struggling from the bondage of Rome, and learned the truth which he was afterwards so powerfully to preach.

"After dinner we went to Halle for the night, arriving there in time to inspect Francke's immense Orphan House. Here this good man began to teach a few poor orphans, without funds or means, and the work so increased upon his hands that now there are more than two thousand pensioners there. It was incredible to me as I stood and looked at this wonderful establishment, that all this should be the result of one man's labor. How little do the most of men accomplish in life! Here is benevolence triumphant, as other objects have given me truth triumphant in Luther. I was much impressed with the plans and cheap character of the buildings. Nothing for display. No ornament before the eye, but extent and usefulness and operation the character. I hope I may be excited and encouraged by the view.

"Thursday, May 26. Left Halle this morning for Berlin. At Willemburg, so many recollections of the great reformer are gathered, that it was an attractive spot. The two daughters of the pastor of the Church in which he is buried, were my guides. I went to the church and stood upon his tomb, and contemplated the door where he nailed his theses against Rome, the first challenge of the Reformation. We went to his house in the university, where he was a professor. Here his study remains, and its old

furniture is there. Everything brings back the brave old man faithfully before the view. Yes, here is the spot on which these great scenes, which have so long interested me, and from which all that is good or great on earth has come, were transacted. How wonderful what one man may be made the instrument of accomplishing! We arrived at Berlin in the evening.

"Saturday, May 28. We went this morning to Potsdam, the royal city, the Versailles of Berlin. Here everything which money can do to create splendor, with no natural advantages, has been done. The palaces of Frederick the Great, are the astonishment of the world. All manifest the power of the man. He was perhaps one of the most execrable of mankind. Here he maintained his infidel club, with the avowed purpose of extinguishing Christianity. But the gospel remains, and his infidel club and all its power have vanished. How puny is man, in contrast with God! Our hours were passed in wandering through these magnificent scenes, within and without, until, wearied, we returned to Berlin.

"Sunday, May 29. This day but one opportunity of English service is presented, in a miserable little chapel adjoining the hotel. Poorer than anything before was the service. A few people gathered to hear a sermon, which none of them understood and which gave no light to any. There was nothing to make up, but the service of the liturgy, which remains, however, real. I think if the people of St. George's could have for seven weeks what I have had for seven Sundays, they would never complain of anything they have ever heard yet. Surely never did I pass one Sunday in my own land so barren as these. I shall never complain of the provisions of my own land for body or spirit after this tour. Gladly shall I turn my face homeward as soon as possible.

"Tuesday, May 31st, Dresden. The two great objects of curiosity in Dresden are the picture gallery and the immense collection of jewels belonging to the King of Saxony. The gallery contains the works of many of the masters of the art. But the chief picture in it, a picture which can never be copied, is Raphael's celebrated Madonna. Certainly this transcends every thing in the shape of a picture, in its heavenly and exalted character. The eye never tires in contemplating it. It would be well worth a building by itself. We wandered through the halls amazed. Yet there is always a painful thought connected with the whole. Nothing seems to have awakened the power of these artists of celebrity but superstition and crime. The moment they get out of one, they revel in the other. The number of pictures devoted to popish

superstition is immense. The number devoted to all the aspects of human licentiousness, in every shape of heathen mythology, is also immense. But there is nothing else. Nothing to awaken high emotions, or to excite or encourage the exercise of emotions of virtue. This fact has always struck me in European galleries, never so strongly as in this of Dresden. When shall the highest art be devoted to the highest purposes? That it may be so, how evident is it from Lessing's two noble pictures of Huss.

"I determined to pursue a different course from my companions. They go from here to Vienna and Italy. I wish to go to Munich and Switzerland, accordingly I bade them farewell, and started alone for Leipsic, to go from there by Nuremberg to Munich.

"Saturday, June 4th. The magnificent picture gallery is every thing. Rich in edifice, in numbers, in character of the works. It is a far purer collection than Dresden in its subjects. There is not a single picture here to shock the purest moral sense. In this I was greatly delighted. It would be vain to record the beauties of this grand collection. I went to the atelier of Kaulbach, to see his great painting of the 'Destruction of Jerusalem,' painted by order of the King, for the new picture gallery, which is not yet completed. This is the largest picture of modern times, perhaps of any time. The noblest, grandest, greatest, finest, most complete in conception, in execution, in finish, in instruction. Never have I seen its like. Nay, it is worth a journey to Munich to see. I could spend days in studying it, and gain something every day. I shall never forget it.

"Two hard days' work have now been given to Munich, and not half its beauties have been seen, but I must leave on Monday. The Sabbath intervenes, when the finest exhibitions are always made in these European cities. But the Sabbath is sacred. Never can I, or will I, take God's holy day of rest to see or to hear the provisions of human show or mirth. I shall leave Munich with regret. It has been the most agreeable part of my journey. A week might be occupied in seeing new objects every day. Beautiful city, with thy rapid-rolling stream, I am grateful for all that I have enjoyed.

"Sunday, June 5th. This, as usual in these continental cities, is a poor day in outward privileges. A little English chapel, in the ambassador's house, had some fifty people in it. Another of those clerical machines, who huddled up everything, and hurried through everything. I did not wonder that few were there, there was nothing but duty to attract. The Lord's Supper was admin-

istered to about twenty, with little reverence. How blessed is a liturgy, in such circumstances! That remains the same. The rest of the day, as usual, in my room. The shops in the streets are all open. The people crowd the public squares. Everything is animation and life. Oh, my happy country, wilt thou ever be taught by luxury thus to forget thy God? The heart saddens over the scene. I never so love my own land as on the Sabbath. There is nothing like it elsewhere. To me the quietness of my solitude is all the outward provision for the Sabbath pleasure which I have found in Europe.

"Sunday, June 12th, Prague. There is no English worship here, so that I have passed this day by myself. It is the first Sabbath in which I have found no outward worship. The morning has been pleasantly passed with my Bible and prayer-book, in my own room. To go through the whole service alone is a pleasant worship to me in a strange land. In this ancient town there would be much to see, had I time. I mourn over the unceasing violation of the Sabbath in these lands, and in taking it at all for the mere purpose of my own pleasure, I cannot but feel that I participate with a far higher amount of guilt. And yet I can in no way learn the habits of the people but by witnessing them in some degree. And this makes for me a constant contest of judgment as well as desire. Safer and happier is it always to follow the voice of the Spirit in the conscience, and lose any advantages which seem to come only with sin.

"Monday, June 13th. I left Prague this morning, and on my arrival at Dresden, I immediately took the cars for Herrnhut, the famous mother colony of the Moravians. A most remarkable looking place. Never have I seen a place like it. And here I was, not a soul could speak or understand a word of anything but German, and I could speak no German. But I had picked up a few words and sentences, enough to answer my pressing wants. Yet the condition was so peculiar and so ridiculous, that I laid down on the sofa and laughed aloud. What strange mistakes were made, I will not write.

"Tuesday, June 14th. Rose in peace and fought through another German contest for my breakfast. But while I was eating, the Rev. Mr. Carrow, one of the ministers of the Unity, came in. He was born in America, and lived for twenty years in England. I had thus a few hours' very agreeable conversation with a pleasant and excellent Christian brother, and learned much of the history and habits of a people in whom I have always taken the deepest

interest. The whole history of this people is wonderful. They are one of the purest and most living classes of Christians in the world, and a visit to them was far more interesting to me than all the cathedrals of Europe.

"I left this quiet place of repose, and took the cars for Halle, on my way to Switzerland. There was no other convenient way to go to Basle, where I desired to be before Sunday.

"Sunday, June 19. This has been another of those blank Sabbaths which I have passed upon the Continent. There is a little English chapel here, in which I attended service this morning, with eight other persons, and this afternoon with six. We had a sermon in the morning which might be called nothing about nothing. How astonishing is this whole system of preaching! What can the men mean? What can they expect? Not one gospel sermon have I heard on the Continent, though I have attended English service on every Sunday but one. Surely never did I so value the gospel, and a simple manner of preaching it. If I am permitted to return to my own flock, I shall preach more simply and faithfully than ever before. How I should delight now to hear one single downright salvation sermon! But salvation does not seem to enter into the scheme of these preachers. Accordingly many of the English on the continent attend the Romish worship, where, at least, they find people really engaged and in earnest, and are attracted by that display. The contrast is so remarkable, that I do not wonder at its effect on unsettled minds, and many such are perverted by it. This place seems one of remarkable quietness. I hear nothing, and see nothing of Sunday gaiety among the people. The quietness of the place at least is agreeable, but I must to-morrow set out for a couple of weeks in Switzerland, and then I shall return to England, and so homeward, where I long to be once more."

Having reached London on the 15th of July, two weeks were occupied in visits to friends in various parts of England, and on the 4th of August Dr. Tyng set out upon a short trip to the western coast of Ireland. During his visit in London he had heard much of what was styled "The New Reformation in Ireland," the facts stated having been so remarkable, that he determined to make a personal investigation of the missionary work being carried on there by the "Society for Irish Church Missions," and obtain larger information upon a subject so important in its relations to the gospel. So impressed was he by the evidences of the value and success of this effort for the conversion of the Irish people, and by his examination of many of the converts, that, on his return to New York, he

prepared and delivered a course of four lectures, in which he related the incidents of his visit, the proceeds being devoted to the furtherance of the cause.

Soon after his return, in the fall of 1853, the General Convention again held its sessions in New York. The Second Triennial Meeting of the Evangelical Knowledge Society was held at this time in St. George's Church. The anniversary sermon was delivered by Dr. Tyng, his topic being, "the Duty and Responsibility of Private Judgment in Religion," founded upon the text Luke xii. 57: "Why even of yourselves, judge ye not what is right."

This, the first of the three Evangelical societies of the Protestant Episcopal Church, had been organized in New York during the session of the General Convention in 1847, for the purpose of disseminating Evangelical truth through the instrumentality of the press.

Though not at first agreeing fully in the wisdom of its organization, because it seemed necessarily to occupy the same field as the American Sunday School Union, Dr. Tyng subsequently gave it his most earnest co-operation. It was the recipient and agent of the largest benefactions of St. George's Church, while he personally contributed largely to its prosperity, by transferring to it the plates of his published works, as they were successively prepared.

During the year 1853, two of these were added to the increasing list. The first, his volume "Christian Titles," comprised the lectures delivered during the Lenten seasons of 1852 and 1853; a series of practical meditations upon the various names by which the Lord's people are called, and a consideration of the obligations and duties which each involves. It well illustrates the character of his instruction in these familiar lectures.

Later in the same year, was published "Fellowship with Christ," considering its nature in connection with its outward and appointed tokens: Baptism the token of dedication; Confirmation the token of acknowledgment; the Lord's Supper the token of dependence.

These books were followed, early in 1855, by "The Rich Kinsman," lectures on the Book of Ruth, delivered in his courses of Sunday afternoon sermons to the young.

In his preface to this volume he thus voices his earnest desires in this branch of his work:

"The author has long been impressed with the feeling that neither commentaries nor sermons have yet made that simple and

practical use of the fulness of Scripture truth for which it is adapted, perhaps he might say for which it is designed. The young mind certainly can be interested in the Word of God as a book full of attraction as well as full of truth. Nothing is more desirable at the present time than a complete commentary upon the Bible adapted to such an end, a commentary that should avoid the deep ruts of mere traditional exposition, and be designed to exhibit the fulness of truth and beauty, which in a new path remain yet to be explored and displayed. Such a commentary for our Sunday Schools would be a priceless gift. To prepare it, however, will require equal acquaintance with the minds and wants of the young, and with the deep and exhaustless treasures of the Word of God. May not the ministry be generally led to direct their minds and study more to the great purpose of preparing scriptural attractions as well as scriptural instruction for the young?"

Such is a bare synopsis of these valuable works.

In the winter of 1855, a favorable time seemed to have arrived for the completion of St. George's Church, by the erection of the spires, but in the same jealous care of the invested funds of the corporation, which had before actuated them, the vestry would take no action, until the subject had been maturely considered.

A committee, consisting of Messrs. William Whitlock, Jr., and Frederick S. Winston, wardens, and Messrs. Joseph Lawrence and Samuel Hopkins, vestrymen, was therefore appointed for this purpose. In their report, while stating that the income of the church exceeded its expenses by some three thousand dollars, and that the time seemed as favorable as might offer for some years, they said:

"Should the finances of the corporation be deemed by the vestry to be in a condition to take advantage of the present low proposals, and strictly carry out our former design, the committee would have no hesitation in recommending that the work be now entered on and finished at as early a date as possible. They, however, have yet no reason to doubt the wisdom of the resolution adopted by the vestry, in March, 1851. Should the vestry therefore limit the entire expenses to twelve thousand dollars, or in any other way reduce the expenditures, this amount (three thousand five hundred dollars) below the receipts, the committee are prepared to concur in directing that a contract be now made to build the spires on the most favorable terms. In doing this the vestry will be acting in conformity with the principles of the report

adopted by them in 1851, which this committee are particularly desirous of guarding and perpetuating."

Such was their watchful care, not only of the present, but the future prosperity of the church.

The spiritual history of St. George's Church is, however, even more remarkable than that of its material establishment.

At Easter, 1855, Dr. Tyng completed the first decade of his rectorship, and from this Tenth Anniversary reviewed some of the evidences of the Divine blessing upon his work.

In a sermon upon the text "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," II Timothy ii. 17, he presented the spirit which should distinguish a faithful ministry.

"It must," he premised, "be a *bold and independent* ministry, 'not the spirit of fear': a *spiritual, searching* ministry, 'the spirit of power'; an *affectionate and tender* ministry, 'the spirit of love'; a *judicious, discriminating* ministry, 'the spirit of a sound mind,' and in conclusion, said:

"Such a bold, unfearing temper, such a union of ability, tenderness and wisdom, in the responsible work of laboring for Christ, and watching for souls in the Saviour's name, Paul declares God has given to the appointed ministers of His word.

"Whether such a spirit has characterized my ten years' ministry among you, my beloved friends, you must judge for yourselves. That it ought to have distinguished it, I am bound to maintain. I have freely devoted to you probably the best ten years of my life. I am honestly conscious of having labored among you as earnestly and as assiduously as I have had strength to bear. I have habitually done this one thing, instant and unrelaxing in the work appointed me here.

"The pleasures of literature, the indulgences of general society, and even the occupations of mind which might have been made, in a degree, kindred to my ministry in the gospel, I have cheerfully renounced, for the single purpose of giving my whole time and strength to you, and taking heed to my ministry to fulfil it. That I may be justly charged with many infirmities and errors in my work and walk among you, is beyond a doubt. But no man can charge me with eating any man's bread for naught, or with lording it over God's heritage, or with taking heed to the flock for 'filthy lucre's' sake. I speak this in no vain-glorious boasting. And I shall make no apology for giving you a simple and concise account of my ten years' ministry among you, however personal its allusions and details may appear.

.

“When I turn to the religious history of the ten past years, the facts which make it up are not so easily compressed. The religious influence of this church goes entirely beyond itself. It has been the means for witnessing for the truth and glory of our Lord Jesus Christ, to the encouragement and edification of many thousands who have no personal connection with it, and of sustaining and supporting many distant churches and laborers by its example, and of showing the path of truth and spiritual success to multitudes who have rejoiced to follow it. When we survey the recorded facts of our own history, we may find enough that shall stand as evidence of the character of the ministry by which they have been gathered, and of the gracious attending approbation and blessing of that glorious Saviour, who is the Head of the body and the fountain of all grace to His Church.

“When I became the rector of St. George’s Church I found two hundred and twenty-nine communicants in actual connection with the church, of whom but forty-one are now stated members of this congregation; to them have been added six hundred and ninety in the ten years of my ministry, one hundred and ninety-seven coming from other churches, in removal to this, and four hundred and ninety-three received by me in their first communion made upon their own profession here. Our probable habitual attendance of communicants does not vary much from seven hundred. Our present number on the record is eight hundred and thirty-three. The baptisms administered by me during these ten years have been four hundred and seven, of which eighty-one have been adults, and three hundred and twenty-six have been infants. The confirmations have been four hundred and forty-five.”

After referring to the Sunday School and mission work, which will be treated of in its appropriate place, he continued:

“My own personal labors ought to be well known among you. They have averaged, for the ten years past, more than two hundred sermons and lectures, and over one thousand pastoral visits in each year. Of these I have nothing more to say, than that my public labors have been always received by my people with a grateful respect and estimation, far beyond any claims they have possessed. And my private intercourse with you has been welcomed and rewarded by an affectionate tenderness and unrelaxing and reverential confidence, which has left me nothing to ask. I bless God that I can truly say in His presence, that I do not know a person in the congregation whom I suppose to be personally hostile to myself; and that there is certainly not one towards whom I do

not entertain the spirit of love which would delight to be active in every possible shape of usefulness to them. Whether God has given with it the spirit of power and of a sound mind, I must simply say again, I must leave you to survey the course and results of my ministry, and judge for yourselves.

"And now allow me to conclude this survey of the ten years past with a review of our benevolent statistics for the same period.

"In a statement of these years, in their succession, the whole public collections in the congregation are recorded, as they have passed through my hands, excluding all those contributions and collections which have been made in the congregation without my connection or particular reports to me. The collections have been:

| | | |
|----------------------------------|-----------|---------|
| For the year ending Easter 1846. | | \$2,800 |
| " " 1847. | | 3,502 |
| " " 1848. | | 4,761 |
| " " 1849. | | 4,703 |
| " " 1850. | | 4,942 |
| " " 1851. | | 5,215 |
| " " 1852. | | 10,036 |
| " " 1853. | | 12,451 |
| " " 1854. | | 12,646 |
| " " 1855. | | 16,039 |

Making a total sum for the ten years \$77,095

"In a statement of these ten years, in the arrangements of the objects for which collections have been made, throwing off in the same way the fractions of a dollar, they have been:

| | |
|---|----------|
| The American Bible Society | \$13,313 |
| Foreign Missions. | 13,918 |
| Domestic Missions | 6,471 |
| Diocesan Missions | 2,778 |
| American Tract Society | 11,354 |
| Sunday Schools of St. George's Church | 2,992 |
| American Sunday School Union | 1,353 |
| Evangelical Knowledge Society | 2,587 |
| Colonization Society | 1,722 |
| Seamen and Seamen's Children | 1,807 |
| Education for the Ministry | 2,092 |
| Aged and Infirm Clergymen | 992 |
| Temperance Society | 495 |
| Prayer Book Society | 244 |
| Communion and General Collections | 14,977 |

"In addition to these general operations, the Dorcas Society have made and distributed during the past six years, five thousand

nine hundred and forty-two garments among the poor children of the Sunday Schools, at a cost in money of one thousand seven hundred and ninety-five dollars, besides the donations which they have received in materials for their work. The ladies have also maintained a weekly sewing-school for the instruction of poor children, and a daily parish-school for poor children has been also supported by us for four years past.

"This is a very hurried and compressed survey of my ten years' ministry among you. The passage of these years finds me at a time of life when it is hardly possible that I can hope for ten more such years of labor and success. The time must come that necessity will demand of me some bodily and mental relaxation. I shall not be disposed to take it before its demand arrives. I have never been happier with you than now. I have never seen the congregation more united and apparently more satisfied under my ministry. I have no ground of personal complaint. I am cheerfully, thankfully ready to spend and be spent to do you good. May the Lord Jesus Christ, our gracious Master, be pleased to own, to pardon, and to bless all the facts of our mutual connection for His own sake, and to His own glory. And as you hear of His gracious dealings with us, let me entreat you to accustom yourselves, in thanksgiving and in prayer, to look up to His sovereign grace and wisdom, and give Him the sole honor and glory of all His work. May He pour out His blessings upon you, and your children after you, making you rich in His great goodness for this world and the world to come. And unto the Father, Son and Holy Ghost, the holy, blessed and glorious Trinity, be the everlasting praise, Amen."

Such were some of the elements of the prospered career of St. George's Church, in the first ten years of its new history. They are displayed, however, in a still stronger light by Dr. Tyng, in the course of a controversy which occurred about this time, and which demands reference here.

In the diocesan convention of 1855, the chief subject of discussion was the increase of the Episcopal fund. As a large portion of this fund was appropriated to Bishop Onderdonk, it became necessary to make some additional provision for the support of the provisional Bishop, and with the consideration of this subject the course of Trinity Church became closely connected. The claim had been repeatedly made in previous years that Trinity held its large property simply as trustees for the Episcopal Church in New York, and though its corporate title had been changed many years

before, to prevent any such claim as was possible under its original incorporation, it was still urged that the income of the property should be applied for the benefit of the whole Church. When, therefore, Trinity offered to give its bond for twenty thousand dollars only, to the Episcopal fund, and that only on the condition that the rest of the diocese should raise fifty thousand dollars within a short given time, it was a subject of severe criticism. Speaking in the convention, in the course of this debate, Dr. Tyng said:

"This subject seems to have involved in the discussion both the provision for the support of the Bishop and the relation and conduct of Trinity Church. These ought to be separated from each other. I shall not join in a hue and cry against Trinity Church.

"I have reason every week to contemplate the results which this property entrusted to her has accomplished in the case of St. George's, in the majestic grandeur of that edifice and enterprise. With an extension of a similar course of action, Trinity Church might have filled this city with St. Georges, and given our Church a dominion here which it can never now obtain. If Trinity desires influence and authority in this diocese, this is her only plan of action. Let her manage justly and liberally the public fund intrusted to her. The ægis of benevolence will be her only defence. Let her shield herself with the united affectionate defence of the members of the Church throughout the diocese. Let her gird around her a warm band of affectionate and grateful hearts, more permanent and effective than Daniel's band of iron and brass around the stump of his prophetic tree. I do not complain of her desire for control. I have no ungenerous jealousy of the exercise of a power justly acquired and held. If I were the rector of Trinity Church I would show you what I would do. I would make the diocese smoke. Trinity has come to the Kingdom for such an end as this.

"What immense results might she accomplish with a faithful and liberal exercise of the immense fund in her trust! She might stand here, and, dipping one hand in the Atlantic and the other in the St. Lawrence, she might water this whole extent of intervening territory, till there should not be a desert place between, that would not bloom and flourish under her exalted ministry. For this purpose she is entrusted with this fund, and for this she is bound to administer it. We may hope she is planning for a better future system. We may hope that the shell of her exclusion is to break, and she means to mount to a new and higher flight, and for a

melody louder and more attractive in the season to come. She has enlarged her local ministry perhaps by twenty-one thousand dollars a year. She is taking under her charge, we hear, the whole lower portions of the city, planning for large Sunday Schools, opening religious worship in the large Castle Garden depot, with its thousands of foreign emigrants, giving public notice that henceforth she means 'to catch men.' And we rejoice in the prospect, and trust that she will cast her net now on the right side of the ship and find eminent success in her work. If she means to send out a life-current through the whole arterial system of our diocese, and make its thousand capillary mouths to praise her, she must see that her heart is healthful and right at home, and send no poisons out from thence. What a station is the rector of Trinity Church? Your Episcopate! Why, in comparison, what a drivelling, poor thing it is! Trinity takes from this public fund, for her own expenses and advantage, some fifty thousand dollars a year, and offers to appropriate to the whole diocese, for the support of its Episcopate, on most improbable conditions, the large sum of *twelve hundred dollars*.

"Your Bishop is to come like a beggar, with his old silk handkerchief, and ask for broken victuals at the door of Trinity. He is to beg for the crumbs which her assistants may leave upon their table.

"Let Trinity pursue this course, and see what is her condition when she has alienated from her defence all the members of this diocese, and made them, in the great public struggle for the property she holds, to stand in the lobby of your legislature, pleading their wrongs and her injustice. Let her see what is to be the result of the cries of the blood of the needy whom she has refused, and the wailings of the poor whom she has despised. I say again, her only shield of defence at such a time is her liberal fulfilment of her public trust for the Church.

"But if Trinity refuse, let us show her that if Trinity can do without us, we can do without Trinity. If she will shelter herself under the miserable toadstool of her avarice, let the toadstool be her mausoleum, and beneath its umbrageous shelter let her memory be buried and forgotten.

"But why do we mix the question of what Trinity does with the question of our Bishop's support? We are bound to sustain him, and must do it. I trust no church in the diocese will refuse its portion of his adequate support. If the vestry of St. George's should do it, it will be against my solemn protest. He is eminently entitled to our liberal support. When our beloved Wainwright was crowned, we hardly hoped to find another who should be able

to follow in his steps. But we seemed to hear a divine voice, which said: 'Arise, and go down to the Potter's house, and there I will talk with thee,' and we did go. And we rejoice in the ministry which has been the result, distinguished beyond our hope in its moderation, and holiness and wisdom. This Episcopate we must sustain, and I can not doubt we shall sustain it.

"Trinity is bound to employ the public fund entrusted to her for this purpose. If she will not do it, then must our parishes still unite in a liberal and determined effort to do it without depending on her aid."

This discussion led to a defence of Trinity Church by its rector, Dr. Berrian, published in a pamphlet entitled "Facts against Fancy." To this the Hon. Wm. Jay sharply replied, in a pamphlet, "Letter to the Rev. Wm. Berrian, D. D., on the Resources, Present Position and Duties of Trinity Church, occasioned by his late pamphlet, 'Facts against Fancy.'" These two pamphlets, from the pens of those so familiar with, and so capable of discussing the subject, present it most clearly. A further answer, however, to the "Facts against Fancy" of Dr. Berrian, was made by Dr. Tyng, in a series of letters published in the *Protestant Churchman*. These were afterwards republished in the pamphlet entitled "The Rector Rectified," which has been previously quoted in this record, in its reference to several points in the history of the two churches. The final letter in the series was in reply to the comments which the rector of Trinity had made upon the *Comparative Beneficence* of Trinity Church, and that of St. Mark's, St. George's and Grace Church, which had been, as asserted, the recipients of the bounty of Trinity Church, and whose rectors had been prominent in their criticism of her course.

The comparison which Dr. Tyng draws in this letter between the results and the systems of the two churches is most striking, while the facts stated bear remarkable testimony to the efficiency and influence of the ministry under which they had been produced.

"We must now bring our strictures to a close," he writes, "by a review of the comparison which he has chosen to institute between the 'munificence' of his own corporation and the niggardly want of liberality in St. Mark's, St. George's, and Grace Church. He throws down to them the gauntlet of defiance in as bold a challenge as such a writer is likely to make. We will see how he is to endure the tilt which his glove provokes and demands. He says:

"'But this is not the only view of the case. It is confidently believed, and it is thought on very good grounds, that the united

incomes of St. Mark's Church, Grace Church and St. George's are equal at least to one-half the net income of Trinity Church itself. If this conjecture be true, then, after all the suitable arrangements in these parishes are made, and all needful expenses incurred, there would still remain a considerable surplus beyond their own proper and peculiar wants. Now what becomes of this surplus? To what purposes is it applied? To whom is it a boon, a blessing and relief? I have never learned, neither have I ever met with a man who had. If, however, it is generously and beneficently applied to the good of others, it can then only be said that their reputation for liberality has suffered unjustly in the public estimation from their modesty. But even though they may have acted on the principle of not letting the right hand know what the left hand doeth, it may still be doubted whether, in proportion to their means, they have exercised their bounty on a more liberal scale or on broader and more comprehensive grounds than Trinity Church has done, freely and indiscriminately, not partially and inquisitorially, nor with the nice regard to the peculiar views and party feelings of those on whom it is bestowed, which too often directs and controls in the case of others.'

"Now of all the unfortunate assertions to which the venerable rector of Trinity Church has committed himself in this pamphlet, this passage is certainly the most unwise and unfounded. We have simply carried the facts involved to the test of the published records of the church, and we will give some of the comparative results which are derived from thence. Let it be remembered that Trinity Church has included in the years past, to which we are now to refer, *three* congregations, while St. Mark's and St. George's have but *one* each.

"On each side we simply give in our *first table* a transcript of the parochial reports of contributions from these different churches in the years from 1837 to 1844, inclusive, as they appear upon the journals:

| <i>Trinity and her chapels.</i> | <i>St. Mark's.</i> | <i>St. George's.</i> |
|---------------------------------|--------------------|----------------------|
| \$2,912 | \$1,058 | \$2,115 |
| 1,454 | 1,616 | 2,293 |
| 1,622 | 2,285 | 1,966 |
| 1,744 | 1,001 | 2,014 |
| 1,397 | 2,000 | 1,929 |
| 1,271 | 1,500 | 1,822 |
| 2,090 | 2,270 | 2,393 |
| 2,722 | 3,397 | 3,008 |
| <hr/> | <hr/> | <hr/> |
| \$15,212 | \$15,127 | \$17,540 |

"That is, in these eight years previous to 1845, the *three* congregations of Trinity contributed eighty-five dollars more than the *one* congregation of St. Mark's, and two thousand three hundred and eighteen dollars less than the *one* congregation of St. George's.

"From the suspension of Bishop Onderdonk in 1844, the journals of the convention contain no parochial reports until Bishop Wainwright's election in 1853. We now give in a *second* table the reports of contributions from the three several churches for the three years subsequent to 1853:

| <i>Trinity and her chapels.</i> | <i>St. Mark's.</i> | <i>St. George's.</i> |
|---------------------------------|--------------------|----------------------|
| \$3,605 | \$3,747 | \$12,441 |
| 3,600 | 4,391 | 12,646 |
| 6,311 | 5,235 | 16,039 |
| <hr/> | <hr/> | <hr/> |
| \$13,516 | \$13,373 | \$41,126 |

"In these three years Trinity reports her contributions one hundred and forty-three dollars more than St. Mark's, and twenty-seven thousand six hundred and ten dollars less than St. George's.

"Here are the actual reports of the benevolent contributions of these *three* churches on the one side, and each of the other two on the other, for the period of *eleven* years. And yet, in the face of these printed reports, the rector has the hardihood to say of these two churches: 'Now what becomes of this surplus? To what purposes is it applied? To whom is it a boon or a blessing,—a relief? *I have not learned, neither have I ever met a man who had.*'

"We have, however, made a *third* table, extracted from the annual reports of the Board of Missions of the Protestant Episcopal Church in the United States. This is the great missionary institution of the Church, established by the General Convention of the whole Church,—the highest Church authority known to us in our scheme of ecclesiastical government. Dr. Berrian claims for Trinity in his pamphlet, as her peculiar characteristic, and one great cause of all the obloquy she suffers, '*the entertainment of sound Church principles, and the manful maintenance of them at all times, through good and evil report.*' He more than insinuates that the other churches whom he challenges to a comparison with Trinity on the field of benevolent action, have acted '*partially and inquisitorially, and with the nice regard to the peculiar views and party feelings of those on whom it is bestowed.*' But, in our present view we bring this subject, with his charges, to a distinct test. If there be any 'party feelings or peculiar views' in relation to the Board of Missions, the division of the two committees furnishes the only opportunity to display its op-

eration which could be given. Now, we have examined the acknowledgments of receipts by these two committees, from Trinity with her chapels and from St. George's for the past eleven years, from 1845 to 1855. The whole acknowledgments from Trinity, St. Paul's and St. John's are four thousand five hundred and fifty-one dollars and ninety-five cents, from St. Mark's four thousand eight hundred and three dollars and twenty-six cents, from St. George's nineteen thousand four hundred and fifty-five dollars and thirty-six cents.

"Perhaps this general statement might be enough. But we will give beside the minute and specific tables of all these acknowledgments, just as they stand on the annual reports of the Board of Missions, and our readers shall see for themselves to whom and in what degree either of these churches have been 'a boon or a blessing,' or the 'maintainers of sound Church principles.'

RECAPITULATION.

| | <i>Domestic.</i> | <i>Foreign.</i> |
|-----------------|------------------|-----------------|
| Trinity Parish. | \$3,327.14 | \$1,174.81 |
| St. Mark's. | 2,082.63 | 2,270.63 |
| St. George's. | 3,766.87 | 15,688.49 |

"Perhaps the foregoing tables may be enough to show the comparative beneficence of these various congregations in the mere aspect of their many gifts. But Dr. Berrian may choose to shift the ground from the contributions of the congregations to the appropriations of the corporate funds of the several churches. He says, 'The united incomes of St. Mark's Church, Grace Church and St. George's are equal at least to one-half the net income of Trinity Church itself. If this conjecture be true, then after all the suitable arrangements in these parishes are made, and all needful expenses incurred, there would still remain a considerable surplus beyond their own proper and peculiar wants. Now what becomes of this surplus?'

"We might first answer that neither of these churches hold the property in their hands *in trust* for others. They are therefore the judges of their own appropriations. None beyond have any claims upon them. And all they should dispense would be a grant of benevolence. But Trinity is a legal, and a legally appointed trustee, and has no right of control whatever over the proceeds of the property she holds. Its income is the lawful property of others. If she refuse it or withhold it from them, they are defrauded, and have their just ground of complaint and action. We shut Grace Church out of the account in this view also, because we have already proved

that they have never received any grant from Trinity, but have paid amply, we might say enormously, for all that they have ever obtained from this 'munificent corporation.' The income of the property of St. Mark's is three thousand nine hundred dollars. Of this there is no surplus beyond the just fulfilment of the duties and necessities of the parish to itself. There remains only to be considered, therefore, the condition of St. George's. That *they* have any property we have already proved to have been the result of divine protection, in defiance of the oppression and persecution of the vestry of Trinity Church. But their church edifice is still unfinished and there can be, therefore, no surplus income from their property until this result is accomplished, and their own debt for its accomplishment has been met. But in the midst of all this necessary outlay for their building, the vestry of St. George's have, for four years past, supported a missionary exclusively for ministrations to the surrounding poor, and have rented and maintained a free chapel for public worship, and a mission Sunday School, wholly separate from the poor members of their own congregation, entirely from their corporate funds. All this has been done in addition to the benevolent contributions of the congregation, which have been already specified. And it is a happy evidence of what they will be disposed to do for the poor around them whenever there shall be a surplus income from their property at their disposal. Let Trinity follow their example in such ministrations, and from the funds committed to her trust for the benefit of other churches, pay over to those who are entitled to them the proceeds of these funds, that other churches may also be made able to follow the same example.

"In the meantime the parochial reports of these two selected corporations, as they appear for a single year, in the last diocesan convention, may well make a final comparison which shall show to what extent each has become 'a boon, a blessing, a relief' to others.

ST. GEORGE'S CHURCH:

One congregation,
One minister,
Eight hundred and thirty-three communicants,
 Sunday Schools, 93 teachers, 1586 scholars.

TRINITY CHURCH.

Four congregations,
Nine ministers,
Eight hundred communicants,
 Sunday Schools, *none reported.*

“St. George’s benevolent contributions, from *one* congregation, \$16,039 for one year.

“Trinity’s benevolent contributions, from *four* congregations, for one year, \$5,811.

“These results are a fair estimate of the relative usefulness of the two establishments as they stand, and may be received as a fair practical demonstration of the ‘sound Church principles,’ which are assumed to distinguish the one, and of the ‘Evangelical principles’ which are known to characterize the other.

“If the rector of Trinity should choose to boast of the ease and honor of his position, while he drives his *four-wheeled chariot, eight in hand*, in contrast with the *one-wheeled barrows* which his contemporaries trundle alone, we should not dare to utter a syllable of dissent. But when it comes to a comparison of work and its results, we doubt if ‘the gleanings of Ephraim’ may not be more than the ‘vintage of Abiezer,’ and whether the burdened rectors of St. George’s and St. Mark’s may not, after all, be found to have been allowed to bring from the Lord’s harvest-field as fair a portion into His granary, with the humble instruments of their toil, as the rector of Trinity with all the wealth, and all the aid of his exalted and enviable earthly position.”

The building of the new St. George’s Church and its establishment upon such a foundation for future usefulness, in all the circumstances of difficulty and all the elements of power which have been thus related, attests the energy and fidelity of the rector and vestry by whom the result had been so successfully accomplished.

On the 8th of October, 1856, the last stone of the spires was laid, the work having been completed at an expense of forty-five thousand seven hundred dollars, exclusive of the clock and bell, subsequently added at a cost of about three thousand dollars. Thus St. George’s Church was completed in all its parts, and it was eminently appropriate that marble tablets should be placed in its wall to record for future generations the names of its honored founders. As these tablets, subsequently destroyed by fire, have never been restored, it is especially fitting that their inscriptions should be recorded here, at the close of this portion of its history.

ST. GEORGE'S CHURCH, NEW YORK.

CORNER-STONE OF THIS CHURCH LAID JUNE 23d, 1846.

CHURCH OPENED FOR PUBLIC WORSHIP, NOV. 19th, 1848.

CONSECRATED, DEC. 4th, 1849.

SPIRES COMPLETED, OCT. 8th, 1856.

Building Committee.

JOHN STEARNS, M. D.,
 WM. WHITLOCK, JR.,
 FRED'K S. WINSTON,
 JACOB LEROY,
 PETER G. ARCULARIUS,
 SAMUEL HOPKINS.

CORPORATION OF ST. GEORGE'S CHURCH.

BY WHOM THIS CHURCH WAS ERECTED.

 REV. STEPHEN H. TYNG, D.D., RECTOR.

Church Wardens.

JOHN STEARNS, M. D.,
 WM. WHITLOCK, JR.,
 FRED'K S. WINSTON,
 ADOLPHUS LANE.

Vestrymen.

THOMAS S. CALLENDER,
 SAM'L M. CORNELL,
 HENRY ANSTICE,
 JOSEPH LAWRENCE,
 JACOB LEROY,
 PETER G. ARCULARIUS,
 SAM'L HOPKINS,
 WM. K. STRONG,
 ROSS W. WOOD,
 CHARLES TRACY,
 HORACE WEBSTER.



ST. GEORGE'S CHURCH, STUYVESANT SQUARE, NEW YORK.

CHAPTER V.

VISIT TO PALESTINE, 1857. MINISTRY, 1857 to 1861.

IN the spring of 1857, again worn out by his exhausting labors, Dr. Tyng was induced to make another voyage to Europe, and, accompanied by one of his sons and a young man of the same age, sailed for Liverpool soon after Easter. He had long desired to visit the Holy Land, but an opportunity to gratify this wish, at a season of the year most favorable for such a journey, could never be obtained. He, therefore, determined to undertake it at this time. With such an object in view, no time could be lost in any preliminary journey, and all haste was made to reach Jaffa at the earliest day. From the notes of this journey and visit to Jerusalem it may be possible to make only the following brief extracts. Writing on the 8th of June, he says:

"Our arrangements for our journey to Jerusalem were made, and we started on horseback, at 3 P. M. We had a pretty view of Jaffa as we passed away. Had we never been within its walls we might have been pleased with the delusion still.

"Everything remains unchanged in these Asiatic towns. The tanneries are still here on the seaside as in Peter's time. The housetops are still employed for prayer. The ships in the narrow harbor still go forth to Tarshish, as in Jonah's time, and wretched as is the construction of the place, it has a hundred interesting associations to make it attractive. But we were glad to leave it, bound as we were for Jerusalem. We made our first stopping place at Ramleh, and at nine we started on our night journey, with the addition of two more to our party.

"Our course was over the modern road, nearly southeast, directly through the mountains to Jerusalem. About midnight we struck the mountains, and from that time had a terrible ride. I have climbed the Alps on horseback and on foot lines. But such a road as that fifteen miles to Jerusalem I never saw. It seemed impossible that the horses should tread the path, so rocky and

broken it was. It is a terrific desolation which reigns here, and it continues an unchanging wilderness of rocks, till Jerusalem bursts upon your view. At daybreak we stopped beneath a tree to repose a while and get our morning lunch. There we first saw a well-known point in the height of Mizpah, which stood before us. Soon afterward we passed the Valley of Elah and the brook where David gathered his five smooth stones. At about nine o'clock we saw the Mount of Olives before us, and presently Jerusalem burst upon us, lying in its basin of hills, on its own four summits. It is not the most beautiful view of Jerusalem, but every view is striking. No other place can look like it. Travellers speak much of their first emotions at such a time.

"The first sight of Jerusalem must make a solemn impression upon every one. I could not but feel it. Yet, I had so long studied it, and was so familiar with its whole scenery and appearance, that it did not vary in any degree from my anticipations. I was delighted to be there, and repeated to myself many of David's references to it, as I approached its walls. 'Our feet shall stand in thy gates, O Jerusalem.' 'Beautiful for situation, the joy of the whole earth is Mt. Zion.' We entered the Jaffa Gate, and passed by the residence of the English Bishop, and then through two narrow streets, until we came to the Mediterranean Hotel.

"The beauty of Jerusalem is gone as soon as you get within the walls, and we were glad to get out of the tangled mass and find the shelter of our hotel. Peculiar feelings take possession of the mind, as you find yourself actually here. The very scene of the Saviour's earthly manifestation. The very place of His future return in glory. Meditations left but little desire or opportunity for sleep to me. I had now much to see and much to think of. Far more than ever in my life before. Like the disciples who sought their own company, my first object was to find men like-minded with myself. I had letters from Lord Shaftesbury and others to Bishop Gobat, and I went out to call upon him. I found him, as I expected, a most desirable companion. Simple-hearted as a Christian, and thoroughly evangelical in sentiment and feeling. I had an hour's conversation with him in his study, with much delight, and gained much information of the actual state of things in Jerusalem. The Bishop meets with opposition here among some of the English residents, as he has in England. But he is a man of most gentle feelings as well as determined principles, and appears unmoved by all the obloquy which he has endured. I cannot doubt that he is raised up to accomplish a great and impor-

tant work here. The Lord will prosper and bless him. I shall hope to see much of him hereafter.

“At one o'clock we went to the Church of the Holy Sepulchre; we walked around its limits again and again. There was a great Latin show going on, but it did not interfere with us. We saw the rent in the rock, and went into the sepulchre. It requires a great deal of determination to be satisfied with the location. And yet it was never disputed 'til of late, and sufficient answer may be given, I think, to any objection. The sepulchre is about two hundred feet from the place of the cross. The whole was an impressive, solemn scene. But I must visit it alone to understand and feel the proper influence of the place. The various bodies of Christians who possess the place have their different altars scattered in every part. It would be a great satisfaction to see the whole removed, and the place laid bare again.

“Friday, June 12th. This morning I took my morning walk alone. I went out to the Mt. of Olives, and employed an hour in looking upon Jerusalem from its height, as my Saviour surveyed it when He pronounced its doom. According to His word, it is still trodden down of all nations, and must be ‘till the times of the Gentiles are fulfilled.’ Beautiful for situation, its moral and social degradation are extreme. But we still look forward with earnest faith and hope to His appearing. From this higher point I came down to the Garden of Gethsemane, which lies immediately beneath. I saw from above that the old monk, who keeps the garden, was watering his plants, and I knocked at his little iron door for admission. He gently came and opened it, and welcomed me within. It is kept with the neatest care. There are eight remarkable old olive trees there, which must have stood there for many centuries, and are probably growing from the very roots of the trees under which the Saviour prayed. I walked around the sacred spot with peculiar emotion, and for some time reclined beneath two of the trees, to enjoy the meditations of the scene. No earthly object interferes but the sharp and desolate outline of the city wall against the sky. Thus the Saviour saw the city from this very spot, and here in agony poured out His soul in prayer for a sinful race, for whom He was to die. The solemnity of such a scene is almost oppressive. It cannot but bring to the mind a deep conviction of its own sin, as it recalls His anguish beneath its burden. It was the earnest desire of my heart as I bowed before Him there, that I might live a more devoted life for Him who had suffered and

died for me. I trust His gracious Spirit, who led me to the earnest prayer of my heart, will be pleased to guide and keep me in His holy heavenly way. I came home to breakfast, and afterwards again went out alone to the Church of the Holy Sepulchre. There was no visitor there but me. I passed a half hour alone in the sepulchre, and then walked round and round the various points and chapels. I felt the solemnity of the place, but also the oppression of the various impositions of human design intended to increase the impression. How often did I wish that the whole place had been left in the simplicity of nature; as it is, the vulgar tawdriness of all the ornaments constitutes a very important hindrance to devotion. It is quite impossible to realize the feeling of reverence with which, if the place be real, the Christian heart would desire to regard it.

"Sunday, June 14th. The first service in the church this morning was in Spanish, with an address in Hebrew. The second was in Arabic, with quite a large congregation attending. The third, at ten o'clock, was in English. At this, by the Bishop's earnest request, I preached to a very earnest and attentive congregation. It was a pleasure to proclaim the gospel on Mt. Zion. The fourth service, at four, was in German. I attended this also, and found the worship quite interesting to me. The evening is occupied by various private meetings in the different houses. I was not able to attend any of them. Thus the Sabbath was passed in Jerusalem. An interesting and grateful day, and one that will be long remembered by me. I feel my mind to have been stored with the facts of this week. Years may be passed in reflecting upon them and improving the information which has been thus acquired. I trust years may be given to me to make it useful to myself and others. The Lord be pleased to write new and living lessons on my heart, and to give me a clearer knowledge of His abounding grace and love in an incarnate and crucified Saviour.

"Monday, June 15th. We had appropriated this day to our trip to Jordan and the Dead Sea. We took the Pool of Siloam on our way, and the Well of En Rogel and the Virgin's Well, all of which are very interesting points at the southern end of Jerusalem. Then we started over the Mt. of Olives, and came to Bethany. This is the very last village on the side of Jerusalem towards Jericho and the Valley of Jordan. Just over it is the last height of the Mt. of Olives, where the nature of the place would locate the Lord's ascension. No one can look at the ruins of Bethany and the Mt. of Olives immediately over, without the deepest interest.

From Bethany the road descends all the way to Jordan, a descent of some four thousand feet. It is a deep chasm, excessively desert, and every step reminds us of the Lord's description. It is a desert way indeed, where many men might fall among thieves. About sunset we came to our tent, pitched by the fountains of Jericho.

"June 16th. Early in the morning we started on our day's journey. We were crossing the plains of Jericho. This immense plain, as it stretches from mountain to mountain, might furnish incalculable quantities of wheat. The harvest had just been gathered, and the field was covered with the stubble. We rode for six miles, perhaps, before we came to Jordan. The view is not seen until you are on the very brink. It runs among a tangled swamp, well furnishing a shelter for the wild beasts of which the Scriptures speak. We lingered around the bank for an hour, and then took our departure for the Dead Sea. We reached this about eleven o'clock. It is indeed a beautiful lake, as it spreads out before the view. We got our lunch upon the shore, and began to ascend the hills towards Jerusalem again. The valley is a gloomy and precipitous chasm, which David well calls the Valley of the Shadow of Death. Its precipitous sides are filled with the deserted cells of ancient anchorites, of whom it is said fourteen thousand were at one time murdered here by the Turks. In a later day they built the convent, under Mar Saba's direction. It is his tomb, and a most defensible and substantial place. Here the Greek monks now reside. They received us with great hospitality.

"June 17th. Our journey to Jerusalem was by the way of Bethlehem, where we stopped to see the place of the Saviour's birth. They show it as underground, but when I surveyed the exterior, and saw it upon a steep hillside, and the remote end of the village from Nazareth whence the family came, many of the difficulties of the position vanished. There is an air of probability in the circumstances of the location, which may well overcome any unnecessary objections. The town is beautifully situated in the top of a valley. In this fertile valley one may well imagine the shepherds watching over their flocks. And here we saw all the scenes of Ruth re-enacted in our sight. What a freshness and reality it gives to the Scripture narrative! The whole appears to live over again under our view. We got back to Jerusalem to dinner.

"Thursday, June 18th. I gave the morning to such preparations as we needed for our return. In the evening I had engaged to be at the Bishop's, where was the meeting of the mission. The Bishop read a chapter of Isaiah, and expounded it, and then made

the passage a subject for general conversation. He closed in prayer, in which he commended me in a most tender manner to the Divine protection and blessing. It was a great comfort to me, and I parted with him and the brethren with a very special affection. The meeting closed a most agreeable visit at Jerusalem. I have been much impressed with many views of the missionary work here, which I have not time to record. There may come to me an opportunity in which I can say or do something that may promote the work in which these brethren are most laboriously and wisely engaged."

Early in the morning of the 19th Dr. Tyng and his companions set out from Jerusalem, on their return to Jaffa, which they reached that afternoon. Here Saturday and a part of Sunday were passed. And on Sunday afternoon they embarked on the steamer for Constantinople. The intense heat suffered on the ride from Jerusalem, brought on a serious illness, which confined him to his state-room for many days following. It was a great disappointment thus to be unable to go ashore at any of the interesting places at which the steamer stopped, and especially to be unable to visit the missions at Beyroot, where the vessel remained two days, but he was compelled to remain quiet until he arrived at Constantinople, on the 2d of July, whence he writes:

"Thursday, July 2d. When I arose at five I found we had just entered the Bosphorus, and were passing the beautiful shore of Constantinople. We anchored in the Golden Horn in an hour, and were soon on board a boat, with all our luggage, for the Hotel D'Angleterre, in Pera. Here we were snugly fixed before breakfast time, amidst every desirable comfort. In about an hour the missionary brethren, Dr. Goodell, Dr. Dwight, Mr. Trowbridge, Mr. Schauffler, all called to see me, and I felt myself perfectly at home among brethren, some of whom I had known and loved from my childhood. Near fifty years had passed since I was with Goodell at Andover. It was a privilege to meet him once more. And here we are at Constantinople, where there is everything to see and to know. Little did I ever think I should be here."

The two days following were spent in visiting the various objects of interest in the city. On the 4th of July they joined the American residents in a celebration of the day, in an excursion on an American vessel up the Bosphorus, and of the remainder of his visit he writes:

"Sunday, July 5th. I had promised to preach in the American missionary chapel this morning. I was surprised at the assembly.

These brethren have three chapels here, and constant preaching in Armenian, Turkish, and Greek. Their congregations are full, and the work which God has enabled them to accomplish is wonderful indeed.

“Probably there is no more successful mission in the whole compass of the lands of darkness. These American missions make a very important fact in this place, and no one pretends to undervalue or disregard them. There are now six regular Protestant congregations assembled here, under either the American mission or native pastors ordained by them. These brethren live in different quarters of the city, quite remote from each other, and thus maintain an intimate connection with the native Christians around them. They have a large printing establishment, and are giving to the nations the standard English religious works, like Doddridge, Bunyan, etc., to the very great delight of the people. But they cannot keep pace with the demand for reading. They have two Bible depositories, one in the main street of Pera, and the other in the very centre of Stamboul, both of which are large and respectable rooms, quite filled with copies of the Scriptures. These translations have been made by the missionaries here, and they are still engaged in this work. It was an interesting engagement to preach to them in the language of encouragement in their work, and they listened with gratitude and delight. The service was an American Liturgy, in which they all united with interest. My heart and mind were much engaged in proclaiming the Lord’s goodness to these faithful laborers in His vineyard. A Turkish service at nine, English at half-past ten, Greek at twelve, by different ministers and to different congregations. And this in a field where opposition and prejudice have been more violent than anywhere on earth beside. The Lord be praised.

“Monday, July 6th. My engagement to-day was with Dr. Dwight. I found some difficulty in discovering his abode, so sequestered is it. I cannot express my sense of the simplicity and self-denial of his life. In a quarter of the city almost inaccessible, he has pitched his tent among the people to whose salvation he ministers. Scarce a foot of room around him to breathe, yet here he lives, a man who might enjoy the most agreeable of American homes, and for Christ’s sake, that he may be a messenger of salvation to the souls of men. I crossed the whole of the immense city in getting to his home. On my way I stopped at the Bible warehouse, in the centre of Stamboul, on a street where it is more public than it could be on any other there. Here the Scriptures

are sold in all the languages of the East, and are demanded for circulation faster than they can be prepared. There is a wonderful advance in the public sentiment on this subject, in every part of this country, and no obstacle exists to the freest distribution of the Word of God.

“ Tuesday, July 7th. There were two interesting meetings to-day at the American chapel, in Pera. The Evangelical Alliance at twelve, when the Dutch Ambassador presided, and the Turkish Bible Society at two, when Dr. Goodell presided. The communications at the former meeting gave a very interesting account of the work of the gospel in the country regions around. It amazes me to see how abundantly these laborers are at work here. Dr. Hamlin is engaged in building church edifices throughout the surrounding regions, and everywhere it is found that the British Consuls are the chief protectors of the missionaries. The Bible Society presented reports from their depositories in Pera and Stamboul, Constantinople, by which it appeared that they were quite embarrassed in their work for want of funds. I immediately authorized a draft on the treasurer of the American Bible Society, for the full sum of their need. It would seem enough that they should assume the whole burden of the management of the concern, without being obliged to suffer the burden of pecuniary embarrassment. I, therefore, could not resist the duty of assuring them that the American Society would cheerfully meet all necessary expenditures in the management of their depositories. The brethren were not a little comforted at my assurance, and Dr. Goodell expressed himself in the strongest terms in regard to the blessing of my visit.”

Leaving Constantinople on the 8th of July, several days were spent in a most agreeable visit to Athens, where he was much interested in the missionary work which Dr. and Mrs. Hill had so long conducted there.

On the 23d they arrived at Marseilles, on their return, and from there he writes:

“ I cannot but regard myself as dealt with in great mercy in this journey. I have been brought back in perfect safety—about four thousand miles; we have travelled around the Mediterranean, without an accident or evil. No earthly journey could have been more richly filled with important places or facts. Probably I shall reap the benefit of it during my whole life. I trust it will be worth much in my future ministry. And now that I stand once more upon the Continent, I look back upon my whole journey with thankfulness and delight. I have found everywhere the most

agreeable friends, and have been treated with a consideration and kindness which have extremely gratified and humbled me. The Lord be praised for all His goodness."

After a short journey in Switzerland and Germany, several weeks were spent in England, whence they sailed about the middle of September, on their homeward voyage.

At the first meeting of the vestry of St. George's Church after Dr. Tyng's return, the committee reported the completion of the spires, with clock and bell in place; and thus the whole design had been executed in all its parts.

The time had now come when a further step could be taken in fulfilment of the comprehensive plan adopted when the work was undertaken, and again declared by the vestry in their action in 1851. The original project of a free chapel had been enlarged into the foundation of a church of commanding influence and power, practically free in all its privileges, and with an income, independent of the pew-rents, sufficient to maintain its ministry and worship. Now still more earnest efforts might be made to carry the gospel throughout the district which lay before it, as the special field of labor of St. George's Church.

The history of this city mission work, which was one of the remarkable features of Dr. Tyng's ministry, may be properly written only when it can be surveyed from its inception to the close of his rectorship. A few of its facts may, however, be appropriately mentioned at this date of its permanent location.

As early as April, 1851, the Rev. Calvin Wolcott had been appointed a missionary, to give his special care to the large numbers of the destitute and poor who were even then gathered in that section of the city. His diligent efforts and ministry were so prospered that it soon became evident that some special provision must be made for this work. In April, 1854, therefore, a room was obtained at Avenue A and Nineteenth Street, in which instruction could be given to some at least of the large number of children who were entirely uncared for, and could not be brought to the Sunday School at the church.

The rapidity of the growth of this first mission school was remarkable. It soon exceeded any accommodation possible in the building in which it was placed, and an enlargement in some way was imperative.

To meet this necessity, Dr. Tyng proposed to the vestry, that if they would buy the land, the children of the Sunday School of St. George's Church would erect a chapel upon it.

In this plan the vestry cordially concurred, and a committee was immediately appointed to acquire suitable lots. A purchase was soon after made, and the erection of the chapel at once begun. Thus the important work, afterward so successfully maintained and so liberally supported, was placed on a firm foundation.

One of its most earnest advocates, Mr. Peter G. Arcularius, was not, however, permitted to see the fruition of its hope. Within a month succeeding his appointment on the committee above referred to, his sudden death deprived the church of one of its most faithful servants. The records of the vestry bear this sincere but brief testimony to his character and their loss:

“Resolved: That when we recall his usefulness and fidelity in all the relations which he filled in connection with St. George’s Church for many years past, his unexpected departure is to us as a vestry, and as individuals, a cause of serious grief, making an important vacancy in our number which few can fill with equal usefulness and acceptance.

“Resolved: That while we mourn his departure, we bear our grateful testimony to the purity and simplicity of his Christian character, as he has gone in and out among us; always proving himself a steadfast and grateful friend, a man of peace and kindness, and an example of conscientious fidelity in duty, and candor and gentleness in his judgments and feelings toward those who were connected with him, a lover of the truth and the spirit of the gospel, and a consistent professor of its principles and commands.”

The death of Mr. Arcularius was the loss to Dr. Tyng of a truly devoted friend. Another month had scarcely intervened, however, before he was called to endure a most grievous affliction in the death of his oldest son, Dudley, stricken down in the midst of a most useful career, and when he had obtained a position and influence which betokened a ministry of remarkable power.

Of the circumstances of this dispensation, in their successive occurrence, Dr. Tyng writes in the little memorial of his son, which was soon afterwards published, under the title “The Child of Prayer.”

“The 18th of April, was the appointed Anniversary of the Sunday Schools of St. George’s Church, and this passage of Scripture (I Samuel i. 27, 28) had been selected by me, as the topic for my address to the multitude of children gathered on that day. But God was pleased to arrest my work on that occasion, by summoning me to the bedside of my dear first-born son. The succeeding Sabbath, the 25th of April, I had long before engaged to pass with

my son in the ministry for his own Church in Philadelphia, and I was looking forward to this day of communion with him among his people, with all the delight with which his visits and my presence with him were ever anticipated. How little could I imagine that on that very day I was to stand in his place, to preach in commemoration of his own departure! My loved one gone, and his father's desolated heart trying to speak of him to a gathered multitude who loved and venerated him! Little could I have dared to hope that I could ever perform a task like that. Both morning and evening I was permitted to stand and speak for Christ, and to speak of my dear boy with a heart bleeding with sorrow, and yet rejoicing with gratitude. I did it, not to commemorate the honor of that son as a minister of Christ, but to speak of a life now finished, as in all its succeeding events—a gift of God, to testify of '*A Child of Prayer*,' in the father's simple history as a father feels.

"Of the remarkable cause of the death of this beloved son, I need say but little. It was one of those facts, which, as one examines the place and manner of its occurrence, would be said to be impossible. Yet, this was the will and plan of God, who loved him, bought him, owned him. He had passed the whole of Tuesday, the 13th of April in his study. In the afternoon, he walked to his barn, where his laborers were at work with a common horse-power connected with some farming machine. He stood on the right side of the mule which was at work, patting the animal on the head, in his usual gentleness of spirit. The right side of his study gown was caught by the small cog-wheel on the axle. Probably before he discovered the fact, he was dragged down by this winding of his dress, and fell with his right arm upon the large wheel, beyond any power, which he had, of resistance. The man who was attending the machine discovered him in a moment in this condition, but before he could stop the mule, the cogs had ground the flesh from the bone, from the elbow to the shoulder. The resistance of the bones united with the brake to stop the wheels, but not until a death-wound was made, which no human skill or power could avail to cure.

"From Tuesday to Friday, the symptoms appeared encouraging, but the necessity for immediate amputation occurred, and it was accomplished about three o'clock on Saturday morning. A consultation of his physicians spoke hopefully of his case. But no professional anticipation could delude me into a moment's hope. I had read the result in my first sight of him. I could not be mis-

taken, thankful as I would have been to be so persuaded. About nine o'clock on Monday morning, I perceived him sinking with great rapidity. At twenty minutes of two in the afternoon all was quietness and rest. It was an holy place, and a solemn, subduing hour. My Isaac whom I loved had been offered. The desire of mine eyes had been taken away from me with a stroke. And though I had hoped to pass my weary age, and to be gathered to the tomb under his tender and faithful ministrations, while he should fill after me the important posts of duty to which the Lord had been pleased to call me, and maintain my testimony after I had gone, I have nothing to say. Good is the word of the Lord, that He hath spoken. 'Bless the Lord, O my soul, and all that is within me bless His holy name.'

"Ye who know the blessedness of bowing down the head like a bulrush, in sweet submission before a covenant God, alone can know the peaceful repose with which I looked upon that dear face, which had never met me but with the sweetest tenderness of filial affection; which for years had been the manly index of a brother's heart, beaming with clear intelligence of the things of God; which in every relation, had been the very joy and pride of my heart, now marked with the seal of death, and was able to say with Abraham, in my poor degree: 'Lord, here I am. Be it unto me according to thy word.'

"The funeral services of this beloved son were celebrated on Thursday, the 22nd of April, at 'Concert Hall,' Chestnut Street, in which his Church was accustomed to assemble for worship, and where but ten days before he had been preaching to them the Word of God, with his accustomed earnestness. What unprecedented honors were paid to his memory in that sublime and overwhelming spectacle of his funeral! How strange seemed the fact that respect for a private youthful minister of Christ should thus gather crowds of sympathizing thousands, literally to stop the passages of the streets of a busy city in the very noon of its earthly engagements. How wonderful the testimony which collected and venerated ministers of Christ bore to his character, fidelity and usefulness! How remarkable has been the interest awakened in this connection throughout the land! Newspapers of every kind, religious and secular, and of every shade of political opinion, recording an expression of an universal sentiment. It would be impossible to numerate the hundreds of pulpits in which, already within these few weeks, his youthful death has been made the subject of public remark, and the most sympathizing interest. My own per-

sonal griefs have been swallowed up in my sense of the public loss."

* Among the innumerable tributes of the press none more truly than the following delineated the striking features of his character and career. It is an extract from an editorial notice in the *Boston Courier* :

"The almost unprecedented interest awakened in the whole community, by the lamented death of this singularly gifted and exemplary young clergyman, induces us to devote more than a usual portion of our columns to a willing tribute to his life and labors. . . . The Rev. Dudley Atkins Tyng was descended on both sides from a race distinguished for its primitive and sturdy independence and integrity of character. He was born in Prince George's County, Maryland, on the 14th of January, 1825. An ancestry combining such marked qualities of mind and heart in the individual cases is seldom found among family antecedents, and in the character of the lamented deceased there was exhibited a very decided and happy union of the most valuable qualities, thus illustrating his lineage. If it could be said, as it has been, that 'those who knew the father of Mr. Tyng, knew his son also,' it could be said with equal truth, that those to whom the venerable Bishop Griswold was known, could confidently say that they knew Dudley Atkins Tyng. The father still lives, 'in labors abundant;' in influence for the promotion of the cause of his Divine Master unsurpassed; in the gift of a noble heart and an eloquent utterance almost peerless throughout the Church; the grandfather still lives, as does the grandson, in the power of a character dear to the Christian heart, cherished in Christian memories, and still speaking, by the manifested beauty of a 'life hid with Christ in God,' and by the triumphant glories of a death which was as the 'very gate of heaven.'

"Mr. Tyng was early distinguished for scholarship; and in the year 1839 entered the University of Pennsylvania, where he graduated in 1843 with high honors. Eventually deciding to enter upon the ministry, he became a member of the Episcopal Theological Seminary of Virginia, and while there took rank among the first as a scholar, and was unsurpassed in the gift of a ready extemporaneous oratory.

". After leaving the seminary, he was for a while the assistant to his father at St. George's, from which church he was called to Columbus, Ohio, and then successively to Charlestown, Va., and Cincinnati. In every position, the record of his life, character, and work is one which may well compel the respect of every

Christian man. In Cincinnati, especially, Dudley Tyng won the love of all classes, by his noble example of a lofty and unswerving Christian demeanor, his broad catholicity of opinion and sympathy, and his labors in every good work; and secured the marked attention of the whole community, by his power as a pulpit orator, sincere, earnest, and eloquent, in the defence and confirmation of the gospel. Some two or three years since, he was called to the rectorship of the Church of the Epiphany, in Philadelphia, a church, the fruit of his father's labors and prayers, and in the charge of which the son was the worthy representative of the father's eloquence, zeal, and activity in Christian duty.

"Of the circumstances under which Mr. Tyng surrendered the charge of the Epiphany we do not now propose to speak. If we differ from any as to the course pursued by him in relation to the introduction of the discussion of political or governmental policy into the pulpit, we shall certainly not differ from his friends as to the Christian demeanor manifested by him in the issue. If we have ever entered our protest against the treatment of political topics in the pulpit, we shall never withhold our admiration of him who in the defence of even a mistaken judgment bears himself so courteously and Christianly throughout its issues.

"For the last year, or more, Mr. Tyng has been the rector of the Church of the Covenant in Philadelphia.

"It is not too much to say of him, that in this connection no clergyman of his age in the Church commanded a wider circle of regard and influence. The charm of his ready extemporaneous oratory, together with the fervid earnestness, directness, and clear method of his preaching, uniformly drew to his ministrations a congregation which in numbers and united sympathy with a loved and honored rector, was perhaps without a parallel in the Episcopal Church. Nor was this all. As one whose heart went forth in all love for those who differing from him in ecclesiastical views, yet loved the same Lord, and cherished the same faith, Dudley Tyng was in return the object of the most affectionate regard of Christians of every name. It has been well said of him, that 'the example of his honored father had taught him to combine loyalty to his own communion with fraternity toward the universal communion of the saints; and a remarkably genial and amiable temperament united with these principles of his early training in disposing him to fraternize with all the friends of Christ.'

"And it is in this aspect that our sincere respect is commanded for the character of the lamented dead. This is an age which

emphatically demands a closer union of all Christian hearts to the efficient promulgation of gospel truth. The sturdy and rightly directed blows, by which a rigid and assuming ecclesiastical spirit, wherever found, has been met at the hands of the sterling rector of St. George's have been matched by the fearless energy of his son, in supporting the principle and adopting the practice of Christian union for a common object. The prayer of the noble Liturgy of the Church, 'from all uncharitableness, Good Lord, deliver us,' has, in both individuals, found its complement of a diligent *watching* thereunto.

"The example of both, consecrated for a new influence by the death of the younger, will surely tend to raise up new advocates of an expansive Christian love, and thereby advance in a surer strength and a wider influence the cause of Him whose whole life is but the record of an undying love.

"In the death of Mr. Tyng the Church Catholic has indeed experienced a great loss. A noble standard-bearer of the cross has fallen upon the battle-field, but his last words of divine cheer will still multiply in power in every Christian heart. No more touching incident has ever met an eye, in the range of Christian biography, than is presented in the dying moments of this young soldier of the cross.

"Mrs. Hemans, in one of her beautiful martial lyrics, commemorates a youthful warrior, who wrapped the flag of his country round his breast, and thus saved it from dishonor, even in his death. But more touching than this, is that last charge of a dying son to a father, by whom it had originally been given; that calm yet resolute testimony to the value of the Christian faith, in words which had been to the aspiring young clergyman as 'a scroll written upon the standard of his calling.' These words themselves, in which after all the germ and purpose of a simple gospel faith are embraced—'*Stand up for Jesus,*' these came forth from the scene of his last struggle, amid the deeply afflicting circumstances in which they were uttered, with an appeal to which the hardest heart could scarcely be found insensible. For him, the tears of the Church universal will hallow the grave of the departed; while the memory of his high faith, of his noble eloquence, of his gentle virtues, so dear to the domestic and social circle, and of that wide range of Christian influence, begotten by the divine Spirit of Christian love, can not fail of its proper effect upon the hearts and lives of thousands who have known but to love the life and character of Dudley Atkins Tyng."

Many were the expressions of sympathy which were borne to Dr. Tyng, from the multitudes who mourned with him in this great affliction.

Among these the following, which was communicated by his esteemed friend, Dr. Thomas Cock, of the Society of Friends, is especially worthy of note.

SIXTH DAY MORNING, 7th Mo., 9th, 1858.

Dear Friend: I have this morning received a letter from a particular friend of mine, now residing in Iowa, formerly of this city, a minister of the Society of Friends.

Extract.

"Every feeling in me capable of religious sensibility has been awakened, and deep Christian sympathy has extended to that worthy and devoted servant of the Lord Jesus Christ, Stephen H. Tyng, in that deeply afflicting dispensation that his Heavenly Father has lately called him to endure. For years I have loved him with the love of Christ, as a Brother in the Lord, and venerated him as a Father in the Church, having his writings to instruct me and open clearly to my understanding, whilst the witness for God in my heart bore testimony to the fruits of the Spirit, the influences of which were and are to gather souls to Christ and bring all unto God, through Him the alone way.

"What a remarkable evidence of the Almighty power of the grace of God in man was the meekness and submission of Stephen H. Tyng and his faithfulness given in Philadelphia after his son's death. Here we have the realities of Religion — a precept of Life, Power, and Love in the soul of man, having God for its author and sustainer. As it retains its godlikeness it knows no sectional bound, but is free as the air and universal as the light of day. Because I love this disciple, I feel for him in his deep grief and sorrow and rejoice with him in the glorious prospect of ere long joining in the realities of eternal bliss, his and other purified and redeemed spirits, never more to know of trials and separation, but where, through the boundless mercies of our God in Christ Jesus our Lord, we shall forever and ever enjoy his presence and mingle in the countless multitudes in celebrating His praises from gold harps of His love.

"I never spoke to this dear minister, but for years have owned his writings. I have often felt it was his due to know what a blessing they have been unto myself."

He further adds that at some suitable time this should be read to thee. I have forwarded his kind expression of Christian sympathy, hoping this may give that consolation which I believe, as a Christian brother, thee sincerely feels.

Thy affectionate friend,
THOMAS COCK.

Other similar letters might well be referred to, but this record may not appropriately include more than the affectionate letter received by Dr. Tyng from his clerical brethren in New York, and his reply thereto.

NEW YORK, April 21st, 1858.

Brother, Sore Afflicted: Accept from brethren some token of their fellowship in your grief. We waive the forms of condolence—too deeply have our hearts been touched by the fearful stroke that has smitten yours. The agony of a father over a child already a distinguished brother in the ministry crushed ere his zenith, in the midst of his valor for his Lord, and the clinging affections of his rising household—no words of ours can soothe. We can only turn to the consolation of knowing whose Hand hath done it. With you, we bow before His sovereignty, confessing, through the clouds and darkness round about Him, righteousness and judgment the habitation of His seat. Nor only submission; acquiescence in His will is our peace, knowing that He smites to heal, and that the severest chastenings of His children are the discipline of His love.

But you know these things full well, and all which we would say. We will not add to our words. We leave you, dear brother, with the sympathy you most desire: our prayers that God, in His good pleasure, will accomplish in you all that He purposes in this trial of your faith, making you to know and testify more abundantly the riches of His grace in Christ Jesus—and for the bereaved ones of our departed brother that such may be the orderings of His providence towards them, and the blessings of His Spirit, that they shall adore the Lord who has taken away, as the Lord who can give; and confess the fulfilment of the promise, “the seed of the righteous shall not be forsaken.” “Grace, mercy and peace from God the Father, and the Lord Jesus Christ be with your spirit.”

Affectionately your brethren in Christ.

HORATIO POTTER,
SAMUEL H. TURNER,
Etc., Etc., Etc.

ST. GEORGE'S RECTORY, *April 28th*, 1858.

Rt. Rev. and Dear Sir:

Rev. and Dear Brethren:

Your affectionate and tender communication was handed to me by Rev. Dr. Cutler, on the day of the funeral of my beloved son, and I have but just returned to my own home. The sorrow through which I have passed has been great, almost more than I have felt able to endure. When I look at the deep beneath me, my spirit sinks helpless and crushed. When I meditate upon my grief, my heart bursts with agony. My love, my pride, my sympathies, my hope, were placed completely, perhaps sinfully, upon that dear boy. We made but one heart between us, and he seemed to me like another self. The loss to me for the residue of my life, under any circumstances, would be a burden that I can never forget, perhaps not for a single waking hour to come. How dear, how tender, how affectionate, how absorbing to me he was, I cannot tell you. But such was the suddenness of this dispensation, so terrific in its nature, so full of circumstances of bitterness in the anguish he endured, that I was stunned with the agony of my distress. Yet God, our gracious God and Saviour, as He comforted and supported me with marvellous dispensations of His love, so also has been pleased to support me with special demonstrations of kindness. The pleasure of being with him to the last, and witnessing all the wonderful exhibitions of the grace of God in him, as the love of God was shed abroad in his heart by the Holy Ghost given unto him, was a precious alleviation. The witnessing of the boundless sympathy and tenderness which waited upon him and watched around him was a great comfort. The manifestation of the divine strength and peace which was made in the experience and ability of his dear stricken wife was a precious example. The honor which he received from brethren of every relation among the people of the Lord was a source of much consolation. And by all these and other instruments, and especially beyond them all, by the immediate ministrations of His Holy Spirit, God has been pleased to carry me through in peace, though in anticipation the sorrow would have seemed more than my poor heart could bear. Even now, when my mind regards the sorrow itself, I am unable to contain the anguish of my spirit. But in Jesus all is peace. It has been His gracious will to give me complete submission; yea, in your own precious words, "*acquiescence* in His will," and I find it peace. He has strengthened me to go through the trial without complaint, and with unfeigned gratitude. He has enabled me to see the un-

searchable riches of His 'grace in the work which He has thus completed, and I feel no disposition to say anything to Him but the language of new love and praise. Though sorrowing, I am still rejoicing in my sorrow.

My beloved brethren, your precious letter to me has been a divine cordial to my heart. How much I thank you for it, and love you for it, I have no words to express. For thirteen years' ministry among you, I have had no cause for one unkind feeling towards any of you. And now your tender sympathy fills my soul with peace. May our gracious Saviour pour back into your own bosoms all the kindness which your words express to me. Should His love ever shade your habitations with sorrow like unto my sorrow, may you find His precious ministrations of peace to your own wounded hearts, in even more abundance than He has been pleased to grant to me. I sincerely trust that all our future relations will be a manifestation of the kindness and grateful love which I feel towards you all, leading to a mutual edification in love, in the service and Church of our Lord Jesus Christ. You will excuse my replying to your kind letter in the method I have adopted, it seeming to be the only one in which I could hope to reach you personally with an expression of my gratitude. May the Lord's everlasting goodness and love in Christ Jesus shine upon you all, in your own souls, in your ministry, and in your families, filling you with all joy and peace in believing, through the power of the Holy Ghost.

I am, Right Rev. and Dear Sir, and Rev. and Beloved Brethren, with the most affectionate respect and gratitude,

Your faithful friend and brother in Christ,

STEPHEN H. TYNG.

RT. REV. HORATIO POTTER, D.D.,

REV. SAMUEL H. TURNER, D.D.,

Etc., Etc., Etc.

In February, 1859, the Rev. Dr. Heman Dyer, who since 1854 had been Dr. Tying's only assistant in the services of St. George's Church, was obliged, by the accumulation of other duties, to sever his connection with the church.

His resignation was most unwillingly accepted by the vestry, with a testimony of their esteem in these words:

"Resolved: That this vestry entertain the highest opinion of the integrity, purity and holiness of personal character which has distinguished the Rev. Dr. Dyer, in all his personal and official relations to this church and vestry, and they agree to his request to

dissolve this connection with very sincere regret, and a grateful remembrance of the services so faithfully and cordially rendered."

Any record which could be made, would, however, be an inadequate expression of the affection and esteem with which he was ever regarded in St. George's Church. "His praise is in all the churches," and the influence of his life and ministry can never be forgotten in the Church, in which, with such distinguished ability, he has labored so faithfully and so long. The intimate relations which he held with Dr. Tyng, not only at this time, but through life, and his peculiar opportunities of observation, make of greater value and interest the reminiscences of this period, which he has embodied in the record of his own life.

"For five years," he says, "I was the assistant at St. George's. During six or seven months of one of these years Dr. Tyng was absent in Europe, when I was alone in charge of the church.

"I take great pleasure in saying that my connection with St. George's, and my relations to Dr. Tyng, to the vestry and the congregation were of the pleasantest character. I found the Doctor always considerate, obliging and accommodating. He was rigidly exact and methodical, as well as prompt and energetic, in the administration of affairs. His cares and responsibilities were immense.

"The great church, accommodating two thousand people and more, was crowded. The Sunday Schools and Bible classes numbered between one and two thousand. And yet to all this work he gave a personal supervision. He knew every teacher, and could call every child nearly by name. His administrative abilities were simply marvellous. But in all this work, he was never in a hurry. From his Sunday Schools and Bible classes he would come into the vestry room, robe himself and prepare for the services with the utmost deliberation. He could not tolerate a fidgety or fussy person. The sexton knew his place and kept it. He was never obsequious, never obtrusive; but simply respectful, attentive and on time. He knew better than to volunteer to do things, but followed with exactness the prescribed rules. Upon the instant, he opened the door for the officiating clergy to pass into the church, and this was a signal for many of the gentlemen to take out their watches to see if they were right. They well knew that if there was correct time to be found anywhere in the city, it would be at St. George's.

"The church was crowded to excess. It came to be a common thing to have all the spaces around the chancel completely filled every Sunday, and not unfrequently many had to stand during the

entire service. By crowding, the church could accommodate from two thousand five hundred to three thousand persons; of course many of these were strangers, so that each Sunday, beside his own congregation proper, the Doctor preached to hundreds of strangers from all parts of the country. It was indeed one of the things for a visitor to do, on coming to the city, to attend St. George's and hear Dr. Tyng preach.

"The more I was with Dr. Tyng, the more could I understand the devotion of his people, and particularly that of the teachers and children of his Sunday Schools to him. They almost idolized him; and well there might be this devotion, for he never wearied in his devotion to them. In sickness and in trouble, he was promptly with them, and untiring in his ministrations for their good.

"The Anniversaries of his Sunday Schools and the offerings there made by the various classes, and all the services connected with them, became a matter of public interest, and drew immense crowds. During this period, the offerings of the Sunday Schools and of the congregation generally, for benevolent and Christian objects, were much larger than those of any other Episcopal Church in the country, so that the influence of Dr. Tyng, and of St. George's throughout the country was very great, and was freely admitted by all fair-minded people, though there were some who never liked to speak kindly or peaceably of him.

"On one occasion, a clergyman from another diocese was in one of our book-stores, the proprietor of which was an old-fashioned High Churchman, when something in the conversation led the book-seller to mention the name of Dr. Tyng. Instantly this clergyman commenced a tirade against him, and after blowing out for a while, he closed by saying that 'he wished he would leave the Church; he was no Churchman, and he did the Church nothing but harm.'

"My old friend, who was usually very calm and very courteous, was thoroughly annoyed by this onslaught, and responded: 'That may be your opinion, but I tell you it is not my opinion, nor the opinion of those who know Dr. Tyng. If you take the whole of —,' here mentioning the clergyman's diocese, 'all its clergymen and all its congregations, and put them together, you could not begin to make one St. George's.'

"On another occasion Bishop Whittingham was dining at the house of a friend of mine, and there were present two or three young clergymen, who thought perhaps they might gain a little favor with the old Bishop by making some disparaging remarks about Dr. Tyng, and so they expressed the opinion that he, and all

such men, did much harm, and that it would be better for the Church if they would leave it. The Bishop kept silent till they were through, and then quietly remarked:

“ ‘Young gentlemen, you are much mistaken. I have known Dr. Tyng, long and well. I do not agree with him in many things; but I do not hesitate to say that he has done a great work, and brought more people into our Church than any clergyman in it.’ After this, the young men had nothing more to say.

“ One day I was walking with Bishop Wainwright, and as we came into Second Avenue, near Sixteenth Street, we turned around, and there stood St. George’s in all its grandeur. The Bishop stood for a minute, and said nothing, and then lifting up both hands, he said in the most solemn manner: ‘I bless God for St. George’s; it is doing a wonderful work. I wish we had twenty such churches.’

“ It is not possibly generally known, that during his last days, Bishop Onderdonk of New York attended the services of St. George’s and the ministrations of Dr. Tyng. In the popular mind, Dr. Tyng was always regarded as a Low Churchman, and so in the popular sense he was, but he was a very decided Churchman, as his father, Judge Tyng, was before him. I heard Bishop McIlvaine once remark that Dr. Tyng said but little about his Churchmanship, though he had a good deal of it. When the Church was attacked, he was like a thermometer plunged in boiling water, shooting at once up to the highest point. So he was in all his connections, tastes and habits, a thorough Churchman.

“ When I was with him, it was his custom; upon the occasion of the Bishop visiting his church for confirmation, always to say to the Bishop when he arrived: ‘I hand the Church over to you as the chief pastor for this occasion. Please arrange the services as you wish to have them.’ But no man was ever quicker to oppose any unlawful assumptions of power, or any infractions of the rights of the clergy by the Bishop, than he was.”

In his letters on “Preachers and Preaching in America,” written at this time, Dr. Dyer speaks more particularly of Dr. Tyng in his characteristics as a preacher and public speaker, and thus completes the picture:

“ As a preacher, Dr. Tyng stands among the foremost in America. He speaks without notes; has a wonderful memory, and an almost unlimited command of language and illustration. His views of gospel truth are clear and distinct, and in the pulpit he is always solemn, earnest and impressive. He confines himself strictly to preaching the gospel, never allowing himself to be diverted by

outside influences from this one great object. His instructions are sought by multitudes who do not belong to his Church, and his own people place them above all price. No man is more beloved than Dr. Tyng is by his own flock. The children and the youth almost idolize him. As a platform speaker Dr. Tyng is unrivalled. The less prepared, the more wonderful apparently he is. Some of his impromptu addresses reach the highest style of eloquence. They seem like inspiration. He is grand, severe, argumentative and playful, as occasion may require. His form is slight, his presence commanding, his actions graceful and his voice clear and penetrating. Everybody hears him, and everybody understands him. He is never so great as when his indignation is kindled. Then the lightnings flash and the thunderbolts are hurled in every direction, and woe to the man who gets in the way. But he is never so happy as when, in gentle mood, he tells of Jesus and His great salvation. As age draws on, he seems more and more inclined to withdraw from everything else and devote himself to his own people. Among them he is perfectly known and understood, and with them he is happy. Such is Dr. Tyng."

On the retirement of Dr. Dyer, the system was inaugurated by Dr. Tyng of having for his assistants the young men who had been educated for the ministry under his guidance. Of these there were always several in different periods of preparation, and when their course in the seminaries was completed, a year of practical experience as assistant in St. George's was of thoroughly appreciated value as preparation for their work.

Thus was St. George's a fountain from which flowed, in many directions, streams of blessing and of power throughout the Church of God. Its influence was not confined in any narrow channel, but as widely diffused as the tireless energy of its rector found no restraint when there was any work to be done. There was probably no feature of Dr. Tyng's ministry in which his influence was more effective, however, than in the devotion of so much of his thought and care to the instruction of the youthful portion of his flock, and led by his example and success he had many followers in this most important field.

The number of those who came within the hearing of his voice was small when compared with the vast numbers whom his contributions to the press brought within the circle of his influence, and, amidst whatever cares and duties, time was found for constant efforts in this direction. The large circulation which his lectures on the history of Ruth had received, induced him in 1859

to issue another volume of the same character, and he therefore prepared for publication the lectures on the history of Esther, which had been the subject of his Sunday afternoon sermons during the previous year. To this volume he gave the title "The Captive Orphan," and as he had drawn from the history of Ruth a distinct illustration of the doctrine of redemption, so the history of Esther was taken as delineating and explaining the great doctrine of divine providence. Thus in successive courses of sermons the various histories of the Old Testament were brought out fully in the truths which they were designed to teach.

An opportunity for the exertion of a still more enlarged influence was opened to him when the editor of the *New York Independent* asked him to become a regular contributor to that influential paper, and suggested to him a number of articles on Sunday Schools. A series of letters was therefore prepared, which he entitled, "Familiar Letters on Sunday Schools." Their publication was begun in February, 1860, and continued, weekly, during the six months following, when by urgent request they were gathered and published in a volume called "Forty Years Experience in Sunday Schools." On the completion of these letters a new series of weekly papers, under the title, "The Lost One Found," was at once begun, the subject selected being the parable of the prodigal son. These have never been published in a more permanent and accessible form, but the following letter attests their interest and usefulness, and was most gratifying to Dr. Tyng, not alone in its expressions of appreciation, but in its testimony that his words were thus given the still larger hearing of which it speaks:

REV. S. H. TYNG, D.D.

Dear Sir:—I thank you a thousand times for the series of articles on "The Lost One Found." I bless you for the light of life in your own soul, and for the ability and willingness to communicate to others, what gives you such joy and what has been so often blessed to those who have attended.

For more than twenty years, I have been trying to proclaim the gospel of Christ to the lost, and nowhere have I found it expressed so clearly,—so much as I would be glad to express it,—as in the writings from your pen.

Indeed, dear brother, I have availed myself of your ideas, words and instructions in some two or three instances in preaching to my own charge, and I think with great profit and interest to all who heard, and it is my intention to be still more indebted to you.

I am constrained to say so much to encourage you to go on in the use of your pen doing so much good to souls. In the meantime, though not a member of the Episcopal Church, nor of the denomination of the *The Independent*, I am, yours,

A. H. H.

The contributions to *The Independent* were continued until early in 1861, when the editorship of *The Protestant Churchman* devolved upon Dr. Tyng and compelled his whole attention.

The very decided stand which Dr. Tyng maintained in his relations with his fellow-Christians, and his readiness in every good word and work, made him constantly the subject of criticism and censure.

He stood as a leader or standard-bearer of the Evangelical party of the Church, and against him the hostile shafts of its opponents were continually hurled. *The Churchman*, then distinctively the organ of the High Church party, was particularly bitter in its attacks, and seldom lost an opportunity for animadversion, which often was expressed in peculiarly malicious terms. One of its editorials about this time, under the caption, "An Erratic and Unruly Presbyterian," was quoted, with the following comments by *The Independent*, and is notable for its reflection of circumstances of interest and of the lights in which his independent course was regarded:

"Such is the style in which *The Churchman* speaks of that eminent presbyter of the Protestant Episcopal Church, in the Diocese of New York, whose contributions have enriched the columns of this journal. We have always regarded Dr. Tyng as one of the favored few to whom 'God has not given the spirit of fear; but of power and of love, and of a sound mind.' We have found him always liberal, catholic, magnanimous; yet, as emphatic in his preferences for the Episcopal Church, as in the avowal of Christian charity. Such we believe is the favorable judgment which non-Episcopal Christians in general have pronounced upon the rector of St. George's Church in this city, as one, who, though uncompromising in his devotion to Episcopacy, and indefatigable in zeal for the growth of his own Church, is to be admired for the breadth of his Christian sentiment, the depth and earnestness of his piety, and the perfect self-poise of a mind occupied with such manifold and various labors. But we are required by the highest authority that the Episcopal Church boasts in journalism to reverse this judgment, and to look upon our extra-denominational collaborator as 'erratic' in mind and 'unruly' in Churchmanship. The evidence, we confess, is as weighty as the charge is aggravated. We give the items:

"*Imprimis*: 'A few weeks since, Dr. Tyng officiated, contrary to the express wish of the rector, in a parish in New Jersey. For some unexplained reason, the rector, of the parish upon which Dr. Tyng intruded, allowed the case to fall through after it had been brought before the provisional Bishop of the diocese.

"'Emboldened by impunity, Dr. Tyng is now proceeding to greater lengths, in open and expressed defiance of Church order and public opinion.'

"But does not the *gravamen* of this charge lie against the authorities of the Church itself, rather than against Dr. Tyng? If the sacred prerogative of the Episcopate and the Apostolic 'Church-order' are so feebly guarded that an individual presbyter can put them openly at 'defiance,' what is there worth maintaining in either? We suspect, moreover, that Dr. Tyng's 'impunity' in this regard, is of no recent date, and is not limited to this diocese. His specific offence now, is that he preached the gospel somewhere in New Jersey, without asking permission of the neighboring rector.

"The second count is as follows: An excellent body of Methodist brethren,—who have separated themselves from the Methodist Episcopal Church,—are building a house of worship in Forty-first Street. These 'schismatics of schismatics,' as *The Churchman* styles them, invited Dr. Tyng to participate in the religious services at the laying of the corner-stone of their edifice. In the course of a manly and Christian address, Dr. Tyng said:

"'He was opposed to the practice of ministers apologizing for taking part in an enterprise that was not immediately connected with their particular denomination. If it was a work upon which God looked with favor, it was all right. As for himself, he went where he liked, and did not care a snap of his finger who opposed him. Christ had broken down all partitions, so far as bigotry was concerned, and yet it was necessary to have the great Christian family parceled out into sects. He was firmly attached to Episcopacy, and he respected brethren of other denominations the more for their adherence to their respective creeds; but he hoped the walls that divided the religious world would not be so high as to prevent brethren of various denominations from looking at each other.'

"In this, *The Churchman* scents the dreadful sin of *schism*:—sin, by the way, nowhere specified in the New Testament, but belonging to the category of mortal offences invented by the Church of Rome.

“‘So far as we can interpret Dr. Tyng’s peculiar construction of language, he intended to apologize for schism.

“‘“From all false doctrine, heresy and schism, Good Lord, deliver us.”

“‘May we inquire, in all charity, whether Dr. Tyng uses the Litany, and if so, how he reconciles it to his conscience to pray for deliverance from schism, and then, not only encourage it by his presence, but actually to become its apologist? Let us have consistency. If Dr. Tyng believes that schism is justifiable, let him not pretend any longer to belong to the Church which regards it as a deadly sin.’

“If there is such a sin as schism, and if separation from the ecclesiastical party which *The Churchman* represents, be that sin, then surely Dr. Tyng is most erratic, schismatic and unruly. But why should *The Churchman* advise him openly to commit that ‘deadly sin’? May we lawfully advise unto mortal offences? Why not deliver the defiant and unruly offender over to Satan, with bell, book and candle?

“*Item No. 3:* ‘On Sunday last, at a meeting of the Evangelical Alliance, held in the Presbyterian Church in Fifth Avenue, (Rev. Dr. Alexander’s Church), we again find this reckless adventurer holding forth.’

“We suspect there is no denying the fact here alleged, and *The Churchman* assures us that ‘this public behavior of Rev. Dr. Tyng is grossly inconsistent with his obligations as a presbyter of the Church.’

“*Item No. 4:* ‘Dr. Tyng held in his own chapel, a meeting to raise contributions toward the proposed monument to Luther, at Worms.’ Such are the facts upon which the charge of ‘erratic and unruly’ conduct is based. And we put it to the reader whether the charge is not fairly made out? Ought a minister of Christ, who preaches without getting permission from a parish rector, who utters words of Christian fellowship at the laying of a corner-stone, who enters the pulpit of another denomination to plead for the gospel in behalf of the masses who are living in ignorance and sin, who recognizes the schismatic Luther as a true Christian and reformer,—who not only does such things, but does them in the most open, unaccountable, reckless, adventurous and defiant manner—ought such a minister to be regarded as of sound judgment and orderly deportment?

“We beg our readers not to suffer the excellent contributions of Dr. Tyng to warp their judgment upon such a momentous

question. The fact of his writing for *The Independent*, is as 'erratic and unruly' as anything we have specified. And yet, alas, for conduct such as this, *The Churchman* can find no remedy, it says, and we believe it fully.

" 'We have not the slightest hope that anything we have said or can say, will have any effect upon Dr. Tyng, who, as he says, "does not care a snap of his finger who opposes him," but we do most earnestly and seriously beg to draw the attention of the provisional Bishop of this diocese to the conduct of one of the presbyters under his charge. This is a case in which the Bishop is imperatively bound to exercise his Episcopal authority, and we trust that Dr. Potter will at once bring his erratic and unruly presbyter to an account for his conduct. Pending this action on the part of the provisional Bishop of New York, we have nothing further to say upon the subject at the present moment.' "

"As soon as we are informed of Bishop Potter's action we will lay it before our readers. Meanwhile we agree with *The Churchman*, that we are bound to believe 'that Dr. Tyng's unaccountable conduct will be so overruled by divine providence as, in the end, to be of service to the Church.' We are quite sure that 'the Church' needs just the service that Dr. Tyng is rendering. Would that all the ministers of Christ were such prophets, and that His Spirit were upon them all."

The two parties in the Episcopal Church differed widely, not only in respect to the relations thus referred to, but upon important points of doctrine. They had, however, existed for a long period, in a general unity which was well represented by Dr. Tyng in an illustration on one occasion, when he likened the Church to the body, with its two parties, as the legs which might not be strapped together, but each allowed full play in the locomotion of the body.

In this unity had been the comprehensiveness of the Church in all its history; for this, the liberty to hold their own principles and act in accordance with them, the Evangelical party alone contended. They sought by manifestation of the truth, not by legislative or judicial action, to establish the prevalence of their principles in the Church. When they found, however, that the machinery of the Church was used to propagate the views which distinguished the opposing party, and they seemed to be forced into bondage by it, the time came when they were compelled to take a stand in their own defence. Such were the circumstances in which, in the year 1860, an important step was taken by the formation of the American Church Missionary Society.

For a period of twenty-five years the whole missionary work of the Church had been managed by a board of missions, appointed by the General Convention. In this the Evangelical element had never had a just or reasonable allowance of influence or authority. They had always been in a minority, habitually without ability to direct, often under circumstances of extreme opposition in the work which they were required to support. The churches which they represented had contributed the larger portion of the funds expended, though deprived of due influence in their dispensation. Thus they had generously given their money and efforts to the collection of funds administered by an authority in the constitution of which the contributors, as such, had no voice.

They had seen that the necessary tendency was to spread and establish throughout the missionary field the very doctrines against which their earnest and conscientious efforts had been always directed. All this injustice and oppression they had endured, in the desire to maintain a continued appearance of union. As the last step in this partisan tendency the late General Convention had divided the whole organized western field between two new Bishops, representing the same class of church views.

There had been recurring intimations of dissatisfaction and efforts of relief from the system thus pursued. In 1851, and again in 1855, meetings had been held to consider the subject, but the earnest request of some, not yet prepared to unite in a separate organization, had induced continued delay. Subsequent to these meetings there had been frequent conferences, until the preparatory steps were taken to form the American Church Missionary Society. The several meetings at which this important result had been accomplished were composed of the most efficient and influential clergymen and laymen of the Evangelical portion of the Church. They were marked by the most open and free discussion, without concealment or the exclusion of any who desired to participate. The conclusion reached appeared the clear and undoubted line of duty in the crisis involved, and it was the cause of the highest satisfaction that at last a stand had been taken in accordance with honesty of conviction and purpose, and most likely to promote and maintain the truths of the gospel in the Church.

The first Anniversary meeting of the new society was held in St. George's Church, on the evening of the 24th of October, 1860.

On this occasion Dr. Tyng presented and read the report of the executive committee. It recited at much length the history of the organization and the progress of its operations, and closed with

the following declaration of the motives with which the Society was established, and the course which it was intended to pursue:

"This is a society founded upon distinct and distinctly adopted principles. The two rival schemes of mere Ritualism and of Evangelical truth, the one leading to a satisfaction with the form and the letter, and the other leading to a spiritual and intelligent embracing and maintenance of the gospel in the spirit, as these two schemes are seen contending in the Episcopal Church, are wholly inconsistent with each other. The necessity of the defence of the gospel in our Church, led, thirteen years ago, to the formation of the Evangelical Knowledge Society, to maintain its all-important truths by the press. Well would it have been for us, if, instead of delaying, under the solicitation of respected and beloved individual brethren, we had consummated at the same time, as many desired to do, a society for the maintenance of these great principles by living missionaries. At last, after all the experiments of delay and concession have proved unavailing, our brethren and the friends of Evangelical truth have been constrained to assume a stand, which, if taken thirteen years ago, would have saved large sums of money, expended in opposition to these very truths, and occupied large tracts of ground with a faithful Evangelical ministry. To send out such a ministry, and such a ministry only, is the purpose of this society, not a ministry merely fortified with ecclesiastical certificates, but a ministry known and certified in Evangelical personal character. This distinguishing purpose must be openly avowed, and thoroughly understood. We desire to find Evangelical, spiritual men, whose hearts are really engaged in the preaching of a crucified Saviour, and in saving the souls of their fellow-men, who do not employ themselves in the mere preaching of the Church and the Sacraments, but truly proclaim the riches of pardoning grace in the blood of Jesus to penitent sinners; who are not occupied in the maintenance of a mere sectarian warfare, in crying 'The Temple of the Lord are we,' but desire grace, and exercise love towards all those who love our Lord Jesus Christ, who are not satisfied in the mere adding to the numbers of an outward flock, in Baptism, Confirmation, and the Lord's Supper, but labor that sinners may be converted in heart, born again of the Spirit, and made new creatures in Christ Jesus; who do not direct sinners to a Saviour to be found in ordinances and outward forms, but to a Saviour to be received in the heart by faith, and embraced in the soul by the power of the Holy Spirit, in the assurance of a lively and blessed hope; who do not proclaim the sinner's justifi-

cation by human works, or ordinances of man's observance, but by the glorious righteousness of Christ, made by faith in Him, the robe and clothing of the soul; ministers who will tread in the bright path of apostles, reformers and messengers of a later day, like the Venns, Simeons, Wilsons, Scotts, and Richmonds of England; and the Griswolds and Moores, the Milnors and Bedells of our Church.

"If such men can be found among us, we wish to send them and establish them throughout our Church. If such laborers as these cannot be found, or are not to be brought forward to the harvest, we shall have no employment in this association, for we are purposed to send no others. Nor, if in any case we find ourselves deceived in individuals, shall we consent to employ them, after they are discovered to be not of us.

"If it be objected that this is a party stand and movement, we are not careful to answer. We mean it shall be only the party of the Saviour, and the movement of the Holy Spirit, if the Lord shall be pleased graciously to bless and prosper our work. And it is upon the ground of these distinctive principles as expressed in the clear and faithful standards of our Evangelical and Apostolic Church that we have united, and mean to stand. If men do not like these principles, and do not wish to promote them and to see them triumph, we cannot expect their union and co-operation with us. Principles opposed to these are arrayed with an openness which we should have done well always to imitate; and they who choose them have abundant instruments for their promotion in channels already opened. This is the first perfectly free and open channel for the extension and furtherance of principles like ours. Our single avowed platform is loyalty to Jesus the Saviour, devotion to His gospel, and desire and purpose, only and always, to promote and establish His dominion over souls redeemed, converted and saved. If the years of our past concessions had been thus occupied and devoted, the aspect of the Episcopal Church would have differed widely from the present.

"For the extension of these great Evangelical principles, for which we have professedly contended, and which we have desired to establish, there is an abundant and opening field. There is not a single organized diocese in our country in which there are not communities and churches desiring and asking for such a ministry, and often struggling in feebleness and disappointment to obtain it. Often in years past have we personally found hands stretched out to exclaim against the oppressions of Tractarianism and semi-

popery in the teachings of the pulpit, and in the corruptions of the simple and earnest worship of our Prayer-book, and asking us personally and individually for aid to gain a faithful and edifying ministry of the Word. We have now an association to answer, if the Lord permit, such important and imperative applications.

"The whole domestic missionary field, beyond the organized dioceses, asks for just the ministry which we desire to send. There is no limit to the future extended usefulness of such a society, if liberally supported, faithfully administered, and earnestly maintained. If others desire to receive or to maintain another ministry, we have no warfare with them for places or persons. But the support of such a ministry must come from those who desire and prefer it. No longer can we permit ourselves to labor and pay for the extension and support of a system which we conscientiously believe to be fundamentally erroneous, under the plea of an external but heartless union, and in a real concession of personal convictions of duty, solemn acknowledgments of truth, and indispensable obligations to maintain it.

"For this great work of spreading the Saviour's gospel, in its purity and power, by a faithful Evangelical ministry, over a large, open and unoccupied field, we are here united. We thus plainly, and without qualification, declare our principles and our purposed work. And convinced that we are truly on the Lord's side, and in the Lord's service, we look up to Him for His prospering blessing, and to our friends and brethren around, for their liberal persevering and earnest co-operation. If Jesus shall be pleased to smile upon our work, His blessing will make us rich, and no sorrow therewith. A reviving gospel will glorify His name, many precious souls converted and saved, and churches yet unborn, in fields thus prepared and transmitted, shall shine to His honor, when, like David, 'we have served our generation and fallen asleep.'"

With these distinctively avowed purposes the society entered upon its work. Its organization gave rise to much discussion, and the tone of many of the articles in the Church press, in opposition to it, were hostile in the extreme, but its supporters ably defended their position, and but a short time elapsed before conciliatory propositions were made by the Board of Missions. These were, however, firmly declined, as independent action seemed a more desirable course.

In the close and constant connection which Dr. Tyng had maintained with the missionary work of the Church, and for many years as one of the most active members of the foreign committee

of the Board of Missions, he had pressed the claims of both domestic and foreign missions unceasingly. He had, it may be affirmed, collected a larger amount of funds for their support than any other of the clergy of his time, but he had consistently and strenuously advocated at all times the voluntary system as the only correct and equitable mode of their administration. The organization of the American Church Missionary Society was, therefore, the attainment of his hopes and desires for many years, and he engaged actively and earnestly in its projected establishment, and all the proceedings by which it was successfully accomplished.

Continued prosperity attended it in all its efforts, and among the churches contributing to the successful prosecution of its work, none exceeded St. George's in the amount of its collections, or in the interest of its individual members.

One of Dr. Tyng's most earnest associates in the organization of this society, the Rev. Henry Anthon, D.D., rector of St. Mark's Church, New York, did not long survive to co-operate in its work. His lamented death, on the 5th of January, 1861, removed one of its most ardent advocates and most valued officers. In the memorial sermon which Dr. Tyng delivered, at the request of the vestry of St. Mark's Church, he mentioned the following incident of his first acquaintance with Dr. Anthon, and in view of their recent connection, and the very intimate relation which had long existed between them, it is a most interesting fact.

"It has been," he said, "but for the twelve years past that my relations to him have been particularly personal or intimate. Our first mutual introduction, when compared with the facts of these closing years, was singular enough.

"In 1829 he and another clergyman in this city were appointed with myself a committee at the annual meeting of the Domestic and Foreign Missionary Society, in Philadelphia, to adjudicate, if it were possible, some terms of agreement between the two parties in the Church, in the affairs of that society. We met in my study in Philadelphia; they, the selected representatives of the one side, and I of the other. We could agree on but little; our views were very separate, and the discussion of separating principles in our Church was then what it has remained for the more than thirty years since. But how changed has been the issue with these individuals themselves! One pushed his exclusive sentiments until he left the Church and became a Papist. The other followed them as long as he could with a clear conscience toward God, and then turned nobly back, in the midst of immense and accumulated diffi-

culties, and for years has stood on the very ground which on that day he earnestly opposed, and filled at his death the office of chairman of the executive committee of the new missionary society, forced into separation by the very principles which he then defended and maintained. The facts which have been included between these two points of time, and involved in the very relations which they have illustrated, have in a remarkable manner demonstrated the proper application of our text to him.

“The religious schools of Bishop Griswold in Massachusetts, and of Bishop Hobart in New York, in which we were severally brought up, were certainly very different indeed; and the individual transfer of mind and habits from the one to the other, was in many great points of thought, a complete revolution. That he completely renounced the one for the other in such a revolution, it would not become me to say. That the tendency of his mind and feelings was for many years wholly in that course, has been a fact too openly avowed and displayed by him to be denied. My first acquaintance with him, more than thirty years ago, impressed me with a peculiar pleasure from his manifest earnestness of conscience, and his extremely frank and friendly manners, and from that time, every year but the more engaged my respect for him as a truly earnest religious man. But when from 1830, the semi-papist doctrines of the Tractarian school began their procession among our churches, though his feelings and opinions were very strongly on the old High Church ground, it was impossible for him to sustain the new errors which, as it appeared to him, were now to be engrafted upon the sentiments of his youth. He instantly opposed them, and contended with earnestness against them, as a system which he knew and felt to be thoroughly wrong. He maintained this opposition till, in July, 1843, the great conclusion of the Carey ordination threw him completely off from all his old ecclesiastical connections, and placed him necessarily and finally upon the opposing side. . . .

“His departure has made a sad chasm for many. Few men are like-minded, generously to care for the state of others. Few men would be so generally and truly missed in the varied walks which affection blesses, and fidelity relieves. To us who were especially connected with him in the benevolent affairs of our Church, his loss will be great indeed, and we can hardly dare to look for any one who can catch his ready pen, his quick perception, his clear decision, his unfailing punctuality, his unwearied ability and willingness

to work. His cheerful manner and habit were the very life of our Associations. He never failed to minister to our pleasure, to our encouragement, to our greater earnestness and readiness in duty; and there will be no dissenting voice among those who have associated with him in the labors of the gospel, from the testimony which I have given."

The death of Dr. Anthon not only made an important vacancy in the management of the two Evangelical Societies, in both of which he had been particularly active, but he had also most ably edited the *Protestant Churchman*, which under his direction had been the representative paper of the Evangelical party. In this responsibility and labor Dr. Tyng had for some time previously assisted him, and now, on his death, assumed the whole burden of this work, within a few months becoming the proprietor and sole editor of the paper, which position he retained for several years.

The conduct of a weekly paper of such a character, imposed great responsibility and added greatly to his labors, yet it brought him no remuneration in any pecuniary return. The work was cheerfully assumed, however, and it affords but another instance of his readiness in every good work. Notwithstanding the burdensome cares which his immense pastoral work involved, in whatever variety of effort, no appeal to him was ever made in vain.

CHAPTER VI.

UNION SOCIETIES. PUBLIC ADDRESSES, 1845 to 1860.

THE prominent and close connection of St. George's Church with what were known as *Union Societies* is one of the most interesting and important facts in its history. In the present establishment of these organizations of Christians of every name, it is difficult to realize the opposition and obloquy with which many who united in them were forced to contend. The attitude of the Episcopal Church was especially hostile to them, and the more honor is due to those of her members who took a decided stand in affiliation with their Christian brethren in these, then questioned but long since acknowledged means of united labor for the glory of God and the welfare of their fellow-men.

In the formation of the American Bible Society in 1816, as in that of its natural outgrowth, the American Tract Society, nine years later, Dr. Milnor and members of the congregation of St. George's Church were most active agents.

Thus identified with them in their origin, St. George's continued ever steadfast in their support. To Dr. Milnor's "quiet perseverance" it has been said "The Episcopal Church owes much of its present interest in the cause of the American Bible Society. The cause of *Union*, the union of Christian hearts and labors, is incalculably indebted to the dignified stand he so calmly and so firmly held."

A review of Dr. Tyng's labors in this field is an important chapter in his history. There was no more distinguishing characteristic of his ministry than the earnestness with which he engaged in and advocated these so-called "religious amalgamation societies."

In the first years of his ministry he espoused their cause and he remained their constant champion, defending them on all occasions and from every species of attack. The American Bible Society, the American Tract Society, the American Sunday School Union and others, had no more faithful laborer in their different

lines of religious effort. In these connections, he succeeded Dr. Milnor not less directly than in his pastoral work, and with ability unexcelled he gave their service a devotion equalled by few of his contemporaries.

The anniversary meetings of these different societies, in the month of May each year, the "May Anniversaries," so long held in the old Broadway Tabernacle, were then in their full glory. People came from far and near to attend them, while the ablest speakers in the land were sought to give them interest and influence.

In them Dr. Tyng was always prominent, welcomed continually as a speaker always ready, bold and uncompromising in his utterances, and possessing a power of thought and expression which commanded universal attention.

It has been written of him in this connection, that:

"While faithful and successful as a pastor to an uncommon degree, he exerted an influence far beyond the bounds of his parish, and made his power felt in almost every department of Christian philanthropy and benevolence. Of a broad, catholic spirit, with intense convictions of the efficacy of the gospel of Christ for the redemption of lost and suffering humanity, and with unsurpassed, if it was not unequalled, power, to enforce his convictions, upon all who came within the sound of his voice, his services were not restricted to the Church of his love, but were freely given to all branches of the household of faith. So quick and responsive was his sympathy for every well-ordered effort to bring men nearer to Christ, and so ardent and zealous and effective were his appeals for those engaged in these efforts, that he was regarded as the staunch and eloquent advocate of every deserving cause of benevolence and reform, and no orator upon their platform was more eloquent than he.

"Especially was he a mighty power for good in the days when the anniversaries of the great National Benevolent Societies were centres of interest throughout the Evangelical Church. Year after year was he the central and commanding figure of 'Anniversary Week,' and often his voice was heard at most of the meetings that occupied that week.

"He impressed his peculiar personality upon every occasion. Of commanding presence, resembling a general at the head of his army rather than the pastor of a quiet flock. And with a facility and fluency of extemporaneous utterance that never hesitated for a word, and that the most fitting word, and with rare felicity of thought and illustration, with fiery, impassioned, magnetic elo-

quence swaying an audience at his will, Dr. Tyng will ever hold a place in the memories of his favored auditors, as among the most gifted, persuasive, cogent and irresistible orators of our day."

Bishop Clark, in writing of Dr. Tyng's power as a speaker, says:

"On the platform, in certain respects, he had no superior. It never appeared to make the slightest difference whether he had been able to prepare himself by days of study or was called to speak without a moment's preparation. The promptness with which he launched himself into a speech and the spontaneousness of his utterance were very characteristic of him. From the moment that he opened his mouth the words seemed to come of themselves clean, clear cut and sparkling, gliding out so rapidly that it sometimes appeared as if they must outrun the thought that gave them their impulse. The sentences of one of his off-hand speeches would often assume the same protracted, elaborate form which characterizes Barrow's discourses, and the wonder was how such complicated periods could be framed without any previous study. I once ventured to ask him if he never forgot the beginning of one of these long sentences before he came to the conclusion, and he said that this was often the case, and then he added: 'I just talk on for a while, until everybody else has forgotten; after which I can finish the sentence as I please.' It is not to be inferred from this, that he ever failed to make a most distinct and definite impression. Amid all the rich profusion of words and interlacing of sentences, the thought stood out sharp and clear. He had a marvellous magnetic power over an audience. There was something behind the argument, and even behind the earnestness by which the argument was expressed, which gave him a peculiar power, and if he had been bred to the bar, there are very few lawyers in the land who could have coped with him.

"I remember a great public meeting where he was assigned his place as the last speaker of the evening. Before his time came the audience, wearied by the lateness of the hour and the efforts of listening to a series of dull addresses, was fast dropping away, and when the clock struck ten I whispered to him, 'It will not be possible to keep these people any longer, and if I were you, I would not try to do it.' 'We will see about that,' he replied, and just as the last speaker closed, the Doctor sprang to his feet and with half a dozen lightning words arrested the receding tide of men and women and held them all spell-bound to the end; for no one seemed able to move from his place after the electric fire of the Doctor's eloquence had touched his soul."

The Rev. Dr. Theodore L. Cuyler, who was more frequently perhaps than any one in association with him on the platform, remarks:

"He was, in my judgment, the prince of platform speakers. His ready and rapid utterance, his hearty enthusiasm, his courageous style of speech, and his fervent *projectile* power of reaching the hearts of his audience, gave him this undisputed supremacy.

"One evening, a complimentary reception was given to John B. Gough, in Niblo's Garden Hall. A large number of eminent speakers participated. After Henry Ward Beecher and I had finished our brief addresses, we took a seat over by the wall and listened to Dr. Tyng, who was in one of his happiest moods.

"While he was speaking, I whispered to Mr. Beecher, 'Is not that superb platforming?' Beecher replied, 'Yes, it is indeed. He is the one man I am afraid of. I never want to speak after him, and if I speak first, then when he gets up, I wish I had not spoken at all.' Some of the rest of us felt just as Mr. Beecher did.

"The printed reports of his popular addresses, do him no adequate justice. He spoke too rapidly for the average reporter, and no pen or paper could transfer the *electric voice* or powerful elocution of the orator. He was always the man to be heard, and not to be read. His personal magnetism was wonderful.

"I count it to have been a constant inspiration to have heard him so often, and a blessed privilege to have enjoyed his intimate friendship."

Dr. Tyng's principle of action in his Master's service, as he declared on one occasion, was to be always ready when called upon in a good cause—and most truly did he prove the truth of this assertion. It would be vain to attempt to recall a tithe of the occasions upon which he spoke during the years covered by the present review. Many of his speeches were not reported, but a few may be specially referred to as depicting his character and giving expression to his views.

On the arrangement of the Standing Committees of the American Bible Society in 1846, he was appointed Chairman of the Committee on Anniversaries, and so continued for the twelve succeeding years. In this position, as he said in one of his speeches, he acted "as the sexton of the Anniversaries; it was his duty to bury every delinquent speaker."

At its anniversary in May, 1846, he delivered an address which, even in the following imperfect abstract, is worthy of particular

note, alike for the earnestness of its expression and the beauty of its thought.

"I feel that I am doing my Master's work," he said, "when I plead the cause of the American Bible Society. I have nailed the flag to this cause, and never shall it be hauled down. I view it as the work of God, and it is not the right of any man to gainsay the principles on which it is founded or the work which it accomplishes. I cannot find it within my conscience to withhold my co-operation in its efforts. From the first day until this day, and in time to come, my heart is with it. The day is hastening when the men who have clung to this cause will be the truly honored. The interests in which we are engaged are imperishable, and the time will come when men who now look with jealousy on this society will be glad to shelter themselves under an influence which is felt to be good, only good, and good forever. In looking abroad upon the spiritual destitution, the direct and only method of its supply is by giving them the Bible. I do not mean to undervalue other instrumentalities. But everything connected with the Bible, except its sacred truth, is but an incident thereto. Give me that, and I will view all other things,—the Church and its clergy,—but as its building, as the means and instruments of its conveyance. For this, were churches made, and for this only was the ministry established. I agree most heartily with the gentleman from Virginia : 'We will stick to the ministry while, and only while, they stick to the Bible.'

"The right to have the Bible, to interpret the Bible and to apply its truth is not the right of the Church nor the Clergy. It is the right of every individual. The Comforter is not promised to the Church nor the Clergy, but to every believing soul. And I hold that each individual soul has the unqualified right to read and interpret and apply the Bible for himself. It is my Pilgrim blood that has made me Episcopalian. It is the very independence which brought our fathers to Plymouth Rock, that brought me under the shelter of that kind of hierarchy which, in the corruptions of its power, those men rejected, and against which they rebelled, and I honor them for that rejection. I would have rebelled and rejected it myself. And should similar oppression and similar corruption ever arise nearer home, I would follow the Puritans and the Scotch in resisting its power, but I would imitate the Puritans in seeking a refuge in the wilderness rather than the Scotch in taking up a sword in my own defence. In this spirit we are bound to follow out this work. We must respect and regard the right of every man to have the Bible. What are the great contests of our

day but contests between the Bible and something which men would have us accept in its stead? At what do all the anti-Christian organizations of the day aim, but to deprive us of the Bible, and to lead us to take what they offer us in its room.

"The Socialists, the Fourierites, the infidels of every class would take from me my Bible and throw me upon passions and appetites and interests which nothing but the Word of God can give me power to control. And shall I abandon this sure guide and accept of their proffered substitutes? Shall I leave the light and the glory of God, and go down to dig and delve with self and sin and Satan beneath the sod? Shall I leave the lofty heights of the empyrean, the seat of God's ineffable glory, and stoop to commune with the powers of darkness and of hell? I hold the whole system to be a perfect incarnation of Satan in its influence. Its purposes are base and its principles, which I am sorry to see some respectable book-sellers keep upon their shelves, involve nothing but moral pestilence and death, to be dealt out to man.

"There is another class who would take the Bible from me and give me in its place the dogmas of the Church of Rome. Now, sir, I hold that if any man is infallible, I am infallible myself. If I am to submit to the opinions of any mere man, it shall be the man who lives within my breast. I will be bound by no man's infallibility. But I will take the Bible for myself, and ask assistance from that source where all have the promises of guidance and direction.

"But there is still another form of hostility to the Bible, sacred in its origin, but baneful in its results. It is that which seeks to break it up in catechisms and forms and creeds of man's device. I will take the creeds of my own Church, on the ground which that Church decides, so far as to me they are in accordance with the sacred Scriptures and no farther. The connection between the Bible and the men who immediately succeeded the period of inspiration is between infallible and fallible. However I may reverence the men, I can acknowledge no authority in them beyond the Word of God. There is no shelving shore from revelation to later periods of the Church. The junction is like the elevated pier in the full tide of ocean. No man shall throw me overboard, no man shall tempt me overboard, nor will I go to sea with any man or any class of men, without that sure and infallible compass, the Word of God. And by that, and that alone, shall my bark be directed.

"The Bible is itself supreme. It does not need a ministry to interpret it; it does not tolerate a ministry to stand upon its ground.

Every one, the highest and the lowest, the poorest cottage girl who sits by her door and knows nothing but the truth as it is in Christ, 'a truth the brilliant Frenchman never knew,' must read it for herself and interpret it for herself, and is as truly responsible for the manner in which she applies its truth as the most learned of its readers.

"When I go to that book, God speaks to me. I need no succession. I go at once to the fountain-head. It is not man that speaks. He speaks to me, as if there were but one single Bible, and an angel had come down and bound it upon my bosom. It is *my* Bible. It was written for *me*. It is the voice of God, holding communion with my own soul, and never will I forfeit my right to commune with God. Nor is that communion to be held before councils or in open temples, or in the presence of sects and priests and through the intervention of others. It is an act to be transacted in the most sacred sanctuary of the Lord. No sects, no priestly interference can be admitted. It is an affair between God and my soul. And as Abraham bid the young men abide with the ass at the foot of the mountain, so will I ascend and go to meet God, alone at the top. I wish my views upon this point, thrown out as they are before this large assembly, to be stated clearly and to be distinctly understood. The press may proclaim them to the world as those of a man who speaks for himself, and not under the constraint of creeds or the imposition of men. That book is the book of God, and when I go and commune with it, I hold communion with my God.

"I am Moses, just come down from the moving mountain, his face shining with joy and the glory of God.

"I am Isaiah, and have come from the golden courts where the seraphim and cherubim shout hallelujah to the Lord God of Hosts.

"I am Paul, and have seen the third heavens opened, and can tell what is uttered there, and have seen glories ineffable, which no tongue can tell nor imagination conceive.

"I am John, and have laid my head upon the Master's bosom, and have caught, warm with his breath, the very whispers of the sweet counsels which He has breathed into my ear.

"It is not from any intervention or interpretation of man that it derives its power. God gave it to me. He made it and He has preserved it, nor does the fact that He has transmitted it for centuries through the agency of unclean birds, as Elijah was fed by the ravens of the valley, change its character. It is still bread and food for all the world.

"And now that I am called to speak for this society, I can

speaking with confidence and determination. We are brought to the crisis when the work must either go on or be given up. On every side, need, desire, suffering, pressing want meet our view. And we at this day, to an extent we have little power to calculate, hold the key of supply.

"We are to save this land for Christ in this generation in which we live, or we are to lose it forever. We are to carry on the work *now* or lose the chance of settling the question who shall have dominion over it. If each one of the thousands gathered here from widely distant sections of the land will go away resolved to double his exertions and contributions to the cause, we shall carry out the plan and seven hundred and fifty thousand apostles and prophets will be sent out into the length and breadth of the land."

In an address in the same year, at the anniversary of the Society for Ameliorating the Condition of the Jews, he took as his subject "The Fulfilment of Prophecy" and said:

"It is now more than fifteen years since the veil had been taken from his eyes regarding the prophecies that told of the warfare and glory of Israel, and ever since, he had everywhere and at all times proclaimed the belief which he still devoutly held that the literal interpretation of prophecy is the only consistent one; that the Jewish people would yet return to the land of promise, and that the Lord Jesus Christ would personally reign among them, literally making Jerusalem the throne of the Lord, and using Jacob for his battle-axe to subdue the nation unto Himself." Continuing, he said:

"There is not a pulse in my heart that does not beat in sympathy with and hope for Israel. For years I have pondered their destinies in the privacy of my study. The Bible has become more precious and the Jews more loved, and there is not a Christian enterprise of the day which so interests my heart. When four years ago I was in London and that dearly loved man, most fitly named Michael Solomon, was about to proceed on his mission to Jerusalem, I thought, and indeed remarked to a friend: 'Who knows but he may live to see the feet of the Saviour alight on Olivet.' But he sleeps on the heights of Zion, and still the glory is not there. Faith, however, none the less relying on the divine promises, confirmed by the divine providence, halts not, falters not, doubts not; but waiting for the hastening unto the glorious result when all Israel shall be saved, feels that no spirit is too earnest, no plan too large or too liberal, and no prayer too fervent that looks to the great end of giving Israel to Christ and Christ to Israel."

In advocating the cause of Temperance, in which through life he was most earnestly engaged, he said:

"Men may say I speak strongly. If men on the watch-tower fail to sound the alarm, who will? It is the duty of the pulpit to speak out boldly and faithfully."

An address upon the same subject, which he delivered in behalf of the New York City Temperance Society, during the year 1846, is thus referred to:

"In a speech of much power and beauty he reviewed the good that had been already accomplished, and showed the necessity of a religious prosecution of the work on the part of Christians, and especially Christian ministers. It is a part of Christian duty, for intemperance is an evil which stands wonderfully in the way of the labors of the ministry, and tells fearfully against them. He continued, in his own peculiar and impulsive eloquence, to show the necessity there is for every Christian minister identifying himself with the cause; none have a right to excuse themselves. The work belongs to the Church, and by the Church of God it can best be done. This was his leading point, and those who have heard him need not to be informed of the clearness and beauty with which it was demonstrated.

"Could those who are in doubt respecting the necessity there is for them to take a stand in this matter, have listened to him, could they have followed him from point to point in this argument, as for nearly an hour he went on, they would have gained more light and a better knowledge than they now profess to have."

At the Twenty-fourth Anniversary of the American Sunday School Union, held at Musical Fund Hall, in Philadelphia, on the evening of May 15th, 1848, Dr. Tyng delivered a notable address.* In offering the resolution that "The real welfare and the useful influence of our beloved country must ever be mainly dependent on the religious training of the children of our land, and that the American Sunday School Union is an agency wisely adapted to promote this end," he spoke upon the subject at much length, and in his most forcible manner, in the approval of its work.

Though frequently urged to accept engagements upon the lecture platform, he could not be induced to employ his time for the purposes either of personal gain or of merely literary entertainments. Seldom, therefore, was his voice heard upon any subject dissociated from the one object of his life and thought.

* Appendix II.

One of these few occasions, and it is the more interesting from this fact, was the celebration of the centennial of the initiation of Washington into the Fraternity of Free and Accepted Masons.

Elaborate preparations were made by the Grand Lodge of the State of New York, for the proper commemoration of this interesting event, which occurred on the 4th of November, 1852. From his well-known interest in the order, of which he had been a member since 1826, Dr. Tyng was invited to deliver the oration. The celebration was most imposing and brilliant in its character, as well from the impressive ceremonies as from the attendance of the various lodges in the full regalia of their different degrees. Metropolitan Hall, accommodating an audience of some four thousand persons, was crowded in every part, and still large numbers were unable to obtain admission.

The oration of Dr. Tyng was a eulogy of the character of Washington as "an exemplification of the principles of Free Masonry," and was subsequently published by the Grand Lodge, as being particularly adapted to remove prejudices against the order. It is probably the only extant example of his writing of a similar character, and in its delivery was said to have been most eloquent and effective.

Identified as Dr. Tyng had been with the operation of the American Bible Society, the provision of enlarged accommodation for its increasing work was a project into which he entered with much interest and effort. The completion and opening of the new Bible House on Astor Place, in February, 1854, was therefore an occasion of great gratification, a large amount of the special contributions necessary to defray its cost having been personally obtained by him. It is related that at one meeting, when required funds were not at hand, it was proposed that an intermission for an hour should be taken, during which each one present should make a special effort. At the end of the time, Dr. Tyng, it is said, returned with pledges amounting to more than ten thousand dollars, as the result of his one hour's work. The amounts of the collections in St. George's Church, which have been before mentioned, abundantly attest the interest and liberal action of its people in the work and system of this and its kindred societies. They were favorite objects of its beneficence, and the annual offering for each was as regular as for any department of its own or its mission work.

The Anniversary meetings of May, 1854, were rendered especially interesting by the presence of the Rev. Dr. Duff, the distin-

guished missionary to India. Having its origin in his visit, a remarkable convention of the friends of missions of the various Christian denominations was held, to deliberate on the general subject of missions to the heathen world. It assembled in the lecture-room of the Fifth Avenue Presbyterian Church, (Rev. Dr. Alexander's) on two successive days, the 4th and 5th of May, and in the number who met together, the high position which they occupied in the Church and State, the subjects discussed and the spirit which pervaded the assembly, it was an occasion of very great moment. As a member of this convention Dr. Tyng spoke several times, though no report of any of his speeches has been found. In his address at the anniversary of the American Bible Society, however, some days later, he spoke in the most feeling and eulogistic manner of Dr. Duff, and referred to the convention in the following words:

"Seven different families of Christians sat down together at that meeting, and fed on that spiritual bread that liveth forever. Never have I spent two such days as we spent at that convention. Never can we hope to spend happier days till we meet together around the throne of our Master, and all forget the nation, the language, the color, the tribe, the circumstances of life from which we came, learning that as God 'has made of one blood all nations of men to dwell on the face of the whole earth,' so He has washed in One the whole company of His redeemed forever."

After again referring to Dr. Duff, he closed by saying:

"In the very degree in which we have learned to love him, we have learned to love our Master more under the guidance of the divine Spirit and the influence of his example."

With such views it was impossible that he should fail to take a lively interest in the then new Young Men's Christian Associations. They encountered much of the same opposition which had before been experienced by other unions for religious but unsectarian efforts. Few of the Episcopal clergy were disposed to give their approval to these associations, and many of other denominations hesitated in assent and co-operation. From their first inception, however, Dr. Tyng's encouragement was unreservedly extended, and his interest and assistance were never wanting at any stage of their work.

His address at the Church of the Puritans, on May 15th, 1854, the second anniversary of the New York Association, is worthy of note, in its testimony of his confidence in its organization and plans.*

* Appendix III.

The "Slavery Question," so long the great subject of controversy, was brought still more prominently forward by the events of the year 1850. Hitherto its discussion had been chiefly confined to the arena of political debate, but it soon entered as a disturbing and dividing subject in religious associations, where before it had not been the cause of any agitation.

The passage of the Fugitive Slave Law, and subsequent attempts to enforce it, evoked from the opponents of slavery most vehement denunciation, and, at times, violent resistance. Large numbers of the clergy united in indignant protest against a law so capable of evil in its provisions and powers. Many even counselled resistance to its enforcement. On the other hand the commercial classes deprecated the disturbing influence of the agitation in the North, in their fear of the threatening attitude of the South, and with them many of the clergy coincided in sympathy and action.

When the question arose in associations in which these two classes had before harmoniously engaged, the conflict between them was often sharp and bitter.

In the American Tract Society this was especially the case, and as Dr. Tyng occupied a prominent part in the controversy, his relations to it and the declaration of his views upon it become of not a little importance.

Repugnance to slavery, innate from his New England origin, had been strengthened by his observation of the system during his ministry in the South. No one was more confirmed and unchangeable in anti-slavery principles than he, but he has been frequently and most erroneously classed among those who advocated and urged extreme and radical measures for the abatement of the evil. Sympathy with revolutionary schemes of any kind was foreign to his whole nature and mind. This is proven by all his utterances, but nowhere, perhaps, more clearly expressed than in his sermon "Duty to our Generation," delivered on Thanksgiving Day, December 12th, 1850, when he said:

"This secured and consolidated freedom is an attainment, for the perpetuation of which we are deeply responsible to our generation. But its perpetuation must depend upon reverence for the majesty of the law; upon the wisdom, caution and mutual forbearance of the various sections of our people, in their different territories, and with their sometimes conflicting interests; upon the solemn determination of all classes to resist 'all sedition, privy conspiracy, and rebellion,' to protect and maintain the execution of the law against the power of individual opposition, or organized anarchy,

however temporary evil or individual injustice may seem to arise from its administration.

“Over this glorious prospect of human freedom, one sad and heavy cloud has been slowly passing, but certainly passing, as I still hope and believe. This cloud of inherited slavery, a burden not sought or voluntarily assumed by the people of this nation, imposed upon them, and transmitted to them by a colonizing parent, has been gradually narrowing its shadow, until within the few past years, we were encouraging ourselves with the hope that the evil would be soon finally and forever removed. We were content to wait, and hope patiently for its complete extinction, in the course which had been so successfully and happily commenced. But a violent eagerness for the immediate overthrow of the evil has, I fear, in its operation, materially retarded it, and thrown new difficulties in the way, of very peculiar and painful force. And yet, notwithstanding this discouraging interference, I would never lose sight of the purpose, by every equitable, constitutional and Christian means, to extinguish the dominion of human slavery forever. Unlimited and immediate emancipation, upon my soul, I believe to be impossible, and certainly ruinous to one class involved, if not equally to both. But there is one manifest remedy, and I must still labor, and hope and pray for the time to arrive, when the general sense of the nation shall perceive its interest and duty, by a complete and generous colonization of Africans in Africa, to loosen every bond, and thus to perpetuate, as may be so readily done, on the largest scale, and with the most glorious results, the principles of freedom, Christianity and civilization, upon the densely peopled continent, as they have been established in the rising republic of Liberia,—a community whose organization is scarcely less an honor to the United States, than the settlement of our own Pacific shores.

“Of the frequent threats of national rupture and political destruction which are heard in connection with this subject, I shall not trust myself here to speak. Agitating as they are, I cannot suppose they will be urged, or allowed to proceed to an actual accomplishment of purpose thus declared. I cannot believe that the gracious blessing and protection of God, over a nation which He has so remarkably fostered, have been so utterly withdrawn, that the continuance of this great union, the last earthly shelter of the wretched, from the evils both of despotism and anarchy, is to be made dependent upon the perpetuation of suffering on the one side or the threats of violence on the other. Slavery cannot be violently or immediately broken up in those states in which it has been in-

herited, and the continuance of the Union seems to me the appointed and the only possible instrument for the prevention of this violent issue. Many months would not elapse, I fear, after the protection of that Union was thus fatally rejected, before the tragedy of St. Domingo would be repeated on the soil which had thus cast off the guardianship of national defence; and the destruction of either one or the other of the two races involved would be the inevitable result. To gain the final universal abolition of slavery in the United States, is one of the responsibilities we have to this generation, and to those who are to succeed us. To accomplish this result, in connection with the great principles and purposes of our national confederacy, and in furtherance of them, is certainly another. But the maintenance of this Union, for the great moral ends in human welfare which it is to accomplish, and to secure the still greater extent of human freedom, which it is intended to perpetuate, I esteem an object for us, paramount in its importance, and for which every sacrifice is wisely made, but the final surrender of righteousness to wrong."

Some few months later, when speaking at the anniversary of the New York Colonization Society on May 8, 1851, he said:

"It was thirty-two years since he had attended the first meeting of a colonization society, and during that long period he had, through good report and evil report, remained steadfast in his attachment to the cause as one of the noblest enterprises of Christian benevolence. It appeals to principle and correct feeling. Its friends are no disorganizers, no anarchists striving to overturn society by insane agitation. He had seen the day when the friends of colonization had been depressed, but he had not doubted that the enterprise was to solve the problem of Africa's redemption and America's peace.

"His own course had been censured as pro-slavery and disgraceful to his New England origin. He regarded it as his highest honor to have been born in the 'Old Bay State,' where he was taught obedience to law as a first duty. He would always contend for the higher law, the law of God, but one of the first precepts of that law was to render obedience to the laws of the land. If to obey law, was to be pro-slavery, he should continue to be so. He hated the 'Fugitive Slave Law,' but while it was the law of the land, he should obey it."

Such expressions, at the very height of the then prevailing excitement, admit no question as to the stand which he maintained, and when the subject was presented in another relation, his words were with no uncertain sound.

There had been for several years a growing discontent with the position of the Tract Society on the subject of slavery. The course of its management had been very earnestly discussed, and its members were distinctly arrayed for the contest, which for a time overshadowed all other questions in its work.

In the beginning Dr. Tyng was disposed to uphold the management of the society in the conservative course which they sought to pursue, and in no wise sympathized in the effort to force into the society's publications a discussion of the slavery question in its political aspect. He was decided in opposition to all schemes which would make the society an engine of political agitation. At its anniversary, in May, 1856, he was unexpectedly called upon to speak, and after an earnest appeal in its behalf, said:

"In the work of the Tract Society the attitude of apology has been taken too long. It is remarkable that all hostility to the society is from things that are not, and not from things that are. When has a man ever stood up and endeavored to demonstrate that the Tract Society is wrong? Who says our positive teaching of doctrine is false? What charges are there of vicious principles or vicious practices? But when the society has incorporated the whole Bible, and not compromised a single truth, when every publication is breathing of a Saviour, and every page seems like a feather dropped from an angel's wing, all fragrant with the aroma of a higher atmosphere and the sweet resplendence of the throne of God, then if men complain because we have omitted the tenth pin of the tabernacle, or a similar matter, I would say, Away with such people; I would never apologize or retract.

"When a man comes and says this work cannot be Christianity, because it puts a little 'a' for a capital 'A'; it cannot be Christianity because it has lost one word out of the title page, I would deal with him as a trifle and treat him as such. It is too late to apologize. We have tried for thirty years to preach the gospel; let it be shown that we have not preached the gospel and we will retract. As an officer of the society I will never consent to concede its great national basis for any sectional or local one. Southern or northern, eastern or western, occasional or permanent, wherever it may be, or affecting however it may any particular interest of any part of this great community, I will make no concessions."

This speech drew upon him an attack, which is notable from the fact that his reply is one of the very few instances in which he ever defended himself.

"I am obliged to you," he writes to the editor of the *Religious*

Herald, "for the paper of the 24th sent me, and also for the notice of myself in it. It is a fixed rule and habit of my life never to vindicate my own course or character from personal animadversion, partly because I am really conscious that on the whole I am more generally overestimated than undervalued by criticism which I read concerning myself, and partly because I really find myself most generally agreeing in opinion with those who appear to think the least of me. This is my present position. I quite concur with you in your estimate of my address at the last anniversary of the Tract Society, and deem it to have been a very weak and unworthy performance. But I wish to correct two suppositions in your notice which involve the character of others.

"First: the society had no responsibility for a word uttered by me, nor was I 'charged with any unpleasant duty by them.' Some of their expected speakers failed, and I was asked, very unexpectedly, to take their place. I did it hastily, and whatever were the faults of my effort, no member of the society had any responsibility for them, nor gave me any other request than to speak in some way of the periodical press, which I tried to do.

"Second: In the offensive expressions which you quote, and which you very justly censure, I had no reference in my mind whatever to the persons or to the class to whom you have applied them. I had just been engaged in a defence of the society against a very different class of assailants, and on very different grounds, and this controversy gave a shape to my remarks, which, after all, was, as you say, to be regretted. And I quite agree with you in the gratification that 'there was scarcely anybody there to hear it.' But I hope I shall be believed by you when I assure you nothing could induce me 'wantonly to insult any Christian brother,' and far less the venerated and excellent brethren to whom you have referred. May I ask you the favor of an insertion of this in your next paper?

STEPHEN H. TYNG.

NEW YORK, May 25th, 1855.

Quoting and commenting upon this letter, *The Independent* remarked: "This manly explanation will heighten the respect of every reader for the Christian character of Dr. Tyng," and the *Religious Herald*, to which it was written, said:

"Those then who have exulted in the idea that Dr. Tyng bestowed a scourging upon the anti-slavery censors of the Tract Society, will please to repent of their malicious joy and believe that he was too much of a gentleman and a Christian to do any such thing."

At the annual meeting of the Tract Society, in May, 1856, it was known that a strong effort to change the management of the society would be made by those who wished it to take a more decided anti-slavery stand. In this, as has been said, Dr. Tyng did not concur, and he was vehemently attacked at the meeting for a notice which he had given on the Sunday preceding this annual election. His whole course in his defence presents an important view of his character in circumstances of great aggravation. Speaking in reply to the charge which had been made, he said:

“Mr. President, I need affect no modesty, sir, when an assault so personal, so undignified, so violent, and so irrelevant is made upon my personal, official and social character and relation. A gentleman has chosen to refer to me personally as the author of an incendiary announcement from a sacred place called a pulpit, or some other sacred place. The effect of the announcement he declares to have been the charging of himself, perhaps alone, perhaps with others, as a ‘disguised enemy of the Tract Society.’

“Sir, I proclaim in the face of this whole meeting, that never upon any occasion, public or private, civil or social, have I used such an expression with reference to that gentleman, nor in reference to any other gentleman whom I suppose to be represented by him, in the exceedingly improper assault he has made upon my personal course, character and station. I did, sir, openly declare to the members of a congregation, who are contributing between three and four thousand dollars annually to the support of the American Tract Society, that in consequence—I now repeat the expression as near as memory serves me, and the Spirit of the Lord shall give me utterance—in consequence of publications appearing to bear altogether the persecuting and unrighteous character of assaults upon the action and agencies of the American Tract Society, I stepped out of my usual course to request the personal attendance of persons in that congregation, who had contributed twenty dollars and upwards as life members, or fifty dollars and upwards as life directors of the society. I gave an honest notice, sir; I gave a gentlemanly notice, sir; I gave a notice which became my position, and a notice by which I am perfectly ready to stand in the midst of a community who know me, and upon whose respect and confidence I throw myself, without the slightest reserve or hesitation. I ask no response. I feel perfectly able to defend and protect myself. I do not this day, sir, charge that gentleman—with whom I have no personal acquaintance—I do not charge that gentleman as ‘a disguised enemy of the Tract Society.’

I do not charge him as disguising anything. I do not believe that such a man will stoop to disguise himself in any pursuit. I will never descend even to mingle in a warfare with weapons, the use of which he has set me here the improper example. I revere his character, I honor his ministry, I applaud his high position, I have truly respected the fidelity with which in his whole life he has appeared in the midst of the churches of this land. I respect him now. Nothing has been said at this time which in the slightest degree affects or shall affect the fraternal and affectionate confidence with which I will regard and cherish his reputation and influence.

"I spoke to my congregation of public assaults that were made in public papers, assaults that I denominated persecuting; assaults that I denominated unrighteous; they were the words which I used. Before any gentleman is called to hold himself responsible for a mere newspaper paragraph, written, it may be, from memory, or by some uninformed reporter, and that, sir, by a gentleman not unfamiliar with the press, its errors, its possible mistakes and frequent misapprehensions—I hold, sir, that a gentleman so arranged, so constituted, and so related, ought to hold himself aloof and superior to the possibility of being entrapped by the errors, sir, of the printer's devil, into that which the world will interpret to be the work of the far higher agent of evil himself."

When at this time a committee of fifteen was appointed to inquire into and review the proceedings of the Executive Committee and report what course the society should pursue, Dr. Tyng earnestly opposed the proposition, arguing that it implied a lack of confidence in the Executive Committee, and it was due in no small degree to his argument that a disavowal was made of such intention.

At the annual meeting in 1857, the committee made a report which marked the line of discrimination in what the society, according to its constitution, should publish. This report was unanimously adopted, and, in reference to slavery, provided that "the political aspects of slavery were entirely without the proper sphere of the society," "but that those moral duties which grow out of the existence of slavery, as well as those moral evils which it is known to promote and which are condemned in Scripture, undoubtedly do fall within the province of the society, and can and ought to be discussed in a fraternal spirit."

However opposed to the appointment of the committee, Dr. Tyng thoroughly approved its conclusions, and, in speaking for the society at its next anniversary, said:

"It was not his good fortune to be present at the anniversary of 1857. The society at that meeting laid a foundation broad and deep, and agreed to stand upon it, with a remarkable and surprising unanimity.

"The resolutions then passed, he had read over and over again, and he pronounced them to be a perfectly unexampled instance of calm, moderate, conservative and righteous jurisdiction in the premises involved. It was not a temporary or local issue. It was not a question of slavery or anti-slavery. It was simply the question whether the great principles of the American Tract Society should have a local or universal application. Who could say that this society ought not to testify against vices growing out of certain circumstances. We do not touch the rights of any slaveholder ; we do not interfere with him where we have no right to interfere ; we wish only to publish against the immoralities and vices which slave-holding is known to promote ; we ask that thousands and tens of thousands of faithful parents and masters at the South, who are longing to have the means and opportunity of direct personal influence for good upon their families, shall be permitted to have them. The question is a question of the maintenance of the fundamental principles of the Tract Society. Our hearts are pressed upon the line of duty in this conviction."

He concluded by offering a resolution affirming those of the previous year and instructing the management to carry them into effect.

After a long and excited discussion, the failure of the management to take any action was, however, approved and the publications of the society remained silent upon the subject.

In the following year (1859) the subject was again brought forward, but an effort to suppress any discussion or any instruction of the Publishing Committee was successfully accomplished. So great was the influence of those who feared any action which might offend the slave-power, that a resolution condemning the slave-trade was defeated, though subsequently adopted, in a qualified form, expressing dissent from any approval of that trade.

When the determination of the society became so manifest, Dr. Tyng and others like-minded, withdrew, and transferred their support to the American Tract Society of Boston, with which he was thenceforth identified for several years. This society, organized in 1814 as the New England Tract Society, changed its name in 1823 to the American Tract Society of Boston, and in 1825, when the American Tract Society was founded in New York, agreed to co-

operate, though not to combine, with it. It now became again independent, and the refuge of those who could no longer unite in the action of the New York Society.

Dr. Tyng entered enthusiastically into the cause, which was thus established. His speech in its behalf at the Church of the Puritans on the 10th of May, 1860,* brings out in bold relief many striking points of his character, and presents in more detail some of the questions involved in the controversy which has thus been sketched.

Subsequent to this time the spirit of the May meetings gradually declined. The permanence and power of the institutions in whose behalf they were held had become firmly established. In the next few years other subjects absorbed the attention of the people, other objects arose to make for a time superior claims to their interest, and though the work of the societies continued with uninterrupted success, graver questions pressed for public discussion.

Through every year that followed, however, Dr. Tyng continued unflinching in his support and unceasing in his interest, and even to the last years of his ministry was their consistent and abiding friend.

In his fidelity to their cause he met frequent opposition, and, as has been already mentioned, not a little abuse, but he was as undeterred by any remonstrances as unmoved by any objections. The following, an editorial from *The Churchman*, may not inaptly be quoted as in fair degree an expression of the sentiment of many whom that paper represented:

“CLERICAL CONTEMPT OF LENT.

“The insincerity of the ultra-Protestant school of our clergy as respects even so solemn a season of this Church as Lent, is receiving a signal illustration here just now.

“The city is placarded with advertisements of a grand ‘Complimentary Entertainment,’ of a most attractive character, at Niblo’s Saloon, in honor of some great zealot of temperance, at which the world is tempted to go and revel by the promise of ‘well-spread tables, sweet music, and rich speaking from Rev. Dr. Tyng,’ the said reverend doctor being, as one of her ordained ministers, sworn to regard the injunction of a Church which directs the said season of Lent to be kept as a solemn fast,—that is, from all such carnal distractions, especially as ‘well-spread tables and sweet music,’ aye, and such ‘rich speaking,’ too, as Dr. Tyng on such occasions is addicted to,—in the words of the prayer, which it is the reverend doc-

* Appendix IV.

tor's duty to offer up in his church every day this week, 'by using such abstinence, our flesh being subdued to the Spirit, we may ever obey God's holy motions in righteousness and true holiness.' What can the Church, what can the world think of such duplicity and charlatanry as this? Can one much wonder at earnest, over-sensitive minds being driven to Rome? Has our Church no remedy for so pernicious an outrage."

Long accustomed as he had been to such criticism and to every species of objection to these union societies, he viewed as of especial importance an attack upon the principles and methods of the American Sunday School Union, which appeared in April, 1855, in the columns of *The Episcopal Recorder*. Though this communication bore the signature "A," its author was subsequently acknowledged to be the Bishop of Pennsylvania. Such an authority added great weight to the pleas which the communication contained, and Dr. Tyng at once made a vigorous reply in the Union's defence. To avoid all appearance of responsibility in other persons, however he published this answer in an independent pamphlet, which also contained the original communication and the favorable comments upon it by *The Banner of the Cross*, a Church paper published in Philadelphia. Thus the case was fully presented. In the force of its argument, his reply was unanswerable and a final disposition of the objections urged.

The following extracts from it will exhibit the strength of his position as well as the character of the charges which were made, and it may fitly conclude this review of his labors in the cause of Christian fellowship and united Christian labors:

"After having been for so many years," he wrote, "associated with Bedell and Milnor and others of most respected kindred brethren among the dead and the living, who have personally and affectionately maintained this institution and the principles of union involved in it; after having on more than thirty public occasions urged its claims upon others, in addresses on its behalf, it appears to me my right and duty to defend my own course and that of my brethren who have been united with me in this work, which we have believed to be the work of God, from the difficulties and objections which 'A.' has arrayed against us.

"The article referred to presents the two distinct parts of direct objections to the organization and the management of the American Sunday School Union and of practical censure upon those Episcopalians who still unite in it. I am greatly delighted that in setting out upon his array of objections against the American Sun-

day School Union, 'A.' particularly concedes the general principle of desirable and practicable union among Christians, so far at least as the circulation of the Holy Scriptures is concerned.

"We will hereafter, therefore, consider it as a question now conceded and settled, that '*the union of Christians of various names, in circulating the Scriptures, is one which, under proper restrictions, seems liable to no objections, except from those who deny that the Bible is the rule of faith.*' To this 'union of Christians of various names,' there is therefore in itself no objection. In regard to the general theory of organization upon which such societies are founded, the warfare now has ceased, and all questions are now to be considered as specific, and in sole reference to the particular and selected objects for which such 'union of Christians of various names' may be formed. This is a very important and satisfactory clearing of the ground. It leaves for our consideration the single question: Is the American Sunday School Union such an 'union of Christians of various names,' and for such a specific object, as Episcopalians may justly approve and adopt?

"'A.' denies this in very decided terms and upon several grounds of objection. He denies indeed at the outset the possibility of such an union for '*missionary labor, or in the Christian training and nurture of the young.*' Or at any rate, he thinks that here we encounter difficulties of which '*they only will speak contemptuously who have not considered them.*' It is undoubted that we have encountered difficulties, of which I at least have no disposition to speak contemptuously. But certainly the chief difficulty of all, is in the separating and hostile spirit which we meet in many whom we would gladly comprehend in such an union. The objections constantly urged to such unions, are, as in the article of 'A.,' not to the positive objects for which they are organized, but from other objects and ends which are not included, and which are supposed therefore to be improperly and needlessly sacrificed.

"'A.' says, 'In point of fact no such union exists. The American Sunday School Union is a union of all Christians only in name.' With neither of these assertions can I at all agree. 'The union of Christians of various names,' for any specified object, is simply an union of individuals who agree in that object, and in the terms which are proposed for its accomplishment. It is a simple obedience to the Apostle's precept: 'Whereto we have already attained, let us walk by the same rule, let us mind the same thing.' These individual Christians 'have attained' the same mind and the same judgment in reference to the particular object which is proposed

for their consideration and action in this specified union, and they agree to act together in its accomplishment.

"The American Sunday School Union does not profess to be 'an union of all Christians,' but of those only who agree in the object which it proposes, and in the way which they have adopted for the attainment of this object. In such an union there is no possible exclusion of any. It is a previous agreement of separate individuals to unite on certain terms for a specific object; of course those only who agree in this object on these terms can be included. All voluntary societies are necessarily eclectic in their comprehension, and must exclude those who do not agree in their proposed purposes and plans.

"When 'A.' passes from a consideration of the membership of the American Sunday School Union, to review its actual organization and the administration of its affairs, he arrays objections which at least give us this one consolation, that he has exhausted the fountain of difficulties, and permits only the complaint to be made of him which was formerly made of the sermons of Dr. Barrow,—that he left nothing to be said by those who came after him.

"Under this category he says, first, that *'its operations are such that even of the churches which its members represent a large proportion of the ministers and people in each decline to participate.'* This is undoubtedly true. This is the very history of the voluntary exclusion of themselves by objecting persons of which I have already spoken. . . . Certainly 'A.' may say: 'I object to these operations, and therefore I withdraw,' but it would be very absurd for 'A.' to say. 'I object to these operations, and therefore you ought to withdraw,' or, 'I object to these operations, and therefore you cannot really be united in them.' And it would be still more unworthy of the independent judgment of 'A.' to say: 'A great proportion of ministers and people decline to participate in these operations, and therefore I am bound to withdraw.' 'A.'s personal objections to the operations may be something. But the allegation of the fact, that he knows a great many other people who also object, ought to be, to a wise mind like his, certainly nothing at all.

"'A.' next argues that *'no clergyman holds a place in the administration of its affairs except as a subordinate agent,'* and then, that *'in its teaching only so much of Christian doctrine is permitted to appear as twelve laymen, who constitute the publishing committee, shall unanimously judge to be Evangelical on the one side, or expedient on the other.'*

"These may be reasonable objections against uniting in the American Sunday School Union to those who, in their estimate of

such facts, find them to be great difficulties to be encountered. But surely they are very strange and entirely empty arguments against the 'catholicity' or the 'comprehensive' character of this union in itself. And yet 'A.' does not hesitate in the bold assertion: 'Such facts refute most conclusively all claims to catholicity. The American Sunday School Union is comprehensive neither in respect to membership, administration nor teaching.' . . .

"The merits of the objection that 'no clergyman holds place in the administration of its affairs,' have been always worthy of consideration. I have often heard it discussed, and have thought of it not a little. But I have found no personal difficulty in an union with this association upon the terms in which this fact is included. Nor shall I feel any more difficulty if the ground of such an objection were removed. And the objection to uniting in an association because certain of its offices, whose duties, and labors and calculations are peculiarly appropriate to laymen, must be held by laymen, would seem to me, so far from presenting a difficulty to be encountered, that I should only rejoice in the fact that Christian laymen were willing to give their time, and thought and labor so freely to the work, and thus to become in the most efficient sense helpers to the ministry and laborers in the husbandry of God. In the 'administration of the affairs' of the American Sunday School Union, it is indispensable that agencies in the various departments of such an institution should be devolved upon selected committees. And it would appear impossible that a Publishing Committee could be more wisely selected than upon the principle of appointing 'twelve laymen' from the different bodies of 'Christians of various names,' who are united in the operation. . . . In the American Sunday School Union the right of adopting and publishing is expressly made dependent on the unanimous agreement of the committee. No book can be published until they do all agree. How palpable then becomes the fallacy of 'A.'s assertion, that the 'teaching of the great association depends on the judgment of any *one* of this dozen of gentlemen. Surely the power to refuse to teach in the shape of a particular book, is not the power to teach by the publication of books, which is the shape of teaching here described. Can any one of this number thus teach?

"Does not the teaching of this great association require the unanimous 'judgment of all of the twelve'? And can it ever, therefore, 'depend on the judgment of one'? . . . Upon the principle of his objection there could be no 'union of Christians' of any one name, for there can never be the reposing of trust, or

the confiding of authority to man without the commission of power. And the insisting upon absolute security against such possible abuse is to insist upon abolishing all associations of men. I am ready to submit, therefore, thus far in my consideration of the article of 'A.' that his assertions are far from being proved. They are unsusceptible of proof. They are not founded upon truth. They may be, I respectfully submit, they have here been entirely and adequately disproved.

"From the first ground of objection, 'A.' proceeds next to consider the actual *teaching* of the union, and from this part of his review, referring to their silence on subjects of controversy among Christians composing the union, he derives, as his final conclusion, the very distinct and strange annunciation: '*from this studied silence Episcopalians have nothing to hope, and everything to fear.*' Any possible application of the principle that silence is to be regarded so pregnant an agency for evil, and so fatal a source of danger, would seem to our general experience to bear the aspect of a new discovery. What possible harm any one can do to the Episcopal Church, or any church, by saying nothing about it, it would be hard to conceive. . . . Poor indeed is the condition of the Episcopal Church, if it trembles before an imagined enemy, because in 'studied silence' that enemy takes no notice of it. My own thirty years' experience of the practical and demonstrated relations of the American Sunday School Union to the Episcopal Church, an experience which certainly in this department has not been negative, would lead me in the most solemn manner to reverse precisely the assertion of 'A.' and to say: '*from this studied silence Episcopalians have everything to hope and nothing to fear.*' And I should appeal, in the freest consciousness of truth, and with the assurance of triumphant success, to the recorded history of our Church for the settlement of the single question. Who have done more to extend this Church, or who have actually extended and established it more completely and permanently in the fields which they have occupied than the clergy and members of the Episcopal Church, who have been for these thirty years associated with the American Sunday School Union? Let even Philadelphia alone reply, and let the origin and history of her increasing surface of Episcopal influence for these thirty years be examined for a verdict in the case proposed. In actual historical operation, I affirm that no institution has more constantly and really helped the sound and Evangelical growth of the Episcopal Church than the American Sunday School Union.

"But let us analyze the foundation on which 'A.' builds this unqualified assertion. In the principle of his aggression, he gives us now an illustration of just that kind of opposition to the 'union of Christians of various names,' to which I have referred. This principle is to object not to what the union does say and teach, but to what it does not. . . . Upon this particular head his fundamental objection is '*its teaching is restricted ;*' '*restricted by the fundamental terms of the association.*'

"This is indubitable. The union is founded for the purpose of a restricted teaching. Its teaching is to be restricted to subjects *religious*, not secular; *scriptural*, *divine*, not human; *fundamental*, the truths of Holy Scripture, in which its associates concur, not incidental and subordinate truths in which they differ.

"These are the fundamental terms of the association. Doubtless. The very creation of an eclectic association for any object, implies inevitable restriction. This union is an association to furnish 'teaching,' to Sunday Schools, 'restricted' to the Bible as its authority; to Evangelical religion as its subject; to the fundamental doctrines of man's salvation as the surface of its field. That it does this, that it has faithfully followed out this avowed object in its administration, 'A.' does not pretend to deny. He can not deny it. It can not be denied with truth. How strangely then sounds the proposition that from such teaching 'Episcopalians have nothing to hope and everything to fear.' Could I believe such a proposition, it would lead me not to renounce the union, the Scriptural character of whose teaching could not be gainsaid, but a Church whose prosperity and welfare could not abide in the simple teaching of the Scripture. If it ever came to the inevitable question, the Bible or the Episcopal Church,—a question which really can never arise—I could not allow myself an hour of hesitating deliberation in my own decision of it. This actual unscriptural teaching is what 'A.' was bound to show, and what he must show to maintain any ground that his own judgment can approve. He must prove that the positive teaching of the union is unscriptural and false, if he means to try that teaching by the Bible. He must show that its positive teaching is hostile to the standards of the Episcopal Church, if he choose to examine it by that tribunal. Or if he acknowledge that its positive teaching is not anti-scriptural and false, and yet is inconsistent with the prosperity of the Episcopal Church, he must assume the strange responsibility of the assertion that from teaching which is acknowledged to be Scriptural and true 'Episcopalians have nothing to hope and every thing to fear.' . . .

"But what are the particular points of restriction which 'A.' finds here as the subject of his objection? I answer by an enumeration of them all, in his own arrangement. They are: 'Infant Baptism,' 'Succession in the ministry,' 'Calvinism,' 'Baptism as a means of grace,' 'Liturgical worship,' 'Church catechetical training,' 'Confirmation,' 'Episcopacy,' 'Commemorative festivals in the Church of Christ.' These are the subjects on which *'they (the American Sunday School Union) are mute,—on which they can not speak favorably; they can not speak unfavorably.'* And, 'from this studied silence, Episcopalians have nothing to hope and everything to fear.' These are all the subjects which 'A.' alleges as illustrations of this fatal reserve. Is it possible? And these are the *'articuli stantis aut cadentis Ecclesiæ!'* And these are the points upon which 'reserve' is so fatal and destructive to the Episcopal Church. I am ashamed of such an exhibition of the character of my Church; that Church which is founded with apostles and prophets upon the doctrine, of which Jesus Christ Himself is the chief corner-stone; that Church which has been from my birth 'my own friend,' and in all generations past 'my father's friend,' and which never 'will I forsake.'

"That Church depends neither upon speech nor silence on any or all of the subjects thus reserved. Her glory is higher, her foundations are deeper, her life is more real, and her prosperity more secured and permanent than to be touched by the 'studied silence' of any man or combination of men, in regard to any or all of these restricted points. Some of these points are the subject of as much difference of opinion, and of as much reserve and 'studied silence' within the limits of the Episcopal Church itself, as in the Publishing Committee of the American Sunday School Union. And if none of them were ever mentioned in a single Episcopal pulpit or Sunday School, the permanent growth and prosperity of this Church would not by that omission be injured, or Episcopalians have anything less to hope or anything more to fear. These are not the things which save or which defile a man.

"Could 'A.' have found 'reserve' in the publications of the American Sunday School Union upon the Trinity of God; the Saviour's deity, or atonement for sin; the work and influence of the Holy Ghost; the fall and corruption of man, the need and the accomplishment of his redemption and conversion; the justification of his soul by faith in the Lord Jesus Christ; the glories of his future salvation, and the dangers of his eternal condemnation in sin, well might he have sounded the alarm 'from this studied silence

Episcopalians have nothing to hope and every thing to fear.' But he will search in vain for any restrictions or reserve on points like these. In all these great doctrines, and in their great kindred and accordant truths, this '*Society that takes care of children*' faithfully leads the lambs of the flock to the green pastures of the gospel, and the waters of salvation. In the simple and constant teaching of such fundamental and saving truths, they utter to the flock a clear and certain sound, which none can fail to understand, and which multitudes are led to follow. It is for these truths' sake, the very life and being of the Episcopal Church and of every true Church, truths, which this union so faithfully and constantly teaches,—truths to which the Union restricts its teaching, but which in themselves it never reserves or conceals,—it is for the sake of these, from which '*Episcopalians have every thing to hope and nothing to fear,*' that we have so long and so cordially loved and supported the American Sunday School Union. And with all these positive truths before him, taught in all the publications of the Union, and held in no reserve; how is it possible that a writer like 'A.' should have been willing to exalt a list of secondary and comparatively unimportant doctrines to a level with these, as if they were of comparable importance or worth?

"Does 'A.' believe that a single one of his list of doctrines reserved is essential to the salvation of a single soul? Does he deny or doubt that the great and glorious truths which the Union does constantly teach, are adequate or indispensable or essential to the salvation of the souls of men? How, then, can he bring the authority of his name and influence thus to confound that which is justly questionable and merely incidental, with that which is vital and indisputable in the great subject of religious teaching. How can he thus denounce a society to the prejudices of Episcopalians, the whole of whose publications he will acknowledge to be pure from error, and filled with the glorious doctrine of our great salvation? He thus accomplishes two evils, in neither of which will he ultimately justify himself. The one is, undermining in the minds of others the influence and value of great truths, upon which alone his own soul is resting all its hopes. The other is exciting and protecting in these minds prejudices and feelings of hostility, which it is impossible his calm judgment should finally approve. Nor do I believe that 'A.' would hesitate for one moment in the expression of his sincere desire, that his own children might be led to embrace the truths which this union teaches; or that he would withhold the joy of his heart when he saw those truths thus

embraced and loved by those most dear to him; though not a single one of the doctrines of his reserved list had been studied, or was mentioned, or regarded as connected with them.

"And in the review of all the peculiar objections which he has thus made in detail to 'the restrictions' of the Union, to the mode of their arrangement, and to the points of doctrine, which by their operation are 'reserved,' I have only to say that so far from their being 'difficulties to be encountered' by me, they are the very things for which I love the American Sunday School Union and do still labor for, and desire, its promotion. Nor has one 'difficulty,' as he calls them, which 'A.' has urged, appeared before me with any novelty in its aspect, with any force of truth in itself, with any convincing power in the method of its arrangement or presentation, or with any other probable influence on the minds of others than that which the exalted name and character of the declared writer are adapted to impart, or the uninquiring and unconsidering minds of many of his readers are likely to lead them, from such an authority, too willingly to receive.

"In following 'A.' through a consideration of the actual relation of the American Sunday School Union to the Episcopal Church, which constitutes the third part of his communication, I would first of all transcribe with much pleasure his valuable description of Christian Unity: 'It is not through a factitious uniformity of opinion that we are to bring about a *real unity among Christians*. A thorough uniformity of doctrine on all points is simply unattainable. If we would have the *unity of the Spirit in the bond of peace*, we must not only tolerate opinions different from our own; we must honor and love those who maintain them, if in other respects they exemplify the Spirit of Christ.'

"I delight also to record the fact that the Editor of the *Banner of the Cross* has cheerfully said, in reference to this noble sentiment, '*That response is all that we could desire.*' Here, I rejoice to declare my hearty concurrence with the brethren. If this single principle had been practically conceded to us, and all had agreed to act upon its terms, and under its influence, our controversies would have been extremely few. This is as complete a definition of the principles of union and of operation, established and displayed in the American Sunday School Union, and adopted by those who co-operate with it, as could have been given to us. The great Jeremy Taylor, in his dedication of his Life of Christ, says in a similar spirit, and with his accustomed richness of eloquence, 'God hath described our way plain, certain and determined; and although He

was pleased to leave us indetermined in the questions of exterior communion, yet He put it beyond all question, that we are bound to be charitable. He hath placed the question of the *state of separation* in the dark, in hidden and undiscovered regions, but He hath opened the windows of heaven and given great light to us, teaching how we are to demean ourselves in *the state of conjunction*. Then he says of the 'gaining of proselytes,' 'from Church to Church : ' 'In all this, there is nothing certain, nothing noble ; but he that follows the work of God, that is, labors to gain souls, not to a sect or a subdivision, but to the Christian religion, that is, to the faith and obedience of the Lord Jesus, hath a promise to be assisted and rewarded ; and all those that go to heaven, are the purchase of such undertakings, the fruit of such culture and labors ; for it is only a holy life that leads us there. And now I shall not be ashamed to say, that I am weary and toiled with rowing up and down in the seas of questions which the interests of Christendom have commenced. And I find that men are most confident of those articles, which they can so little prove that they never made questions of them ; but I am most certain that by living in the religion and fear of God, in obedience to the King, in the charities and duties of communion with my spiritual guides, in justice and love with all the world in their several proportions, I shall not fail of that end which is perfective of human nature and which will never be obtained by disputing.' These are the simple principles of human conduct, which the gospel proposes and promotes. And these are the principles upon which we profess to act, and strive to act, in maintaining such religious associations as the American Sunday School Union. It is not, as 'A.' calls it, in marked inconsistency with his own declared principle of unity, 'an agreement to hold only one set of opinions as important, and to represent all others as unscriptural and insignificant ; to assume that we alone know what scripture teaches, that it reveals just four or five doctrines, and neither more nor less.' The Union represents no opinions as unimportant either positively or negatively. It gives the Bible and Question Books upon the Bible as its books of instruction. It 'suppresses nothing which God has revealed.' All the doctrines which the Scriptures contain, be they 'four or five,' or ten times four or five, it gives, with the Scriptures which contain them, and leaves them to be drawn out by the teachers who impart them, 'neither compromising nor diluting anything found in the Bible.' And if any or all of the doctrines which 'A.' has said are 'reserved,' are to be found in the Bible, the Union leaves them, and leaves them to be taught

from thence as 'A.' or any other Christian teacher shall think most accordant to the spirit and language of the passages of Scripture which are severally studied. . . .

"And precisely at this point comes in the consideration of the further objection of 'A.', that 'the fundamental conception of Christianity in this scheme, is that of *teaching instead of training*.' What more can an association of this kind do than to prepare the material for *teaching*?

"The *training* is not an abstract provision, but a living practical application of the means and instruments of this provision in actual use. This is a work which no society, even within the limits of any one church, however sectarian in its character, can accomplish. It can but prepare the means for teaching. The responsibility for training must always be left, just where the American Sunday School Union leaves it: in the hands of the living ministry of the Church, and the actual teachers and conductors of the School. . . . Practically and theoretically, and in great varieties of illustrations, it teaches the great fundamental doctrine of the gospel, and thus lays that foundation of Scripture truth, of which the several churches who desire it may take full advantage, and upon which they may erect in peaceful structure their own separate edifices of government or doctrine. . . . When 'A.' descends, in this connection, to prejudice the minds of his readers, by the insinuation 'that the selection and preparation of works for the Union press, is in the hands of a gentleman of great worth, but whose antecedents, habits and opinions, all pledge him to a theology little varying from the Congregational and Independent,' and that 'we see at once whither the literature which emanates from such a press must tend,' he puts himself beyond the pale of just defence. Not only does this become a broad insinuation of the dishonesty of a professedly impartial salaried agent, but also one equally broad, of the weakness or connivance of the three gentlemen, 'most estimable and respectable men,' who are members and representatives of his own Church in the Publishing Committee, under whom this agent is employed to act. And when he refers to 'antecedents and habits,' he should remember that not every Roman citizen was 'free born,' and that even in the highest places of our own Episcopacy, there are not a few whose 'antecedents, habits and opinions,' were anything but Episcopal. This was an allusion far from becoming in a writer like 'A.' . . .

"Of the blessings which have flowed from the American Sunday School Union, no Church has more richly partaken than

the Episcopal Church, and 'the gifts of the Episcopalians' have been most abundantly repaid in the fruits which we have gathered. Till this Union was established, we had none professedly in our own Church. It is not at all probable that we ever should have had one but for this example. But alas! even since we have had what is called a 'Protestant Episcopal Sunday School Union,' how perfectly unworthy of our confidence has it proved itself to be! 'A.' says of our own Church: 'There is the alienation of brethren of the same communion. Some of them array themselves in support of the Union, others withhold such support, and the consequence is seen, as now, in a household strife, which is neither seemly nor useful. Here is a mournful family quarrel, and for that quarrel we hold the American Sunday School Union in good part responsible.' This is an illustration of the fable of the lamb and the wolf, to be sure. Either the lamb or his grandfather troubled the stream, and therefore, at any rate, he ought to be destroyed.

"Does 'A.' believe for one moment that our great Evangelical contest in the Episcopal Church depends upon mere questions of association? Or that its foundation and importance are in the flimsy dispute of a mere family quarrel? Suppose we, who are called Evangelical, and mean to call ourselves so, had been inclined to unite in the 'Protestant Episcopal Sunday School Union,' what chance had we, from the very beginning of its existence, of an union upon any other ground than that of the whole doctrine against which we were contending? What offer of inclusion was ever made to us, but the hold of a triumphant prison-ship? That Union started upon the very principles which we renounced as false; against which we had contended and were contending; which we solemnly believed, and do still believe, were not only unevangelical but anti-evangelical; which we considered another gospel, that was no gospel, and could never adopt but with the shipwreck of faith and a good conscience. We never had the opportunity of union upon any ground that was in any sense common. Those were days in which Evangelical men in the Episcopal Church were considered doomed to death, and were hardly permitted to live; when one Bishop could write to another concerning them (see Bishop Hobart's Life, Vol 1, p. 372 and succeeding, A.D. 1827)—as 'a party too unprincipled to be wrought upon by fact or argument. I trust there will be firmness enough in a majority of the Bishops to commit the cause to God, by cleaving to principles at every hazard, refusing every attempt

at compromise. With the help of God, I shall watch to keep my diocese free from this infection. Let all walk by this rule and D.'s increasing Evangelicals, will disappear like the morning dew.' The mighty are fallen, but the dew remains and multiplies upon the earth. From the day of its establishment to this day, that Society has never made one concession of the boldest High Church doctrine. And even now, after a pretended revision, which has left behind books in numbers, that we can not with a clear conscience give to our children—books which I presume to say are no more satisfactory to 'A.' than they are to me—the possibility of our union on the ground which they propose to us, is more distant than ever. We can never sacrifice the gospel of Christ to a mere hollow and insincere union in an outward conformity. I say, then, we should have been left completely destitute of books for the Sunday Schools of our Evangelical Episcopal churches but for the American Sunday School Union.

"And now to what an issue does 'A.' himself conduct us?

"We must renounce an association, the positive teaching of which is purely good and thoroughly Evangelical, against which we can neither see nor hear a single solid objection, because it does not occupy the ground of an additional Episcopal teaching which we can readily supply; and we must settle a 'mournful family quarrel,' by uniting in an association, the main current of whose positive teaching is radically corrupt, and whose deficiencies are the very gospel which we need, but which can never be supplied in conjunction with teaching so vitally unsound. . . .

"And 'A.' wishes me to settle 'a household strife which is neither seemly nor useful,' by adopting what I know to be darkness in exchange for light, and selling my conscience towards God for a temporary expediency with man. He will not be surprised to hear me say, this is impossible. And still the more impossible the older I grow, the more my experience increases, and the nearer my account is at hand. . . . As an Episcopalian, I believe in the sacred inspiration of the Holy Scriptures, and feel bound to follow their direction. As a believer in the Scripture I feel bound to avoid those who make unnecessary divisions in the Church of God, and whereto I have already attained the same mind with any, to walk by the same rule and mind the same thing. As a believer in the Holy Scriptures I have attained the same mind with many of my fellow 'Christians of various names' in regard to the importance of their circulation without note or comment, and I therefore unite with these in a fellowship in this great work. As an Episco-

palian, I have attained the same mind with many of my fellow 'Christians of various names' in regard to the importance of establishing Bible Sunday Schools and preparing a purely Scriptural scheme of books for the instruction and the enjoyment of the children in them ; and seeing no 'difficulties to be encountered,' I cheerfully unite with them in this important work. They do not ask me to sacrifice a single principle of truth that I hold, for the sake of this Union, or even to concede the most decided expression of my Church peculiarities or preferences for the maintenance of it.

"I have worked in it and with it for thirty years, and have never found the single instance in which either it interfered with my rights as an Episcopalian or my duties as a pastor in the Church. I therefore adhere to it without hesitation. I see its influence to be great and good ; increasingly great and purely good. It helps me in the ministry of the gospel. It fouls none of the streams to which I lead my flock. It corrupts none of the pastures in which I feed my lambs.

"I therefore love it more and more as I see and know the more of its operations and its worth. As an Episcopalian calling myself Evangelical, and meaning so to be, I see the importance, in their proper place, of the ordinances, and ministries and ritual observances, and peculiarities of my own Church, for which this Union can make no provision. In this department I have attained the same mind with many of my Evangelical brethren in the Episcopal Church, and I walk with them by the same rule, in forming and maintaining the *Evangelical Knowledge Society*, in which we can adopt all the foundations which the American Sunday School Union has laid for us, and build upon it a Church-structure with which we may be satisfied, and in which we can abide. Here we can prepare and furnish to our schools and churches an Evangelical scheme of Episcopacy, conformed at once to the Scriptures, in which I unite with the American Sunday School Union, and to the Prayer-book, in which I cannot ask them to unite with me.

"And the more I see and know of the works and labors of the Evangelical Knowledge Society, the more am I satisfied that, in this arrangement, we have for our Episcopal Churches just what we need, Evangelical truth and apostolical order. Here we have an ultimate issue and provision which is all that Evangelical men and churches among us have asked and do ask. And as an Episcopalian, I feel my whole course in this succession of relations to be susceptible of the clearest defence and subject to no just animadversion. I may adopt 'A.'s own expressions, and say: I 'close as I

began, with a full recognition of their integrity and intelligence, from whom I unhappily differ. I claim no exemption from fallibility; I ask for the views here presented no other consideration than is due to their intrinsic force.' I have spoken frankly and freely of 'A.'s communication. In himself, I recognize none other than a brother sincerely beloved and respected in the highest degree. But even to one whom I esteem so highly, I cannot give 'place by subjection, no, not for an hour,' when the truth of God appears to me to be at stake. And after all my desires and attempts at union with brethren in various relations in the Church of God, I find, like Gurney, that there are duties and opinions remaining, in which I am entirely solitary, and must ascend to the top of the pyramid and be alone with God."

CHAPTER VII.

MINISTRY, 1861 to 1865. CIVIL WAR.

WHEN all previous forebodings and fears were suddenly changed into awful reality, and the Civil War burst upon the land, there was no uncertainty as to the position which Dr. Tyng held in reference to the questions at issue.

Many hesitated, and among all classes wide differences of opinion existed, but he took his stand firmly at the beginning, and maintained it unfalteringly even to the end. Throughout that whole period of trial he was constantly in the fore-front of those who strove to lead the people to the highest plane of principle and the utmost decision of purpose. His face was literally "set as a flint," in an unwavering support of the National authority, an unceasing demand for established National liberty. For these he contended earnestly and eloquently at all times, and succeeding events justified in a most singular manner his foresight and prediction. His various sermons upon National affairs are remarkable, not less for their prescience and boldness in declaration of the principles which must be acknowledged and maintained, than for their exhibition of so many of his prominent traits of character, and hence call for particular notice.

The discussion of subjects of political or temporary interest was not in his view appropriate to the pulpit, and therefore avoided on all occasions, save those of such special appointment as forbade silence, upon the questions of the day. This was a rule of his ministry, never more strictly adhered to than during the years when its breach could have been most reasonably excused.

On the Sunday following the intelligence of the attack on Fort Sumter, when the whole country was aflame with excitement, and the minds of the people seemed wholly engrossed with the one subject of thought, Dr. Tyng announced most decidedly the course which he should pursue, whatever might be the demand with which other subjects were pressed.

"Let the dead bury their dead: but go thou and preach the Kingdom of God," were the significant words of his text. In justifying their application to the circumstances in which he then stood, he clearly defined the position which the pulpit should occupy in such a connection.

"This," he said, "is a principle eminently applicable and imperative in the present condition of our social relations. A crisis has arisen in our nation and government; a revolution has burst forth in society; a conflict of sentiment, of sections, of intense personal determinations; an actual, internal mutual warfare has been commenced, the issue of which no man can predict, the continuance of which it is impossible for human wisdom to define, and the sorrows and ramified influence of which every class, and, perhaps, every person in the nation must feel. The relation of the Christian pulpit and the gospel ministry to such anticipations of trial, and such absorbing of human attention and thought, is a very important question, not only to the ministry, but to the Church; not for the preachers merely, but for those who hear them. The daily press, that immense modern engine of influence upon human thought and action, urges the occupation of the pulpit with the special subject which this crisis has introduced. The desires, perhaps the convictions, of many who habitually and seriously listen to the public ministry, are moved to make a similar demand. It is impossible for the Christian ministry to avoid the responsibility and the obligation of a consideration of such demands. But it is a very serious question for them, which is not to be settled merely by the opinions of their fellow-men, or the temporary pressure of surrounding judgment, how far they shall consent to yield to the influence which they must thus meet, and discuss the questions which are in social debate, or reflect the different opinions of men and papers of the day, in their appointed preaching of the kingdom of God.

"As men and citizens, they have their own rights of opinion and judgment, and of their free and responsible expression, when in any of the equal relations of social life they mingle with their fellow-men. They have the same channels of public communication with others, and they may well resist any attempt to limit the freedom of their exercise of these social rights by any opposition or aversion of their fellow-men to their liberty of speech and thought, themselves bearing the whole responsibility of the results.

"But it becomes a very different and an immensely important question—shall they occupy the sanctuary of God with the things of

Cæsar? Shall they pervert the ambassage for Jesus to a discussion of questions of tribute or of strife? And what though I could excite you to shout with the wildness of your awakened feelings, and convert this sacred temple of the Spirit of Jesus into a mere theatre of confused noise, should I, could I, bless you thus? It is not the high claim of burying my father. It would be better for me, indeed, if I had had no father to bury. I should have but a poor consolation in the applause which I received from the few or the many, when Jesus should ask me, 'Hast thou done these things at all unto me?' The inflammable passions of men find food and occasion enough from every source beside, however right and just may be the demand which calls them out, and if the pulpit join in the exciting cry of warfare and blood, to be converted into the mere platform of politics and patriotism, whence is any influence to come through earthly agency, to moderate and harmonize the acerbities of men, to call to mind the higher authority of the Prince of Peace? Shall I rob you of this day of heavenly peace, and fill it up with a continuance of the discussions of politics and statecraft, which have wearied and overwhelmed you through all the week? What difference is there in morality between a Sunday newspaper and a Sunday secular pulpit? Surely it is neither my duty nor my right, though my opinions are decided and my desires long settled on these questions; it is neither my Master's will nor for your real happiness and welfare to take this sacred hour and sacred place for such themes or such employments. Bishop Leighton said, in the convulsions of his day, when English intolerance was desolating the fields of Scotland, and he was reproached for withholding from the controversy, 'While all are preaching for the times, let one poor priest preach for eternity.' While other pulpits echo the strife of parties and stir up the earnestness and passions of men for earthly contests, let this congregation at least have the Sabbath in peace.

"To this line must I be confined in my appointed work, nor turn aside to any temporary questions which cannot profit because they are vain. The duties which the crisis brings, the trials which it creates, are within my province of ministry clearly. The interests which have made, and the causes which have promoted it, the ends in which it must result, and the principles and side which it must exalt, are the wise and gracious providence of God alone."

The Sabbaths at St. George's were, therefore, days of rest, devoted to their own appointed claim, occupied by their own appropriate theme.

The frequently recurring days of National Fast and Thanksgiving afforded Dr. Tyng, however, abundant opportunities for the expression of his views on public questions. On all these occasions, which were so marked a feature of that period, his voice was heard in the clearest proclamations of the special testimony which each required. It would be interesting to recall them fully, in connection with the events by which they were prompted, but it may be permitted to refer briefly to those which seem the most important.

On the first of these National days of worship appointed by President Lincoln, the 26th of September, 1861, Dr. Tyng's sermon was particularly striking.

It was at a time when the magnitude of the struggle had just become realized, and disappointment, discouragement and dismay pervaded the entire community. Many doubted and openly denied the justice of the war, while the propriety of its prosecution was the subject of frequent discussion. Few would acknowledge that slavery was the fundamental cause of the conflict or an issue which must be determined by its result. The fear that such a claim might defeat or defer a peaceful adjustment, was emphasized in the oft-repeated assertion that the war had no reference to slavery. It was long before either the government or the people were brought to realize that the nation's triumph must be slavery's doom, while some time was yet to elapse before the negro's right to engage in the contest was acknowledged, or he was permitted to enlist in the armies of the United States.

On this day, however, Dr. Tyng took as his text the passage of Scripture, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

"There is an instinct in man," he said, "which compels him in an hour of difficulty to call upon God. Such a crisis led Moses to call upon God, on the borders of the Red Sea. It was his own secret prayer for aid. We read of no offering here of united or national supplication. The murmuring people cried unto Moses, but the believing Moses cried unto God, and the divine answer to his prayer we have before us.

"It is not forbidding the prayer of faith, but the cry of doubt and fear. It is not repressing the soul's reference, in the hour of danger, to an Infinite Protector, but reminding the fearful soul of a previous command and promise. When therefore, the crisis came, of which they had been forewarned, their duty to trust and obey God, who had thus commanded and promised, was settled

and clear. The performance of duty sanctified by prayer is the Christian's privilege and right. The withholding of conscious duty in the mere cowardly cry for help, is sinful and unbelieving. To the former, the reply justly is, Pray, but work; calmly trust, but actively go on. To the latter the answer must be, Go on in the fulfilment of known obligation, and cease the mere outcry of indolence and fear

"It is a national crisis which has called us together to pray. We may consider, therefore; the *crisis* and the *duty* which it involves and demands.

"This is the first occasion since this outbreak of violence occurred on which I have spoken on the subject to you. My own opinion and views upon the conflict itself I have withheld from the pulpit, in the desire rather to edify and sustain your hearts in the trial which it brings, than to discuss the elements of the conflict itself. On this occasion I shall calmly but distinctly speak what I think upon the whole subject.

"A year ago we were a nation in great earthly prosperity, and at rest. Most of our political questions were at rest. One only all-important, all-pervading subject of discussion remained. This one subject was the maintenance and perpetuation of African slavery. . . .

"This made the crisis. . . . It is a struggle forced upon us, not by the South, but by the factious demagogues of the South. Not by all the slave-holders of the South, but by that violent portion of them whose spirits are desperate, whose ambition has been disappointed, and whose only hope of personal exaltation and advancement appeared to themselves to consist in the successful inauguration of a reign of universal violence, terror and blood. Not to maintain our country and government in such a struggle, is simply to yield to this incursion of violence everything which is worth defending on earth, and everything which, in our varied responsibilities, we are solemnly bound to defend. . . . Was there ever a national crisis which involved higher and deeper, more vital and important principles of truth and duty? Take all the Word of the living God, all its principles, promises and commands, can there be a moment's doubt on which side they are arrayed, or by the success of which side they are to be maintained and propagated? Not more certainly was Israel in the path of duty, when Moses cried at the sea, than is our nation in the struggle in which we are engaged. Not more appropriate was the prayer of faith sanctifying duty in their case, than is ours; not

more wrong the unbelieving, trembling cry of despair or doubt, when uttered thus by them, than if uttered by us now. 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.' If they go forward in prayer, victory will crown their nation. If they stand still to cry, or vainly court a sinful peace with crime, because they are afraid to resist it, they may invoke the pardon of Pharaoh, they may yield to his slave-bearing authority, but they will find no peace in subjection to his will.

"What, then, is our duty in this crisis? 'Go forward.' 'Speak unto them that they go forward.' The government must go forward. The people must insist upon it that they do go forward.

"Forward in the prosecution of this actual struggle, until, cost what it may, it has been triumphantly and finally settled in the full re-establishment of our government, our country, our laws, our liberty, and our territory, over every foot of soil which violent insurgence has pretended to claim. The great principles at stake are only to be secured by final victory. We cannot afford to rest at any point, as a nation keeping the truth, till, by the blessing of God, we have made that truth triumphant. To doubt whether we may as a rightful nation do this is to deny the whole authority and purpose of human government. It is as much the righteous duty of a government to punish vice as to maintain true religion and virtue. And what state or aspect of vice more destructive, more inexcusable, more an outrage upon men, could have ever been imagined by man than the wide-spread and slaughtering rebellion with which our country is now struggling? The duty of the government is to go forward, and the duty of the people is to speak unto them that they go forward, with increasing vigor and determination, at whatever cost of wealth, and with whatever employment of arms or men.

"But they must go forward in the principle and purpose of the contest, as well as in the power of its maintenance. The one great outward purpose and end of this contest, the external form of the result which we are to secure, is the complete re-establishment of our Constitution and Union. Under its control and wise direction we have prospered and grown through the years and generations past. We cannot sacrifice it to the claims of anarchy, or allow it to be overthrown by the arm of violence. Its administration has, beyond all question, elucidated in it defects which must be remedied, and provisions which require to be altered. But these alterations must be accomplished by the regular, appointed, peaceful, considerate methods which the Constitution provides. Any other

method would be but the very subversion of the Constitution by the arm of force—itself the hostility and violence on the part of others, against which we are now contending.

“The demanded supremacy and universal acknowledgment of established slave-holding, was the one real occasion of this struggle. This was the demand, pressed in every variety of shape, and by every class of public appeal. In Congress, in the courts, in public addresses, in convention resolutions, they have said to the resisting people, acknowledge it, cease to contend with it, allow its establishment, submit to its dominion. It is the right and the only right relation of the black man to the white, or of labor to capital. It is scriptural, it is benevolent, it is humane, it is refining, it is exalting. No other system of social dependence and service is equally so. Allow its universal sway and law, and we will consent to be at peace. This was the varied cry for war. This was the unceasing demand of those who have made the war. A vast portion and a final majority of the people have calmly but earnestly resisted the extension of this oppression in every shape. They would earnestly have desired—in a peaceful colonization, in a liberal purchase at any cost, in any system of progressive and gradual emancipation—to have removed the evil unitedly and peacefully. Every offer, every suggestion was refused and reviled; and now it has been forced into the issue of war. And the government must go forward, and the rising people must speak unto them that they go forward, and make the final issue of the war the settling of this all-corroding question. . . . As long as it remains unsettled, we are not only at war among ourselves, we are at war with Providence, with justice, with God. Well did Mr. Jefferson say, when this people were in their infancy, of little more than half a million: ‘I tremble for my country when I remember that God is just.’ Had the men of his day removed the load forever, how peaceful and free from fear and contest would have been our dispensation and appointed life.

“Every motive of interest, of justice, of duty to our country and duty to our posterity requires that we should determine on the absolute extinction of this burden now. Others have the responsibility of bringing up this subject to view in a shape and relation which we should never have desired. Let us not lose the occasion of putting it, in a final extinction of slavery in our land, beyond the reach of further poisoning our inheritance, and embittering all the relations of our life. To do this now, or solemnly to purpose to do this, wisely, quietly, but with an unshrinking determination, is, in

this great relation, 'to do justly, to love mercy, and to walk humbly with our God.'

"More than this. Here are one million of enslaved Africans in the midst of this contest, in the vigor of adult years. They cannot be made and they will not be kept neutral in the contest. They understand its operation. They have perhaps very exaggerated expectations of its results. If our nation and government do not in some way declare and establish or enter upon the determined plan for their emancipation, we cannot doubt that sooner than the insurgents will consent to submission, they will array, with the promise of freedom, this whole immense host against us. It seems indubitable to my anticipation, that we have but the choice whether they shall be on our side or against us,—whether, by an act of gracious justice,—we shall place them on the standing of freemen and take them out of the warfare so far as we can; or whether we shall consent to see them thrust into a relation in which we really have no alternative left but their utter extermination, or our own untold losses and sufferings from their unreasoning and brutal warfare. That such a choice and alternative alone remain to us, I confess I have no doubt. Justice and mercy to this people, so long delayed, involve far more and greater difficulties than if they had been timely ministered in their healing power to bless and to save them. I fully appreciate all the difficulties of dealing with the subject successfully according to our Constitution. But I also appreciate the fact that the Constitution itself is at stake in this contest, and will, I believe, never be brought out of this contest, if this question be left unsettled. I have hoped that the great principle laid down by Mr. Adams, that in a time of Civil War this great internal question was taken out of the process of civil law, and put under the control of military necessity, might be considered established.

"Then a proclamation from the highest military authority might adjudicate and settle it; and define and decree the terms and conditions of emancipation; both in limited localities and applications like the cases already occurring, and in the general and universal relations of the whole subject to the successful prosecution of the struggle for the Nation's life. I do not ask for any violent action. The result of sanguinary insurrection and brutal warfare is the very thing which I deeply dread. But I do ask for a solemn, united purpose on the part of the government and people, never again to construct a union with perpetuated slavery therein, nor throw forward, in a mere temporary healing of the difficulty, the whole grievous burden on other generations, provoking their

hatred, the abhorrence of mankind, and the just anger of a holy God.

"At any rate this is my view of the necessity, freely and calmly expressed. I would call the wisdom of the administration to the consideration of the question, for the method of its final adjustment. And then I would say to the executive power: 'Go forward.' Proclaim liberty throughout the land,—and to the waiting and rising people, in the majesty of their sovereignty and strength: 'Speak unto them, that they go forward.'

"Sound it from every hill-top on the continent. Echo it from every valley. Let the inhabitants of the cities take it up. Let high and low, rich and poor, one with another, solemnly, unitedly resolve: we will break every yoke, we will let the oppressed go free. Such a stand assumed and carried out in this crisis, would command the homage of the world, as it displayed the uprising wisdom and justice of a great people; would bring down the blessing of God, as it exhibited a people determined to do right, and to be the protectors of the feeble and the oppressed; would open through the sea a path to certain triumph, because it would make the contest, in all its aspects, lofty and just, and would insure permanent dominion of peace, because it would leave no festering sore in the body, or gall-bearing root in the ground. For such a cause and in such a crisis, thus to be settled on principles of righteousness and truth forever, we may surely lift up the prayer of faith, and reverently and acceptably ask the blessing of a just and holy God, confessing our crime as a nation in this prolonged injustice, and imploring His mercy 'that our arms may be blessed and made effectual for the re-establishment of law, order and peace throughout our country, and that God Himself may be our God, as our father's God, forevermore.'"

In the marvellous works of benevolence which so distinguished the people during the years of the war, Dr. Tyng took deep interest and gave most hearty co-operation. At the frequent meetings held in their interest, he was constantly a prominent speaker, but the pressure upon the columns of the daily press allowed no adequate reports to be preserved. In the work of the Christian Commission, and in all the provisions for the care and comfort of the soldiers, he was active in word and work, while the congregation of St. George's, representing so largely the wealth and influence of the city, were among the largest contributors to the support of these efforts. It was, however, the cause of the destitute and suffering negroes with which Dr. Tyng was personally and most promi-

nently identified, and the efforts for the relief and education of the freedmen made special claims upon his sympathy and support.

"In a general order issued by General Sherman on the 6th of February, 1862, attention was called to the helpless condition of the negroes in South Carolina. 'Hordes of totally uneducated, ignorant and improvident blacks,' he said, 'have been abandoned by their constitutional guardians, not only to all the future chances of anarchy and starvation, but in such a state of abject ignorance and mental stolidity, as to preclude all possibility of self-government and self-maintenance in their present condition.' The benevolent were earnestly appealed to, to meet this pressing need, not only to provide relief, but to inaugurate such a system of instruction as the circumstances so urgently demanded.

A public meeting was immediately called to consider the subject thus presented, and at this meeting, held at the Cooper Union, on the 20th of February, 1862, a committee, with Dr. Tyng as its chairman, was appointed to organize an association which should act upon General Sherman's suggestions. Two days later "The National Freedmen's Relief Association" was formed.

From this first effort for the relief and improvement of the negro, sprung all the various measures subsequently adopted, both during and after the war.

The association immediately elected Dr. Tyng as its first President, and for a long period he discharged the arduous duties of this office most assiduously. The organization of this important work and the necessary superintendence of its affairs imposed great responsibilities and required much attention. Among the duties thus devolving upon him, the issuing of passes within the government's lines at Port Royal demanded especial discrimination and care. The business of the association requiring constant visits to Washington, and frequent conferences with the President and Secretary of War, he was frequently consulted by them, as it is known, in reference to important questions in governmental policy.

Among all the questions then arising, that in reference to the negro, presented itself in different conditions and forms. When settled in one way by the Emancipation Proclamation, it immediately arose in another, the future rights and relations of the freedmen becoming a matter for earnest consideration. On this subject Dr. Tyng's views were not less decided than in reference to slavery, and are found most forcibly expressed in communications to *The Independent* during the year 1863. When writing of slavery as

"One great experiment," and of the treatment of the negro as "The next great experiment," he says:

"As a nation, gathered from all nations, we have had peculiar problems to solve, and peculiar contests to meet. They have not been in the mere gradations of society. These are everywhere prevailing. Other nations have encountered and overcome them. Many of the highest and grandest names in European history have marked the career of men who have forced their way from the lowest to the highest stations in life, by the energy of their own talent and fidelity, and surrounding society and national history have rejoiced over their reputation and power. Our difficulty has not been in the mere fact of slavery and slave-holding. Other nations have contended with this, and have settled it successfully. Rome made her slaves freemen. But she incorporated them with her citizens in every aspect and relation of social rights. Russia has set a noble example of giving freedom to millions of slaves. They, too, will be absorbed in her population, and their origin in slavery will be forgotten in their future family and personal history.

"But in each of these cases there has been affinity, or, at least, not incompatibility in race. The succeeding generations have combined and mingled without difficulty, and the traces of distinction are lost in the homogeneous position of a common offspring. But we have the question of slavery in connection with a race of different color, who sadly bear the mark of their distinction to the last generation of their posterity. O'Connell once exclaimed in a feeling of bitterness, in his inability to gain attention in the House of Commons for some Irish claims: 'I would to God all my Irish people were blacks, then, perhaps, gentlemen would hear and sympathize.' We are often disposed so to exclaim in reference to our own poor blacks. If we could change their color, we should remove the one grand difficulty in the way of their liberty and exaltation. But with the difficulty as it is we must contend, and over it, in some way, we must gain the victory.

"Two nations of a differing inextinguishable color dwell together in the social life. The nation holding them both has the problem of all human happiness, justice, and prosperity to settle. Two possible experiments, and only two, may be tried in this attempt. There must be perpetual, legal, established inferiority, and consequent tyranny and oppression, or there must be unlimited and equal freedom, citizenship, and social rights. The former of these experiments we have tried for two hundred years. A hapless race, brought here by violence, have been kept here in oppression. This

determined state was said to be indispensable to their welfare, to their protection, to their very being. Nay, men dared to say that God has solemnly appointed this awful oppression as a line of human duty in His own Word, and that men who sought to 'break every yoke, and let the oppressed go free,' were infidels to inspiration and rebels against God. It has even been declared, in a late pamphlet, 'that God turned the descendants of Ham black, after the flood, that there might be no mistake in future time in catching the right parties.' The negro preacher's account of the origin of white men in the terror of Cain, when arraigned for the murder of his brother, would appear not less rational. At any rate, we have made sure to catch the right ones, for every one whose origin could be tortured into any connection with this oppressed race, however white in preponderance of hue, has been eagerly and frantically seized and held for Adam's sake. But this experiment has been tried. It has been tried with every conceivable advantage. The stream cannot roll back upon its fountain. Come what will come, I suppose we are never to be deluded again by this monster curse, and that oppressed and injured race are to be held in open and avowed bondage no more.

"And now comes the great alternative experiment. If they cannot be kept in bondage, can they be maintained in freedom? As free, they are citizens, to be held in just and secure possession of all the rights and privileges of American citizenship hereafter.

"The President and the people have gone yet further in their united testimony and pledge. They are citizens, and they shall be soldiers because they are so. Already are they mustering by thousands, to defend a country which has thus nobly adopted them, in answer to this call. Regiments are now to be numbered by scores. They will swell to a mighty army. Officers of the highest character, the most refined education, and the most elevated social position, are willing and eager to unite with them, to lead them, to command them, to press on with them to the strain of battle and the grasp of glory. Never was there such a trial of untrained soldiers endured as these heroes have triumphantly borne. In the first fights which they have seen they have flinched from nothing. They have proved themselves, beyond even white comparison, bold, eager, intelligent, disinterested and unshrinking. All the qualities of citizenship in the highest individual display they have exhibited to an admiring nation, and have vindicated for themselves an imperishable name. This crown no man can take from them.

“And now for their future, let the unbending laws of human civilization test and regulate it. All I say, is, deal with them as men, not as black men. Give them no special advantages. Lay on them no personal, peculiar burdens. Give to them all the rights of citizenship, and impose upon them all its just responsibilities. I ask for them no patronage; I deprecate in their behalf no trials. Let them have all that white immigrants upon our soil receive: a nation's protection for their condition; a nation's acknowledgment of their equal rights; a nation's defence of their peaceful possession of all that they can earn or acquire in honorable trades or peaceful and useful employments. Let this free and grateful community rise above the degrading imputation that they are ‘*niggers*,’ and remember that they are *men*. I ask no more for them than that they shall have the chance which all other men have. I will never consent to any less. If on this plane of responsibility they cannot rise, they must sink. If they cannot take care of themselves, they must perish. We have thoroughly demonstrated that the nation cannot take care of them in any other relation.

“On this subject I have no fears and no anxieties. Give them perfect liberty, and let them work out their destiny and history for themselves. If universal suffrage, without limitation of persons or circumstances, is to be given to others, let it be given to them. If restrictions and restraints on the right of suffrage are to be imposed upon others, let these also be extended to them. Give them the same openings in work and trade,—the same security in person and property,—the same encouragement to thrift and energy. Let the experiment of liberty be tried as fairly for them, as the experiment of slavery has been tried with them. They must abide by the results of all fair and honest competition in every line of life. Of these results in their welfare and success, I have no fears or question. But let the experiment be honorably and fairly tried. Any class legislation, imposing on them burdens which others are not required to bear; hampering them with disadvantages from which others are relieved; and compelling them to work against a current of prejudice and hostility which others are not obliged to meet, is but a return so far to the old experiment of slavery, already found so impracticable and ruinous. It will have the effect of oppressing them; and in the habitual order of social experience, as well as in the retributions of a divine providence, it will but prepare the way for future discontents, difficulty and contest,—both with them and with others in their behalf.

“But has this nation yet suffered enough from the practice of oppression, to adopt a scheme of justice and benevolence for the time to come? Have we seen enough, and tasted enough of the miseries of wrong-doing to be willing now to do honestly and completely right? Have we risen to a stand of conviction or to a sense of obligation which will be adequate to sustain a final renunciation of the evil, and a triumphant determination to exalt the nation in righteousness, that it may abide in peace? For this, I sometimes hardly dare to hope. And yet, I am thoroughly convinced there is no other path open to us, either of security or peace. And the soundest policy as well as the clearest justice will lead us as a Nation to cultivate and exercise the largest spirit of justice and kindness toward them as toward all other men.

“That they will sustain themselves in industry, honor themselves in integrity, make themselves profitable in usefulness, and respectable in condition and relations, I am perfectly sure; and under the divine protection and blessing I should look to see them exhibiting all the common excellences of good and prospering men in an equal measure with others,—and some of the human virtues in a far higher degree. They will bless in being blessed. They will return to the welfare of the nation an ample recompense for all the protection they receive, and as the recipients of an exalted kindness in the midst of obstacles, they will be also the pledges and witnesses of that divine bounty which assumes the payment for the needy; and thus ‘though poor, be making many rich.’”

In his words in a speech on another occasion, “whether the blood of the negro came from Ham or Japhet, he did not care, they all came from Noah. He did not know whether he was an abolitionist or not, but he was an out-and-out defender of human rights.” Never failing in his interest in this cause, he continued the champion of the negro in his demand for their every right.

The very prominent stand which Dr. Tyng thus maintained and his recognized power as a public speaker brought him constant requests to deliver addresses upon the questions which then so completely occupied the public attention. One of these invitations, received from prominent citizens of Chicago, may be noted as indicating the wide-spread observation which his course had obtained.

CHICAGO, Nov. 11, 1862.

REV. S. H. TYNG, D. D.

Rev. and Dear Sir:—The undersigned citizens of Chicago, having observed with admiration and gratitude the noble position that

you have taken in defence of the Nation in her struggles against a fierce and powerful foe, are desirous to hear your eloquent voice in the great Northwest on the vital questions of the day.

We therefore respectfully ask you to address the citizens of Chicago on these subjects at any time during the present Winter when it may be convenient to yourself. Very truly, your friends,

Z. M. HUMPHREY
JAMES PRATT,
ROBERT W. PATTERSON,
ROB'T LAIRD COLLIER,
JAS. GRANT WILSON,
W. W. EVERTS,
ROBERT BOYD,
MARK SKINNER,
S. C. HIGGINSON,
E. C. LARNED,

ROBERT H. CLARKSON,
ROBERT COLLYER,
W. B. OGDEN,
DAVID J. ELY,
W. L. NEWBURY,
ARTEMAS CARTER,
THO'S B. BRYAN,
E. T. ROOT,
C. M. CADY,
S. B. GOOKINS,
THOMAS DRUMMOND.

All such invitations he was, however, obliged to decline, save when connected with some special benevolent object which commanded his interest and aid. The ceaseless pressure of his daily work gave no opportunity for such occupation, and his whole disposition confined him to his one pursuit.

"*This one thing I do*" was in his constant expression the purpose of his life, and the duties of such a ministry forbade his engagement in extraneous or public affairs.

Throughout this period, the work of St. George's Church continued in uninterrupted prosperity, but without important events or facts which call for particular record. Included in its congregation were many representing all the different political sentiments and sympathies of the time, and many whom Dr. Tyng's utterances on such subjects might be expected to offend. This, however, had no influence upon him, either to restrain or to deter. In a sermon upon the occasion of the Eighteenth anniversary of his rectorship in April, 1863, he refers in the following words to the harmony and happiness of the people, as one of the most grateful elements of his relations •

"The Nation's trial for these two years has borne hardly upon all congregations; in many cases has separated chief friends.

"Upon political subjects and questions ministers are allowed neither to speak or to be silent; neither to have any opinions, or to have no opinions. Whatever they may say, some are offended. If they say nothing, others are. There are persons in every congregation too vivacious and sensitive, to listen to anything in which

they do not agree ; others too set and determined in their judgments to permit silence upon the subjects which they deem paramount.

“ For any minister to satisfy and meet all these classes, is impossible. He would be a very weak and silly man who should attempt it. But I suppose I have been called to suffer as little in these relations as any of my contemporaries. Of the opinions of the vast proportion of those who listen to me, on the great questions of the day, I am completely ignorant, so little have I conversed upon such topics. If they are equally ignorant of my own views on them, I shall not regret it.

“ There are no questions on which, as they proceed in development, a wise man will not have many opinions, and sometimes fail to settle a pre-eminence for himself. But I have encountered no personal hostility, and no extensive desertion, in this congregation on this subject ; and I was never more happy in all my relations with them than I am now. Thus I close my eighteen years’ work, with my acknowledgments of gratitude to God, of affection for the people committed to me, of devotion to the work and will of the Lord Jesus in my time to come.”

The division in political sentiments in the North in many instances found its appropriate expression in the acts of disloyalty by which the government was continually harassed and with which it had constantly to contend. From the outset, informers and spies in every department betrayed the trust reposed in them, while prominent men, under the guise of political partisanship, ill concealed the encouragement and aid which, by means of a divided North, they sought to give to the South.

During the Winter of 1863, this spirit of disloyalty becoming threatening in its character and extent, and especially open and active in its exertions, vigorous and extraordinary measures were required for its suppression. These, when enforced, were the subjects of denunciation, and frequently met by violent resistance, the administration being vehemently assailed for its so-called illegal and arbitrary acts. The Conscription act recently adopted, gave additional strength to this opposition, and placed in its hands an important factor of sedition and strife.

Such in brief were the circumstances in which, on the request of the United States Senate, President Lincoln appointed the 30th day of April, 1863, as a day of Humiliation and Prayer, and urged its special observance upon the people of the land.

As the most appropriate theme for his sermon on this occasion,

Dr. Tyng selected 'Christian Loyalty.' It has been considered one of the most eloquent of his appeals in his country's cause. The text chosen was :

Psalm cxxxvii. 1-2-5-6. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy."

"This," he said, "is the patriot's devotion to his country. It is a living spirit in his heart. It clings to his own land and people in their lowest depression as truly as in their highest prosperity. It is living and active within him, to whatever contumely and reproach it may expose him. It is determined and unyielding, however multiplied and persecuting may be the foes he meets, or the disappointments he endures. Nay, like every class of that true and faithful love, of which it is an illustration, its tenacity and power continually grow with the misfortunes of the land of his home, and even with his own despair of its recovery.

"This one outspreading sea of human affection gains a specific name, as it laves the shore of every separate portion of the dwelling places of man. And whether filial, marital, parental, social or national, it is but the same generic spirit, designated by a new name as it becomes specially marked by new relations in this divine geography.

"When this heaven-born love touches the shore of National relations, it is Loyalty. But *one* higher, grander relation can it have ; that one which exalts it beyond all earthly bounds, and bids it roll upon the dominion and the person of the great Lord of Lords, and King of Kings. The Church, the person, the heavenly home of the Great Head of the Church, the Prince of the kings of the earth, is the *one* only nobler, loftier, more abiding exercise and display of human love.

"The child's love of his home, the father's love of his family, the Christian's love of his Saviour, are the patriot's love of his country, and the citizen's loyalty to his nation and his government. And if the flowing fountain of the whole dwell within the man, the course of its streams is easily to be predicted. If the channels of these streams are dry, the fountain-head has dried and ceased to flow. Indifference to the claims of national loyalty, and, still more, a coldness which comes with apparent depression, and which springs from the disappointment of individual selfish ambi-

tion, is a spirit and character which every good man must abhor. I should feel neither my property nor my person,—my home nor my family,—my life nor my reputation, to be safe within the grasp of a man who could boldly renounce the obligations of unchanging, consistent loyalty, and join himself to the revolutionary influence and plans contrived and combined to overthrow the dominion of a just authority, which had furnished him all his shelter and success,—and to break up the Nation under which he had peacefully lived and grown under its healthful shadow.”

After considering loyalty to Jerusalem as “Love for her Nation,” “Love for her Country,” “Love for her Constitution,” “Love for her Freedom Established,” he continued :

“My loyalty to Jerusalem is my love for her Government. . . . I love this government. I love it in its origin. I love it in its simplicity. I love it in its supremacy. I love it in its individuality. I love it in its constitutional strength. I love it in its personal power, determination and will.

“There is an affected distinction made between this government and its administration. I agree that there is the possibility of such a distinction in theory. But it is the simple distinction between form and life, between conceded power and its activity. It is a distinction possible only in the theory. The administration is the government in actual life. The government arises into being in administration, and till the term of official being expires, you cannot separate the administration from the government. And my loyalty to the government, in which I find the honor of my Nation, is my loyalty to the administration of that government, in its personal representatives of the executive sovereignty of the people. I agree that this does not involve my complete satisfaction in opinion with all the actions of the administration. It certainly did not for me when James Buchanan was the representative of the people’s executive sovereignty. It certainly has not for me, in all things, in the administration of his successor.

“But I should find no fault with alleged arbitrary acts. I would that he were the re-impersonation of the iron will and determination of Andrew Jackson, and that every sympathizer with this shocking treason had been made to feel the power of the people’s stern displeasure. And yet, I rebuke my own impetuosity of spirit, and I honor, as perhaps far wiser, the forbearance, the gentleness, the integrity, the fixed pursuit of conscientious principle, which have so remarkably distinguished the present righteous but too forbear-

ing sovereign of this people,—for in him I honor the unlimited sovereignty of the people of this Nation in themselves.

“I make, therefore, no distinction, for there can be no practical one established, between the government and the administration. And I view all hostility to the administration,—quite differing from mere disapprobation or disagreement of opinion,—to be but an assumed and convenient aspect of real hostility to the government itself; and, while the administration is engaged in maintaining the supremacy of the Constitution, and the very existence of the Nation, to be just that which the Constitution defines as ‘treason against the United States,’ consisting in ‘adhering to their enemies, and giving them aid and comfort.’

“In the present crisis of the Nation my loyalty is called to consider the whole, and the absorbing question, of rebellion and war; and in a single indivisible alternative, to cleave to the government of my country, or to oppose and distract it while engaged in war. I see and feel all this most sadly.

“How remarkable is the present aspect of this government! What government ever found itself upheld with such a system of finance in war, such armies of voluntary defenders, such united loyalty in a people, such rapid disgrace of those who have opposed it? What nation in war was ever distinguished by such humanity to foes, such unwillingness to exercise even a moderate and just severity, such readiness to bear with injustice, and to utter an amnesty for crime? What other government on earth would have tolerated in office such manifest unfaithfulness to itself in high official and military stations, such absolute disobedience to superior authority, such undisguised consideration of the welfare of enemies, or of future contingent personal attainments?

“Surely the last charge that can with justice be made against such an administration is arbitrary violence or unseemly severity. And the wisest observers can only comfort themselves in their observation of such remarkable patience and long-suffering, with the assured feeling that it must cut off from history the whole spirit of censure, and render but the more execrable and odious the conspiracy with which it has dealt so mercifully.

“But my regard for the present administration advances with its own career. Its growth is in all the attributes which must attract the confidence and love of generous men. The day which has called us together is a vivid illustration of this. How remarkably honorable to the Senate of the United States was the resolu-

tion unanimously adopted by them, suggesting such a reference to the Divine authority and will! How equally creditable to himself is the proclamation of the President!

“The Christian people of this land cannot fail to honor and to sustain, with the most loyal devotion, an administration so distinguished by all the integrity of principle which can honor an Executive, and all the fidelity of personal feeling which can exalt an individual. And in looking at the whole field spread out before me, I behold a glorious government, contending, like a tempest-tossed but majestic ship, with a storm of intense violence and fury, riding on the angry waves uninjured, unshrinking, facing still the vehemence of the tempest. I behold an administration distinguished by probity, moderation, calmness, honesty, and truth,—standing still on deck, a wearied but unresting pilot, determined to weather the gale, and bring safe to port the precious trust committed to his care. I see his lofty head above the gathered anxious multitude around him, still tranquil, determined, generous and unexcited: not fast enough, not stern, not avenging enough, I am ready to say, as I hear multitudes say around me. But what man has said, or dares in the face of the American people, to say, Not honest enough, not conscientious enough, not enough really trying and determined to do that which is right? I see him with his surrounding council, baring his head amidst the storms, and while taxing all his energies of mind, and heart, and feeling for the most disinterested and thorough fulfillment of his fearful duties, with uplifted eye calling aloud through all the wave-washed deck, in a voice that all shall hear, and none shall misunderstand; ‘Look aloft, look aloft. Let us pray to God, and trust ourselves to Him. Let us strive to do His will, and ask and supplicate His gracious blessing with us. He it is, who maketh the winds His messengers, and the flaming fire His ministers.’

“I stand and survey this majestic scene, this sublime spectacle, and I return to my own heart and say: Before I am disloyal to such a government, to such an administration, to such a representative of the sovereign majesty of my people, ‘let my right hand forget her cunning, and my tongue cleave to the roof of my mouth.’ To my nation, to my country, to her principle of freedom, to the Constitution, to the government, while I live will I be faithful; and however depressed or downcast or desponding may be the incidents and elements of the day, even though in captivity I sit by the rivers of Babylon, I will never forget, dishonor, or deny the Jerusalem I have loved, beneath whose shade I have grown and

been refreshed, and with whose sons and daughters I have gone to the house of God and taken sweet delight. Still in prayer for my beloved country will I look up to the King of Kings and Lord of Lords."

There soon succeeded, however, a period in strong contrast to that in which these words were uttered. The victories of Gettysburg and Vicksburg, in the Summer of 1863, with others in various portions of the field of conflict, combined to silence in great measure the doubts and fears which had before prevailed. Again were the people summoned in acknowledgment of the divine power, but at this time to praise Him "for the wonderful things He had done in the nation's behalf." The 30th of August, and again the annual day of Thanksgiving, in the following November, were set apart by the President as days of special Thanksgiving for the mercies which had been thus vouchsafed, and which, in the words of the President's proclamation, "no human council had devised nor had any mortal hand worked out."

In such repeated calls was the voice of the pulpit tuned in prayer and praise upon these different occasions, and it is needless to say that Dr. Tyng's voice was heard in an earnest response.

Successive events indicated the downfall of all attempts at the subversion of the National authority and presaged an early return of peace. There was yet, however, to be a final struggle, upon the results of which hung all which the war, now so prolonged, must decide. In the National election occurring in the Fall of 1864 was the last opportunity by which the opponents of the government might attain their ends. The political campaign which followed the renomination of President Lincoln was practically the death struggle of the rebellion, and on its result depended the terms upon which peace might be secured. No canvass was ever more earnestly conducted or more bitterly contested, every shaft of malignity and abuse being hurled at the President, in the effort to weaken his influence and destroy his power, in the minds and affections of the people. The National Thanksgiving Day appointed upon the 4th of August, 1864, occurring in the midst of these conditions, additional interest is given to the words of Dr. Tyng's sermon, which was specially upon the question then in every thought.

The terms upon which a righteous peace could alone be made were found in the words of his text :

"Open ye the gates, that the righteous nation which keepeth the truth may enter in," Isaiah xxvi. 2 : from which the following thoughts were drawn—

"A gate, in human use, is a token of advancing civilization. It is the assertion of property; and of the right of withholding and restraint. It is also the offer of privilege and of the permission for entrance and participation to others who have no right. . . . Thus, with manifest propriety, the gate becomes the symbol and illustration of the divine government and providence; asserting, both in the exclusion and the invitation, the absolute sovereignty and authority of God. Whatever of advantage or of hope may lie beyond the fence of restriction is to be reached only through the gate which He opens; and upon the terms of time, of persons, and of qualifications which He prescribes. The fence of exclusion announces to man that He has no rights. The gate of possible entrance proclaims to him the terms which the infinite wisdom of the divine possessor has established, on which he may enter to enjoy the benefits which lie beyond. An instance and illustration of this whole operation, is in the gospel of the Son of God. . . .

"Thus the text presents a privilege and its restrictions. A prospect of peace, and the terms on which it may be securely obtained. And whether you consider its principles in reference to the great and final triumphs of Christ and His righteous, justified nation, or the illustration of some local and temporary conflict and victories, the same great testimony of the divine government is given.

"This subject, thus illustrated, I would consider in reference to our own nation, in its present sublime, exalted and triumphant struggle.

"There is a gate which opens to us the animating prospect of victory and peace, one single way of divine permission, through which we may pass to security and greatness beyond. Across every other path a fence of impossible restriction has been stretched by the hand of God, and over that fence we may not safely break, and through it, we in vain shall try to force our passage. The attractive and the compensating prospect which lies beyond that fence, and through that gate, is the restoration of our Nation in its one government, and integrity; the establishment of a people, united, homogeneous and free, the renewing of our immense patrimony with all the arts of peace, and the prosperous achievements of honored and protected labor, the inauguration of a nation whose love of liberty and order has been tested by the sacrifices which it has freely made for their preservation and defence and whose pacific and liberating influence thus tested and displayed will be felt through all the earth.

“Beyond that gate there dwells a generation in coming time, whose glory will not be in violent rebellion against just authority, and whose delight will not be in war. To whom oppression of the poor will not be in the joy of the heart, nor unholy gain, though great, the boast of their attainment. The peaceful and prosperous arts of human civilization are there : the cultivation of a continent at rest is there; the gathering of a vast, industrious, and thriving people is there. Education, social position, true religion, human happiness are there. Such a social public state as earth saw never, and heaven stoops down to see. There man will be honored for himself, and all the gains of righteous toil for man be laid open in the path of all. And neither caste nor color, neither national derivation nor low extraction, neither poverty in birth nor ignorance in a forced and laboring youth, shall stretch its fence across the path to respectability, acknowledgment and honor of any citizen of the favored land. That rail splitters and tailors rise to eminence, that poor and wandering boys soar from an orphan house up to high office, usefulness and renown, that the children of men unknown honor and occupy the rich places of the earth, shall there awaken no surprise, shall startle no human pride, as a monstrous anomaly, nor arouse the derision and scorn of the degraded and envious, as a dishonor to the people, whose history these marks distinguish.

“There the hateful oppressions and oligarchies of an old world will have died out; buried in a bloody grave, and the whole land, like the post-diluvian virgin earth, will emerge from its apparent and assured destruction; only in a sweeter beauty, for a more hopeful youth, and a grander destiny, than it had ever before imagined or than any nation has seen on earth beside. This, to me, is no dream of fancy, but the language of predictive fact.

“Thus I see the vine extending and established beyond that gate at which we stand, worth every thing it has cost, hiding in its accumulating blessings the remembrance of its price; but as the call for gratitude pouring a radiance around the men, who in the various portions of the transforming administration, which has carried the nation through the storm to its peaceful result, have patiently fulfilled their noble work, and heaped everlasting disgrace upon the memory of those who have opposed, reviled, distrusted, undermined, and tried in every way to defeat and destroy the chosen, faithful, unrelaxing, servants of God. The money cost of all this gain, in a few years of peaceful labor will become an investment of an incalculable wealth thereafter. Its cost in life will

be a memorial and honor, a record of renown, which will fill the land with applauding monuments, the Nation's heart with abiding thankfulness, and the page of history, with an undying record of greatness and glory. . . .

"Glorious has been the exhibition of the Nation, in the elevation of the general public-sentiment; in the outpouring of means of defence, in the calm and lenient wisdom of the Executive, in the invincible tenacity of the armies and navy, both in the persons of leaders of the highest honor and skill, and in the intelligent determination of a soldiery, whom traitors at home, and foreign agents of oppression have vainly affected to despise. Upon these past three years, I look with daily wonder at what has been achieved. And whatever treason may start forth, whatever faction may arise, and under what names of parties or persons, hostility and abuse may come abroad; no man shall silence me from declaring that my highest confidence has been and is still given to the faithful administration, under which our nation is moving on to its hour of victory, and to whom, to my mind, its highest welfare and honor have been most safely and satisfactorily entrusted.

"It shall never be a part of my consciousness, nor of the record against me, that I have ever united, consorted with, countenanced, encouraged, palliated or excused, the agents, instruments and heralds of hostility or vituperation against the government of any country, carrying such a load, enduring such a responsibility, and so honestly and effectually maintaining the honor, and protecting the life of the Nation, in this severest trial through which any living people were ever called to pass. From my soul, I honor and trust the exalted man, who, in the divine providence stands at the head of our administration as pre-eminently wise, disinterested, honest and faithful, and no man, nor papers, nor parties shall delude me into the feeling of distrust, or provoke me to one act of desertion, or draw from me, or persuade me to listen to, the language of reproach and detraction.

"But still the fence stands stretched across our path, and the gate of divine providence and permission which shall open for us to peace and victory stands securely closed. The interval of experience it is vain to predict. Perhaps darker, heavier trials than we have yet seen may be gathering in our way. More oppression and complicated difficulties than all the present may be standing in array before us. The altar of the Nation's life may call for holocausts of sacrifice far more numerous; the offering of human wealth may be demanded, far more abounding and more oppress-

ive to bear. Families may sigh in anguish, and industry and thrift may groan beneath the burden of expenditure; selfish hostility and ambition may seize the occasion for new and more violent political aggression. A suddenly excited and deceived people may be induced, in the paroxysm of the turmoil and distress, to overturn the whole administration of government, and exalt some untried military adventurer or some plausible and promising scheming civilian, to the chariot of supreme authority. New clouds may gather, and new tempests may rise. All this may be before that gate shall open, and men's hearts may fail from fear, and in looking for the things which seem to be coming on the earth.

"It may be so; but the gate is there, and there is no other gate to the glory which shines beyond. At that gate how many stand in the attitude of earnest, intense desire, uniting in the unceasing cry: 'Open ye the gates!' Who does not unite in this earnest cry for peace on earth, for victory to a Nation's arms, for substantial security, security for the Nation's authority and life? From myriads of churches, families, and closets, the prayer daily ascends to God: 'O Lord, open thou the gate.' 'Scatter the people who delight in war.' 'Give peace in our time, O Lord.' And the language of our text becomes the utterance of a Nation's prayer, and the one subject of a Nation's hope and desire. To lead to this, is doubtless one great purpose of the ruling providence of God. That gate will open when a people learn and feel that God ruleth in the earth, when they remember that the warfare is His, and the limiting and ending it is in His hands alone, when they feel and acknowledge that the Most High ruleth in the kingdoms of men and putteth down one, and setteth up another, according to His will.

"And this may bring us to the view which we would take of the divine restrictions and permission, as uttered in the text: 'Open ye the gates, that the righteous nation which keepeth the truth may enter in.'

"It is a righteous nation which is to enter there. A righteous nation is a justified and accepted nation; a nation upon whose cause, and stand, and course of principle and action God is pleased to look with favor and approbation. It takes a right stand, it adopts a right principle, it adheres to a right theory, and it follows out this principle and theory with unshrinking tenacity. The ground on which it stands is *truth*, and its unchanging course of action is to keep that *truth*.

"Doubtless this view of character and conduct, as applied to national characteristics, must include the elements and cultivation

of private virtue in individuals. It can hardly be a righteous nation whose component individuals are vicious and depraved. But the view which I would now take is of national character peculiarly, the facts which constitute a nation righteous before God as a nation.

"Two great principles manifestly constitute the responsibility of our National character, and the neglect of these two great principles has been our National crime. There can never be permanent peace or prosperity to this Nation, but in their faithful maintenance. They constitute our mission on the earth. To keep them is our responsibility. To sacrifice them is our crime.

"The first of these great principles is the *divine character of human government*, and the *excessive crime of man's rebellion against it*. It is the first nation on earth, in the great array of modern civilization, in which a government maintained by a nation, subject only to the will of God, has been established. Everywhere beside men are rulers by the arbitrary claim of divine right in some family inheritance, and all other men are subjects to this one self-exalted line. The theory may be more or less limited by constitutional concessions from the governing power, or made more or less individually effective by the imperial assumption of the particular ruler. But it is the same false theory. The asserted claim of a conquering few to the right to rule the residue of men as subjects to their will. Rebellion against such assumption of authority. may be often duty, indispensable to a nation's life. But government with us is the government of the Nation, from which there can be no appeal. God alone is conceded to be superior in authority ; and He the only acknowledged fountain of public power.

"This great principle of divine government is a great truth committed to our charge, for the defence and maintenance of which we are responsible to God and man. If rebellion against such a government be not wrong, nothing is wrong ! there is no crime on earth. And whether it comes in the figment of State rights, or provincial claims, or sectional assumptions, or individual complaints, all rebellion against the authority of such a government, and all force arrayed against its authority, is rebellion against God, and treason to the highest rights and obligations of men. I care not whether it is by States or persons, by majorities or minorities in States. If it be a majority of the Nation, it is rebellion no more, however false in principle, or treacherous to the will of God, and the future welfare of men, in operation. The majority must rule, though they wrongly exist, and the minority may discuss, protest,

influence and teach, in hope of future enlargement of power to do more, but cannot, must not forcibly rebel.

"God has entrusted this Nation with the great final principle of self-government for man, under His authority alone. He has called this generation to keep this great and all pervading truth. They will be a righteous nation only in maintaining it. They will be an unrighteous nation before God, in sacrificing it, and whatever its maintenance may cost of life or wealth, its sacrifice will cost far more, and we can never come out of this contest in safety or enter the gate of permanent peace and victory, unless we are determined, that no future rebellion against our government shall be countenanced or encouraged by the success of this.

"The other of these great principles is the *equality and brotherhood of men*. 'Honor all men,' is the formula of its divine declaration. We are the first nation in the array of modern civilization to-day that has universal freedom and equality of man at the basis of our whole system of social being.

"The first to throw open the whole area of human attainment, of wealth, of rank, of learning, of authority, fidelity and skill. We called all men brethren, we who were first upon the soil; invited all others, from every land, to follow us upon the same broad plane of acknowledgment, and to unite with us in the determination that there should be one land of earth, where man, as man, might say he had a home. We inaugurated what the great Hungarian so beautifully called, 'the solidarity of nations,' neither Saxon nor Celt, nor Teuton nor Scandinavian, nor Asiatic nor American, should be allowed to say : It is a land free for all but one. We have faithfully kept that compact, and the descendants of all races are filling at their will all the places of our highest civilization and attainment. It is a noble exhibition, and in its perfection would be what it was designed to be, the joy of the whole earth. But a single leak in the vessel disregarded and neglected, is as surely fatal as an hundred. One exception among the inhabitants of the earth, we fatally made. And that one exception to our proffered brotherhood to man, has remained our curse and our crime. The descendants of Germans and Irish, of Huguenots and Papists,—nay, of China and Japan—may fill, and some of them do fill, our highest places of rank and renown. But the utter, bitter, degrading exclusion of the African, from all the rights, acknowledgments, protections, advantages of liberty has been the growing purpose and operation of American civilization down to the very outbreak of this rebellion.

"Can there be peace in compromising this great principle? 'If slavery be not wrong,' said one of the wisest of our Nation, 'then nothing is wrong.' I should think every honest heart on earth would say so. I would never acknowledge anything a Christianity which did not say so. God has given us this great principle to hold, to keep. It is 'the truth,' which we are to keep, which we have bought with a heavy cost, and which we can never sell at any price.

"It is basely and delusively said, Are not white men worth as much as black men? Will you sacrifice the peace and welfare of thirty million of white men for the comfort of four million of black men? It is a fair commercial question and calculation in its terms. But it is not the question which I have to meet. Can thirty million white men afford to maintain their wealth by the cruel oppression of the four million of black men? I have no particular interest in the question of color; but I have an intense interest in the question of National righteousness. That black men should be slaves or free, has no personal influence for me; I have nothing at stake that others have not, but no man is so rich or so exalted as to be able to afford to be fraudulent or unjust. And no nation is so exalted, as to be able safely to defend and maintain a National injustice. Final peace in the Nation, must open the rights of equal citizenship, advancement, acknowledgment, and responsibility to all the citizens thereof. All the people must be free, and all must have an equal right to the attainment and possession of all the advantages and rights which freedom brings. If the Nation keep this commanding truth with fidelity, it will be a righteous Nation before God. And He will open the gates which lead to victory and peace. For these great truths we have contended, or else every dollar and every life expended has been thrown away.

"At these gates we stand. When the Nation's conscience faithfully responds to the will of God; when it keeps and values, above material cost, the great truth which He has given it to keep, as a people and a pattern on the earth; when its prayers for freedom, and justice and happiness for all its people, cease to be the fumes of hypocrisy before His throne; when its constitutions are purged from the protection of crime, its social walks cease to bristle with the thorns of oppression to the poor and outcast, its churches cease to defend the exclusion of believing men for their color's sake from all the privileges of their communion, or to make the outward skin the token of their Christian fellowship; when its men of wealth and influence become thoroughly loyal to National authority, and

give no more their countenance to rebels, and the defenders of rebellion and refuse to acknowledge treason in whomsoever found, in any social rank or place of honor ; when the Nation has at last suffered enough for truth to make it dear, and seen enough of the evils of treason and oppression to make them hateful, and no longer your streets abound with revilers of your government, and despisers of all that is good and hopeful in your National life ; when you cease to encourage rebellious and disloyal papers to tamper with men's treason, as if it were a light thing, and feel and believe that there is something on earth perhaps better than money, and more valuable than life ; when you willingly give your means, and time and strength, and influence, to maintain the life and being of your Nation ; when you have sacrificed a tenth as much to defend your country, and perpetuate its influence to bless the world, as rebels have given to destroy it ; when you had rather be justly poor than unrighteously rich, and in your solemn determination maintain your country at any cost, cease to murmur at the cost it brings ; you may lift up your eyes with hope. Then will the gates fly open, and God proclaim from heaven : ' Behold, I have set before thee an open door, and no man hath power to shut it.' "

The triumphant re-election of President Lincoln was an emphatic declaration in favor of the most determined prosecution of the war, a death blow to all hope for any peace to be obtained by a concession of vital principles at issue. It was a sufficient cause in itself for the outpouring of grateful hearts on the annual Thanksgiving Day which so soon succeeded, and is thus referred to by Dr. Tyng in his sermon on that day :

"The late remarkable settlement of our National administration has been a distinct answer to the Nation's prayer. Perhaps never was there more united, general, cordial prayer offered by any people,—in reference to their public condition and prospect. Prayer thus spreading out like an atmosphere, preparing the minds of all for tranquil submission, and educating all in its very offering, for a perfect contentment with the will of God, however it should be manifested and displayed. Such prayers, so various, and so combining, have ascended, instantly night and day, through all this contest, increasing in their volume, and number, and earnestness, as the struggle has proceeded, and the river of events swelled in its approach to its final mingling in the ocean of the past. Such prayer could not fail in being heard, because the promises of God are unfailing. The answers to prayer, are in the providence which displays the divine will, and with gifts which flow

from divine bounty. These prayers have found their answer, and have received the confirmation of their trust in the great event, which has settled the question of the Nation, and arrayed its millions of people in the quietness of submission, and the patience of hope. And we can receive this National election in the circumstances which have distinguished it, in no other way, than as an answer to a Nation's prayer.

"The millions of our citizens have been arrayed for months, as special umpires to adjudicate the great question spread out before them. In pleas and counterpleas, in bills and accusations, in complaints and replies, in every variety of shape, and with every possible detail of specification, has this great National issue been joined before them. Advocates of every degree of rank, attainment and learning, have pleaded on either side, with consummate skill, with unrestricted liberty, and with unrivalled earnestness and power. And never was there a verdict given with a clearer knowledge of the facts, and principles, and purposes to be chosen and adopted. Never was there a National question more separated from the men who were its temporary representatives, and decided more abstractly upon its own principles and elements involved. And the Nation by a vote of almost unprecedented majority, has decided the whole issue at stake, endorsed its conviction of the integrity and capacity of the administration impeached, proclaimed its approbation of the policy and purposes avowed by it, and commissioned it, as completely acquitted and approved, for a new career of patriotic effort, to close the strife in which the Nation is involved, to root up the elements of evil which have originated and sustained the warfare, and to restore the empire of the Nation's government over an undivided territory, and with a united population. The decision has been too absolute and entire, and the action too open and free, to permit the charge of victory obtained by any means but the deliberate and thoroughly formed conviction of the people, to whom the appeal was made,—and the Nation is resting this day, with an unanimous and tranquil satisfaction that the people have fairly spoken, and the providence which made them the umpire has sealed the propriety of their decision. The voice of the people, in such a case, can be none other than the voice of God.

"This event has been the most triumphant demonstration of the adequacy of republican government.

"Our Nation has for near a century been employed in this great experiment, on the theatre of a world's observation. There

were things, it was repeatedly declared, which a republic could not do. It could not endure, it was said, a foreign war. It could not carry a National debt; it could not control its own mobs; it could not array a strong government. It could not command the dissensions of its own people. It could not sustain the crisis of civil war, it could not raise an army or a navy adequate; it must certainly go down when it came, in the midst of such a war, to the additional strain and violence of a National contested election. Some Cromwell or Napoleon would be thrown up, who would be made to seize the power, and the republic would expire in a despotism of military tyranny. But this great republic has gone through all these experiments, in their heaviest pressure. And never was it so strong as it is this day. What a demonstration of the truth and adequacy of its principles, has this election been,—a large minority is defeated, in a crisis in which the utmost tension of human feeling was engaged. And yet with the dignity, and quietness, and honor of true republicans, they yield, without the semblance of violence—almost without an expression of anger or hostility, combining in the very evening of the defeat to say, ‘We must now unite to sustain the administration, which the people have so triumphantly upheld and approved.’ A large majority is in peaceful control of public authority after a contest waged and exercised with the most determined earnestness, against an opposition which was so powerful, as by no means to allow a prediction of victorious success. And yet you will listen and look in vain for the extravagant assumption of low partisan delight—or for any utterance of vindictive triumph over a fallen foe,—or for the projection of any conceivable motive or scheme, but the desire to preserve the Nation, and to deserve the approbation of its people. Its wise and justly exalted leader spoke the very sentiment of the Nation which had sustained him, and vindicated him so grandly when he said, on the very night of the election, that it was no delight to him merely to triumph over any one. This exhibition is nothing less than sublime. And as I have meditated upon these characterizing facts since this great election, I cannot say whether I more honor and delight in the moderation of the majority, or the dignity and self-respect of the minority engaged.

“The true friends of republicanism throughout the world will be inspired with new confidence, new gratitude and new delight, when they read the story of this new experiment. It will give new vigor to every struggling people, new strength to every patriotic heart, new encouragement to every failing hope of freedom, and

nothing for peace, but the cessation of this rebellion. We have no grudges to repay,—we have no vengeance to execute,—we have no angry bitterness which desires to revile. The aggression ceasing, the defence is cheerfully and at once withdrawn. And a peace-seeking South would draw from this truly and constantly generous North, a liberality of settlement, and a bounty of provision, which would sacrifice all its pride, and much of its property, in healing the breach which it had never made. Where we now stand, we have but the one condition to make, and one message to proclaim : ‘ Lay down your arms, and peace is yours. Sheathe the sword of rebellion, and the sword of government and defence ceases in a moment to devour.’ We say this to all, and we say it to each. The day on which you yield your wicked, destructive contest, provided you do it at once, we will give you the hand of kindness and help, we will forgive and forget the past, and living with us in peace, you shall never hear from us, the reproach which recalls the sorrows through which you have travelled, as your guilt and your dishonor.

“ I should answer : In this contest for life and law, we know with whom we are contending ; we have no contests with States, Southern or Northern ; we have taken up our arms not to subdue States, but to quell a fearful rebellion in the very bosom of States. And though this rebellion may for a season, in some cases, control the State, and usurp, and affect to exercise its power, our contest is with the rebellion, and not the State. We do not acknowledge that any State can secede from our consolidated Nation ; we do not mean that any one shall ; we shall never mistake the disease of the body for the body itself ; we still wait, watching a social life which can never die, until it has thrown off its confluent mass of suffering, and starts recuscitated on its new recovery of being and power. Let States arising from their rebellion, reasserting in their loyal population, their authority over their own inhabitants, take their representative places in our Nation and our Congress, and quietly unite with us in the maintenance of our common government and the furtherance of our country’s success and glory. The interval which has passed, has forfeited no rights of theirs, and has been employed by us in no injury to them. Their act of cheerful return shall be all the fruits of their repentance which we would demand, and they shall be received and honored by us as before. We will not hold them responsible, as States, for the crimes of one portion of their people. And we shall rejoice to unite with them, in making up the losses and sorrows which they have suffered in another.

"I should answer : we have made no warfare with this rebellion for its slavery. And we shall not commingle the question of slavery with the settlement of this rebellion. Combined as they are in fact,—the one growing out of the other, as its principle and fountain, we still separate them, in the distinct adjudication of each. And we say to the States in which this rebellion rages : Return to your allegiance and our Union as you are. The question of your inhering slavery, we will settle on another basis, which shall concern not you only, but equally include us all.

"We have forbidden slave-holding in our territories ; we have abolished slavery in our National Capital, and in all the places of National property. So that our Nation's glorious flag shall cover no slave henceforth throughout our land. We have repealed the Fugitive Slave Law, and stopped all slave-hunting on our Nation's soil forever. So that no court of ours shall be hereafter dishonored with unrighteous demands for flying bondmen. These merciful and righteous acts we shall never repeal, and we offer you a free participation of all their rising and prospective blessings. Our Executive has issued proclamations, offering freedom to slaves in bondage, and pledging all our power and purpose, to maintain that freedom, to the persons, and under the conditions, in connection with which it was proclaimed. Our whole Nation have endorsed these proclamations, with a magnificent ovation of acknowledgment and support. They are now the accredited and accomplished acts of people more sovereign than the proclamations of the President, more authoritative than the acts of the Congress, whom the people make, and who derive all their power from the people who have committed it to them. Thus the dial of providence has travelled round mighty circles, since you left us. You would not ask us to put it back again, to that dark hour when we parted. We cannot if we would, we would not if we could. No, God forbid,—that we should lose all these victories of human love and mercy for any consideration in the universe of possibility to our Nation. The dark past is past, and we shall never be willing to recall it. The bright future is now scarcely future, and we are pressing on to gain it. We say to you, with all our hearts, Come with us and we will do you good, for the Lord hath spoken good concerning us? We will not mingle this question of slavery with our invitation for your return. Let your people give up their rebellion. Let your armies be disbanded in the field. Let your treasonable leaders fly or be banished. Cease your warfare, and let the sword devour no more.

"We have but this one condition to propose, we shall enter upon no detailed treaties, or schemes of protracted negotiation. Our whole demand is in one single fact. Our offer and our promise is in every thing that we can do to advance your prosperity, to heal your sorrows, to promote your welfare and comfort, to show you the more exalted way, and to make you know and feel how much you were mistaken in supposing us to be vindictive tyrannical, mean or cruel.

"This would be the answer which I should give to those who ask for peace. It is an answer which I think our Nation may wisely give, and safely give. I cannot but hope, that the invitation and offer would soon be accepted by a portion at least of the professedly seceding States. I have seen with delight, since all these thoughts were prepared, a similar view expressed by the distinguished General, to whose presence in our city we probably owe so much of the singular quietness of the late election. I have welcomed intimations in our papers, that such views might engage our President, in a new and distinct offer to those in rebellion. I speak to you of them, as they have long since occurred to me, because I have the right, and feel the duty on this day to say what I think on these great subjects of common welfare. I am intensely desirous of peace in this land. It is the burden of my daily, constant prayer to God, in whose hands are the hearts of the children of men.

"But if rebellion will not agree to such a peace, then I say : no consideration of money, or material prosperity, or toil, or suffering, or time would weigh with me a moment. And all plans of temporizing and hesitation, must be utterly discarded. The highest mercy to the Nation, the most binding duty to mankind, would be the extremest warfare in power, purpose, and method, with this perverse and unrighteous rebellion. The Nation must be united in the purpose. Agents and instruments of treason must be forbidden a dwelling in our midst. Pirates upon the ocean, carrying destruction to our peaceful commerce, must be dealt with as pirates when captured by our navy. The government must arise with new vigor and new determination, whoever may call it violence or tyranny, to maintain the law, to protect the Nation, and to bring us peace upon the only terms which there remain for peace : the absolute extinction and blotting out of the rebellion and its agents by force of arms. If we cannot do this, we must sink beneath its power, we must yield our land to an universal slavery, bow our necks to abiding bondage, demonstrate our unfaithfulness

to the great trusts and principles committed to our keeping, and go down in the record of history for other generations, as the feeblest, falsest, and most unfaithful people, to whom the great interests of human civilization and advancement were ever entrusted.

“That such is to be the destiny of this land I cannot believe. The bitterness of its latter end would be extreme indeed. The guiltiness of its career would make its record the darkest page in the history of man. And its failure would leave no human hope of future light to gleam through the darkness which must cover the social destiny of man.

“Brethren, for better things than these I look, and on this day, which recalls so many subjects for thanksgiving, I cannot but gird myself with the brightest, highest, most exulting hope. I trust it is not low ambition or pride, which leads me to look forward, in anticipation, resting upon the past amazing providence of God, to a future for my country, which shall yet make it the glory of all lands, and open before it a career of usefulness and influence on earth, for which all nations shall arise and call her blessed. In God, our father’s God, is still our trust. The past of His gracious providence, is our assurance for the future.”

The future brought even greater results than those which had been anticipated, and the surrender at Appomattox, on the 9th of April, 1865, closed the struggle which had then been of four years’ duration, and by which at so great cost the unity and power of the Nation had been firmly established in universal acknowledgment.

The President hastened to ascribe the praise to God for the result thus attained, and appointed the 20th of April as the Nation’s day of Thanksgiving. His lamented death occurred on the 14th of April, however, and joy was turned into mourning throughout the length and breadth of the land. The theme of every sermon became a memorial of the sad event, a eulogy of the character and course of the President by whom the divine providence, so consistently acknowledged, had wrought out the great result.

On Easter Sunday, the 16th of April, the pulpit in St. George’s Church was draped in mourning, intertwined with the American flag, the font and reading-desk being similarly covered, and Dr. Tyng announced that the day would be observed in accordance with the changed condition under which they assembled. Previous to announcing the text of his sermon, he said :

“The draperies which hang around in front of me to-day arranged by the loving hands of some of the loyal daughters of their country in this beloved flock, tell the whole story of the day, bring

the loved brother of all his people, and the friend and defender of the poorest and lowest of all its generations. Thus has providence triumphed over our enemies and given us the victory.

"III. The victory is the gift of God. This is so clear in fact, and so clearly a consequence of the series of facts which we have already considered, that I need not illustrate it in minute detail. The time is too recent for our forgetfulness of any of the great distinguishing facts which have marked this warfare, or to permit us to arrogate the honor to our own skill and power alone. It is impossible to forget the gloomy aspect of the first years of struggle. It is impossible to forget the sadness of defeat after defeat. It is impossible to forget the devout humbleness of spirit with which our beloved and exalted President called the thoughts and dependence of the people, like some ancient ruler in the Theocracy, back to God. It was impossible not to discern the hand of God, giving victory from the very hour that the war was acknowledged to be a war for liberty, as well as order, and for the deliverance of the oppressed, as truly as for the conserving of the prosperous and peaceful.

"Accordingly, again and again did our exalted and believing President issue his proclamation of thanksgiving, sounding the appeal in the ears of the whole Nation,—‘Oh give thanks unto the Lord, who maketh us to triumph over our enemies.’ But later victories are even more remarkable. All these displays, though grand in themselves, are but a part of the wonderful divine scheme. All talent, calculation, courage, and force opposed to them, seem to have been paralyzed and made useless. And as I survey the whole scene, thus rapidly noted, I should hold myself an infidel in spirit, not to say, ‘It is God alone who giveth us the victory.’

"But I deem all these displays inferior and secondary. The moral greatness of the President; his meekness, his faith, his gentleness, his patience, his self-possession, his love of the people, his confidence in the people, his higher confidence in God, his generous temper never provoked, his love fearing no evil, provoking no evil, are such an elevation of human character, such an appropriate supply for our very want, that I cannot but adore the power of that God, whose inspiration giveth man wisdom, as the one author of this gift,—bringing an unknown, a reproached, a despised man, to reveal a greatness of ability, and a dignity of appropriation, which surrounding men had not suspected, which shone too purely and too beautifully to be envied or hated by any, and which have

at last commanded universal confidence and homage from those who had never united to sustain him.

“ Yet the divine interposition does not leave the field even here. The creation of the wonderful spirit and reach of human beneficence and ministration, which we have seen in the midst of this war, and by this war, and for this war, throughout our country, is even a higher demonstration of the divine presence and power. The calling forth of the Sanitary and Christian Commissions, like the father and mother of the household, in their separate relationships and responsibility—the one striving for material provision, the other ministering the words and acts of kindness and love to those made the objects of their protection ; the creating of the Freedmen’s Commission, to search and care for the poor outcasts, for whom nothing was provided,—the prompting of the Union Commission, to minister to the wants of those whom rebellion had stripped, and rendered homeless and destitute, for whom no other protection seemed prepared,—the starting forth of homes for disabled soldiers, and the orphans of soldiers, and the millions of dollars given by a people heavily taxed and burdened by all the cost of defending their liberty and their Nation, for the grand and glorious purpose of ministering increased comfort to their varied objects of spontaneous consideration and sympathy,—displaying a love, and tenderness, and purpose, which have grown brighter in the midst of the very sorrows which have filled every house and heart,—have been such a divine display of God’s interposition, as nothing on earth besides has equalled.

“ IV. The resulting treatment of the captives in the Lord’s example : ‘ My father, shall I smite them? Shall I smite them?’ ‘ Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink, and let them go.’ The carrying out of this resuscitating plan seemed eminently adapted to the mind and heart of President Lincoln. But too great personal honor and influence it is not the will of God to entrust to individual men. When Moses came to the entrance of the land of promise, he was permitted, by faith enlightened, to see something of its glory. But he was not personally to minister to its settlement or distribution. He beheld the glowing future spread before his people, and laid down in the land of Moab to die.

“ So our beloved leader has been allowed to live until, as from Pisgah’s height, he could contemplate the fast approaching future

the subject of which they speak so prominently before the minds of all who are gathered here, that it seems impossible to step aside from it. And yet it is impossible for me, in my oppressed, burdened and weary state of mind, so much as to touch it this day. I hope on Thursday to be allowed to speak some of my thoughts and feelings concerning it, but on this occasion I shall present my Easter thoughts as they were prepared and made ready before this great event occurred."

On the day referred to, Dr. Tyng delivered his commemorative sermon, "Victory and Reunion," reviewing the whole period in its wonderful providences and results, and the instruction they contained.

It was from the text II Kings vi. 21: "And the King of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master."

"The point of this story," he said, "is very manifest. The principle which it establishes is also very clear. The simple question proposed to the prophet and answered by him was: What shall be our treatment of an enemy subdued? One class of sentiment demands, in the very language of man's nature: 'Shall I smite them?' Another replies in the spirit of the divine teaching: 'Set bread and water before them, and let them go. The combination of both would be in the analogy of the divine administration. 'Behold the goodness and the severity of God.'

"In the story which lies before us now, four separate facts are very remarkable, and to our purpose extremely appropriate.

"I. The warfare was really against the God of Israel. II. The power which prevailed was the providence of God. III. The victory attained was the gift of God. IV. The resulting treatment of the captives was the example of God.

"These are very important propositions in an earthly crisis. The field of their illustration was very limited in the history of Israel. The extent of the field, however, will not affect the propriety of their application. I deem them remarkably applicable to our own National condition.

"I. The warfare which this Southern rebellion has made on our government and Nation, has been really a warfare against God. Not Israel was more truly a nation divinely collected, divinely

governed, divinely commissioned, divinely prospered, than have been the United States of America. It is no boastful nationalism to say that this Nation, in its establishment and prosperity, was the last hope in a weary world that man could ever on earth enjoy a peaceful and protected liberty. This broad, unoccupied continent, which God had reserved for its possession, was the last open field of earth remaining on which to try the grand experiment of a moral, social, intellectual advancement of the peaceful poor of the human family.

“The actual circumstances combining to make up the history of the settlement of this Nation, were so peculiarly and remarkably an ordering and arrangement in divine providence, that I will not waste your time, or trifle with your intelligence, by demonstrating in detail the fact, that God had chosen this place and this people for a special exhibition of His own wisdom and goodness in the government of man, and for the accomplishment of great results in human happiness, which had been nowhere else attained. I should be ready to affirm that whoever warred with the integrity, prosperity, and onward growth of this Nation, warred with the plans and purposes of God.

“But the warfare through which we have now passed was organized expressly to overthrow the government and integrity of the American Nation, for the establishment of local sectional sovereignties. It was to establish a perpetual degradation of honorable labor and of the hard-toiling, laboring classes, by making the capital of wealth the owner of the labor of poverty.

“I cannot conceive of a warfare, in its inauguration and purpose more completely against the purposes and the commands of the Most High.

“II. The power which has prevailed, was the providence of God. The whole survey of this contest past has been a review of divine providence. The facts succeeding have been successive steps in this remarkable development of providence. The divine concealment of the real issue from the body of our people at the commencement of the struggle, was the opening line of this providence. How few were willing to accept the thought, that thus God would overturn the giant wrong of human slavery! How few could look upon the apparently mad attempt of John Brown, in the feeling that he was, after all, the Wickliffe of the coming day—the morning star of a new reformation! We did not justify him; we do not,—we need not justify him now. But we see him now as we dared not believe him then, opening a battle in a single duel, which

should have no other end than the universal destruction of the slavery of man.

"We were then combining to contend for a Constitution as it was. We asked no change. How few imagined we were to fight out this glorious amendment on the side of liberty, until the signature of every State to its adoption should be written in the blood of its noblest citizens and youth! We then pressed a compensation, and were ready to pay it, at any conceivable price. How few could imagine that the States involved would madly refuse the offer, until God's peculiar plan should be wrought out, to let His captives go, but not by price or reward!

"Most slowly did even that wisest man among us, who has been the last great sacrifice upon the altar of liberty, reach even a measure of willingness that the issue of liberty should be in the war at all. And yet how persistently did this great issue rise, as much by reproachful objections against it, as by growing clearness of perception concerning it, till at last South and North combined to see that the one grand question for white and black, for bond and free, was that which they called 'the everlasting negro.'

"How completely hidden from our possible view was the extent of time and suffering to which the war should reach! Could all its demands have been calculated and surveyed, how few would have been willing to embark upon a sea so troubled and apparently so hopeless! We thought of thousands of precious lives. Who would have dared to confront the certainty of a million?"

"Men's hearts failed them when they looked at the things which were coming; and yet all that they saw or imagined was but a mere toying with the great issue, when compared with the approaching reality, which they did not see.

"How wonderfully and unexpectedly was the union of the North created, by the very assault on Sumter which was to fire the Southern heart! How few would have believed that all the Southern calculations upon a divided North, all the fears of mutual contests in our own streets, were to be put to rest forever in the mere process of the controversy! What a providence for us was that sudden seizing of all forts and arsenals and public property, in the incredible violence of mad earnestness, when a calm and pretentious scheme of counsel would probably have betrayed our giant power in its sleep!

"How graciously God has all the time stimulated purpose, and elevated faith, and new-created hope, by the mere mortification of defeats! How mercifully He has trained us up to the National idea,

that we are a people, that we are one people, by scattering the blood of New England and the West, of the Middle and the South, of the hill-tops and the shore, in one common sprinkling, through the whole field of warfare ; burying the dead of the whole land side by side, in far distant but fraternal and equal cemeteries ; giving a little to every State, in every soil, in this precious planting of their strength and glory ; until at length we have come to rejoice in being one people, under one ruler,—and in the one title American, we know no North, no South, no East, no West.

“ How remarkable is that providence which has given us a new currency, negotiable throughout the continent, founded upon the aggregate of the property of the Nation, and cherished and made certain by the very pride of the people ; making that which is proverbially, in social economy, the weakness of a nation the very strength of ours. What a providence was that which settled the question of our iron-clads on the sea. . . .

“ All these are lines of providence,—exalted, hidden, beyond our conception or arrangement. We might multiply them almost indefinitely, for they cover the whole field of observation.

Perhaps the last act of providence is the most remarkable of all. They had combined for the murder of the President and his Cabinet, in the hope of creating an unexpected anarchy of a Nation without a ruler, and of involving the Nation, in the suddenness of its despair, in an inextricable and hopeless revolution. But how God has confounded the counsel of Ahithophel ! Satan was not more deceived when he plunged the Jewish mob into the murder of their Lord, that when, on this very commemoration day of His crucifixion, he aimed a traitor's bullet against the exalted ruler of this people. It is a costly sacrifice, indeed, to us, but the blessings which it will purchase may well be worth the price. It has cemented forever the National union and spirit of this people, by making the man whom they most loved and honored the last great sacrifice for the liberty and order of the people.

“ If there be this day a single fact which especially strengthens the royal house and government of England, it is the unrighteous murder of the first Charles. The severed head of a Stuart is the foundation-stone beneath the throne of Britain and Victoria. And if there be one fact of providence which hereafter will especially consecrate the right of National authority, and overwhelm the first suggestion of secession or treason, it will be this murder of the man whom all history will acknowledge the wisest, purest, greatest, best of American rulers ; if not the Father of his country, at least

the loved brother of all his people, and the friend and defender of the poorest and lowest of all its generations. Thus has providence triumphed over our enemies and given us the victory.

“III. The victory is the gift of God. This is so clear in fact, and so clearly a consequence of the series of facts which we have already considered, that I need not illustrate it in minute detail. The time is too recent for our forgetfulness of any of the great distinguishing facts which have marked this warfare, or to permit us to arrogate the honor to our own skill and power alone. It is impossible to forget the gloomy aspect of the first years of struggle. It is impossible to forget the sadness of defeat after defeat. It is impossible to forget the devout humbleness of spirit with which our beloved and exalted President called the thoughts and dependence of the people, like some ancient ruler in the Theocracy, back to God. It was impossible not to discern the hand of God, giving victory from the very hour that the war was acknowledged to be a war for liberty, as well as order, and for the deliverance of the oppressed, as truly as for the conserving of the prosperous and peaceful.

“Accordingly, again and again did our exalted and believing President issue his proclamation of thanksgiving, sounding the appeal in the ears of the whole Nation,—‘Oh give thanks unto the Lord, who maketh us to triumph over our enemies.’ But later victories are even more remarkable. All these displays, though grand in themselves, are but a part of the wonderful divine scheme. All talent, calculation, courage, and force opposed to them, seem to have been paralyzed and made useless. And as I survey the whole scene, thus rapidly noted, I should hold myself an infidel in spirit, not to say, ‘It is God alone who giveth us the victory.’

“But I deem all these displays inferior and secondary. The moral greatness of the President; his meekness, his faith, his gentleness, his patience, his self-possession, his love of the people, his confidence in the people, his higher confidence in God, his generous temper never provoked, his love fearing no evil, provoking no evil, are such an elevation of human character, such an appropriate supply for our very want, that I cannot but adore the power of that God, whose inspiration giveth man wisdom, as the one author of this gift,—bringing an unknown, a reproached, a despised man, to reveal a greatness of ability, and a dignity of appropriation, which surrounding men had not suspected, which shone too purely and too beautifully to be envied or hated by any, and which have

at last commanded universal confidence and homage from those who had never united to sustain him.

“ Yet the divine interposition does not leave the field even here. The creation of the wonderful spirit and reach of human beneficence and ministration, which we have seen in the midst of this war, and by this war, and for this war, throughout our country, is even a higher demonstration of the divine presence and power. The calling forth of the Sanitary and Christian Commissions, like the father and mother of the household, in their separate relationships and responsibility—the one striving for material provision, the other ministering the words and acts of kindness and love to those made the objects of their protection ; the creating of the Freedmen’s Commission, to search and care for the poor outcasts, for whom nothing was provided,—the prompting of the Union Commission, to minister to the wants of those whom rebellion had stripped, and rendered homeless and destitute, for whom no other protection seemed prepared,—the starting forth of homes for disabled soldiers, and the orphans of soldiers, and the millions of dollars given by a people heavily taxed and burdened by all the cost of defending their liberty and their Nation, for the grand and glorious purpose of ministering increased comfort to their varied objects of spontaneous consideration and sympathy,—displaying a love, and tenderness, and purpose, which have grown brighter in the midst of the very sorrows which have filled every house and heart,—have been such a divine display of God’s interposition, as nothing on earth besides has equalled.

“ IV. The resulting treatment of the captives in the Lord’s example : ‘ My father, shall I smite them ? Shall I smite them ? ’ ‘ Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow ? Set bread and water before them, that they may eat and drink, and let them go.’ The carrying out of this resuscitating plan seemed eminently adapted to the mind and heart of President Lincoln. But too great personal honor and influence it is not the will of God to entrust to individual men. When Moses came to the entrance of the land of promise, he was permitted, by faith enlightened, to see something of its glory. But he was not personally to minister to its settlement or distribution. He beheld the glowing future spread before his people, and laid down in the land of Moab to die.

“ So our beloved leader has been allowed to live until, as from Pisgah’s height, he could contemplate the fast approaching future

for his Nation. He saw the enemy subdued, their strongholds taken, their armies scattered every man to his home, and the sure prospect of union, liberty and peace before the Nation. The one remaining question was, What shall be done with those whom God has thus subdued? The generosity of his spirit and wish, his readiness to give the utmost possible latitude to mercy in the arrangement of their return to national duty and patient loyalty, were perfectly understood and known. All this future he was calmly, kindly considering, when his life was taken from him by the hand of violence.

“But he has gone before the settlement, and without the settlement of this great problem of the coming influence and relations of his administration. That his death will change in some degree the character and measure of that influence cannot be doubted. That a restriction shall come as a consequence of his death upon the freeness of the action of mercy to the conquered is most natural and just.

“Still, let not a spirit of individual vengeance be allowed to rear the monument to our fallen head. Let not passion seize the reins of guidance in an hour so momentous. Let the widest possible door be opened for the exercise of kindness and the utterance of welcome to those who honestly desire to return to their loyalty and duty to the Nation which they have outraged, and the government which they have insulted and despised. Let the world see one instance of a government that is great enough to ask no revenge, and self-confident and self-sustaining enough to need no retributive violence to maintain the majesty of its authority. Let the Lord's own example be to the utmost extent of personal relations our rule and purpose, determined, in the spirit of union and kindness, to edify and restore, in the widest possible application of the spirit, consistent with the Nation's safety and the honor of the laws, the multitudes which have been swept down the current of rebellion, by the dominant influence and example of those whom they have been taught to regard as their leaders in the path of public duty.

“There may be great difficulties in the details of the resuscitation of our afflicted land. But there can be none which such a spirit and purpose as were displayed in President Lincoln would not soon overcome and remove. And upon nothing will memory more delight to dwell than upon that high, forgiving temper which lifts up a fallen foe, restores a wandering brother, and repays the cruelty of hatred by an overcoming benignity and love. Let that

spirit now prevail. Open the arms of fraternal concord. Spread through all the land the priceless blessings of liberty and education to all the people. Give the full rights of respected and acknowledged citizenship to all. Blot out, cover up the last remnant of that slavery which has been the parent and the child of every species of oppression—the one line of division between a free North and a beggared South—and plant around the grave that holds the monument and the memory of our beloved President a mingled grove of the pine-tree and the palm, the orange and the apple, to flourish in immortal union, and to rival each other only in the beauty of their growth, the abundance of their fruit, and the perennial verdure of their living foliage, that God may be glorified in all and by all forever.”

This was an appropriate conclusion of a series of sermons, of which little more than the line of thought is indicated in the extremely abbreviated form in which they have been here presented. In their delivery and the subsequent publication of many, Dr. Tyng's words were carried to the minds of thousands, with all the power of his conviction, and it would be vain to approximate the influence which he thus exerted. Few men of his day and calling rendered equal service in the cause of the Nation's life and liberty.

CHAPTER VIII.

LECTURES ON PREACHING, 1861 to 1865.

THE several series of lectures which Dr. Tyng delivered to theological students and others must be deemed among the most valuable of his works in life, and form an important part of its history. Occupying no small portion of his time during the years of the Civil War, they added largely to his labors in public service and private ministry during that period. In their acknowledged influence and usefulness, however, he found ample reward for all the effort which was involved, and in their clear reflection of the system and spirit of his ministry, and of the elements of its power, a review of them is of much value to a correct understanding of his character and views.

Long as Dr. Tyng had been a counsellor to his brethren in perplexing questions, and frequently as he had been appealed to by them in cases which his long ministry so peculiarly qualified him to decide, he had never undertaken more than the guidance thus individually sought. In the autumn of 1861, however, a number of young clergymen urged him to give them some of the lessons of his life, in a form capable of general application, suggesting a course of lectures as a means of helpfulness to them in their work.

He gladly acceded to this request, and thus began a work which was continued through each of the four succeeding years, and to the value of which the most grateful testimonies were given.

Seventeen lectures were at first prepared on the general topic "Preaching," considering it in—its subject, its object, its agents, and its practical exercise embracing the whole field of pastoral duty. These lectures were delivered in the chapel of St. George's Church, during the fall and winter of 1861-'2, to a class of some twenty-five young men, already in orders, for whose benefit they had been especially designed and they became the frame of all the subsequent lectures, which, however, varied in the fulness with which the subject was treated in its presentation to different hearers.

This first course had scarcely been concluded, when a number of the students in the General Theological Seminary asked Dr. Tyng to repeat the lectures to them. Some re-arrangement was, however, necessary to adapt them to this special class of hearers, and they were consequently condensed into a course of ten, covering the same general division of the subject as those which had preceded.

These were delivered in the same place as before, during the month of May, 1862, and regularly attended by about thirty-five of the students of the Seminary.

The Alumni Association and students of the Theological Seminary of Ohio then urged that they too should have the privilege of hearing him upon a subject of so great importance and interest to them and of which they recognized Dr. Tyng's superior ability to speak.

A journey was therefore made to Gambier for the purpose, in June, 1862, and the same lectures were delivered to a large assembly of the alumni and students of that institution who were gathered there on the occasion of its annual commencement.

In this manner the lectures were heard in the first year by a very large number of those whom they were especially designed to instruct and were made a means of great benefit to many, the gratitude and appreciation of his hearers on each occasion being expressed in the most gratifying terms; as a special testimony of their estimate of his services, the alumni of the Gambier Seminary established a scholarship in Dr. Tyng's name, and by a special contribution provided for its maintenance for three years, in the hope that it would thereafter be perpetuated. All these evidences of the acceptance of his effort induced him readily to consent to continue it in the following years.

The Alexandria Seminary having been closed by reason of the war and the occupancy of its buildings for military uses, the need of a theological school which would in some measure take its place, gave rise to the establishment of the Pennsylvania Divinity School, located at Philadelphia.

In close connection also with this movement was the organization, in 1862, of the Evangelical Education Society, the third and last of the Evangelical Societies which now covered the broad fields of Publication, Missionary labor and Theological education in the dissemination of Evangelical truth. As a part of the course of instruction of the new seminary, Dr. Tyng was invited by the Bishop of the Diocese of Pennsylvania to deliver a course of lectures

similar to those he had delivered elsewhere, in the previous year.

When this action of the Bishop became known, a large number of the clergy of Philadelphia united in urging Dr. Tyng's acceptance of the invitation, expressing their desire that they also might have the privilege of hearing him. As the opportunity was offered for its discussion in greater detail, the theme of these lectures was somewhat enlarged, and thus under the title, "The Office and Work of the Ministry," the seventeen lectures originally prepared became forty-two in their final order in three distinct series.

Fourteen lectures comprised in the first course were delivered in St. Andrew's Church, Philadelphia, during the month of April, 1863, and on their conclusion, the clergy united in addressing to Dr. Tyng a letter expressing the interest and pleasure with which they had heard the instruction thus received.

"We are your debtors," they wrote, "for an extraordinary measure of instruction in your happy mode of distinguishing what the gospel is and what it is to preach it, and of illustrating your topics from varied and large experience and observation. Not only have the candidates and the young in the ministry found in your words needful and fit instruction and counsel, but the elder class of your hearers have received light and strength and spirit for their work, which they thank God for making you the instrument of imparting.

"Gladly would we here recount the grand matters of instruction made distinct and prominent in your lectures, but while it delights us to recall them, the impression of them on our minds is too deep and fresh to need outer associations as a help for retaining it. Our only regret is that the lectures are ended, though it is only for the present. Our hope is that at a future day you may have health and grace to resume the course, and thus to add to the favor already done."

In the following year the subject was continued in an additional series of fourteen lectures, delivered in the same place.

All these lectures were largely extemporaneous and the meagre notes which Dr. Tyng prepared give little indication of the interesting manner in which the subject was amplified, and illustrated by anecdote and incident drawn from his long and varied experience. A full stenographic report of the series of 1864 has, however, been preserved, and the following extracts from it may perhaps sufficiently illustrate such points as the present record requires.

"I would have it most simply and thoroughly understood," he remarked, "that I am never engaged in a work like this upon any monition of my own. 'The Office and Work of the Ministry' was the definition of the subject which was furnished to me by others, not selected by myself, and the general theme was laid out as the great subject upon which our thoughts were to be directed.

"I would have you feel that I come to you at no time with any theories of scholastic theology. I come a plain spiritual mechanic, a man who has been hammered upon by others for a good many years, and who has hammered a good many people in the various relations and experiences of the ministry, both in itself and in its trials. I come to give some of the results of my personal experience, some of the fruits which have been gathered from my observation of others, some of the products of personal independent thought and experience running now through nearly five and forty years of work and observation, spread over a very considerable field of labor and influence,—thought honestly adopted, independently maintained, made my own, and never given up until convinced righteously and thoroughly that I was wrong.

"I started last year with the principle—the great and main principle—that the one office and work of the ministry was to preach the gospel of Jesus Christ. For this one purpose alone are we sent into the world. Starting with this great principle; my view is that every part and every portion of our duty is to be an unceasing preaching of the Saviour's gospel. Whether it be public or private, whether it be with many or with few, whether it be in the audience of multitudes or sitting alone by a solitary sufferer, you and I have but one thing to do in this world,—it is to make known 'the unsearchable riches of Christ' to our fellow-men. The moment we step aside from that to attempt anything else, we are leaving the rock of our salvation for mere experiment in a fathomless and ungovernable sea. Everything beside is an impertinent thing to our great business. I proposed the whole subject under these heads—

"Preaching in itself—the thing to be done.

"Preachers in their qualifications—the persons to do it.

"Preaching in its actual exercise—the proper way of doing it.

"These are three very distinctly defined heads of thought.

"1. This glorious message of salvation. 2. The agents by whom this message is to be carried out, defined, described, delineated, and then, 3. The practical carrying of it out in all its varied relations and circumstances of application to our fellow-

men. You will perceive that the first is manifestly fundamental. The great message which is committed to us is original. All the agencies are manifestly secondary and consequent. They may vary exceedingly in their character; they may be *commanding*, as of authority; they may be *voluntary*, as of individual action or influence; they may be *formal*, in the direct labors of the ministry as constituted; they may be *incidental*, in the dropping even of a word of exhortation and kindness from the mouth to the ear upon the way-side as we go; they may be *vocal*, in the utterance and employment of the human voice to the utmost extent of its application; they may be *exemplary*, as they shine in the influence and aspects of the human example; they may be *living*, as men are employed personally to proclaim the truth; they may be *mechanical*, as books are prepared, sent forth and sanctified for the very same purpose.

"These are all agencies of this ministry; but all these agencies and instruments, more or less appropriate, are an arrangement to do this one prescribed thing which has been already prepared, and which lies before us as the great subject of our consideration. The formal ministry of the gospel in its highest aspects and aspirations, is nothing as you separate it from this one great message of truth. And therefore we speak of this message as being always supremely, absolutely fundamental in this whole work. We are preachers of the Saviour's gospel; we are nothing without it, and our whole scheme of duty and circle of responsibility lie within that area, and travel unceasingly around that one appointed centre. O when shall you and I wake up to the greatness and simplicity of that thought! When shall we be fully willing to go out in the single exercise of faith in the divine promise and the divine power, and be willing to be counted as the filth and offscouring of the world, if men will think us so, that we may tell dying men of a glorious living Saviour.

"I can assure you that simple as seems this testimony, you will labor on for forty years, to come at their end, if you live that time, and feel, 'Oh that some one would tell me how to preach the simple sacred message, so that it shall reach in the demonstration of the Spirit, and with divine power, the souls to whom I am sent.' I tell you that no single feeling will so impress your minds and hearts, your conscience and convictions, in the later period of your life, as the feeling of deep and painful disappointment while memory surveys the multitudes you have met in your ministry, and consciousness declares the simplicity of your heart's desire in teaching them, and yet the sorrowful procession passes before you of

unconverted souls, hundreds and thousands perhaps, going with you to the judgment seat of Christ, to be there, (oh, my soul trembles sometimes when I think of it!) to be there living witnesses, perhaps of my total want of faithfulness in this formal, incidental, vocal, exemplary, living, mechanical ministry; as Paul says: 'by all means striving to save some.'

"In looking at the commencement of the subject we have specially before us, I cannot think of a clearer introduction to the thoughts which I wish to present to you, than in a light recapitulation of the points of the course through which I went last spring. I then took up *preaching in itself*, the great subject committed to me,—for what am I sent into this world? We divided preaching into two general aspects, subjective and objective; that is, what it is in itself, and for the attainment of which it is designed, so that the simple general statement would be: Preaching what? and preaching for what? In preaching, what have I to say? In preaching what do I wish to do?

"Taking these two divisions, first subjectively, we considered the great message in itself. I defined it first of all as the delivery of a divine message from God to man. I would fain take the stand that every minister of the gospel is as really inspired to teach his message as any one who has ever gone before him, and that as the Spirit of God takes the written record from the Word and transfers it in living characters to the tablets of the heart, and thus makes the man a living minister and a living messenger, the man receives the gospel, 'not of man,' as Paul says to the Galatians, 'neither by man,' but of the Holy Ghost, and is divinely taught by divine appointment to be a teacher of others. We do not go to argue with our fellow-men. We have no subjects of discussion. We go as messengers to tell them the great message of authority from the word of the living God. The message is a message of facts divinely accomplished, not of things which are to be done—not of things which we desire to have done,—not of things which we wish men to do. As a minister of Christ I have something to tell that you do not know, a message of facts, great, important,—of facts accomplished that you are to hear as coming directly from God through me to you.

"These facts are all component parts of one great scheme of divine redemption, accomplished in the manifestation of God in the flesh, in the perfect atonement which His death accomplished, in the complete acceptance which His righteousness attains, in the glorious triumph which His resurrection and ascension and reign in

glory establish and assure. Upon these facts thus accomplished, glorious offers are made to men, wonderful provisions are attained by them, and we are sent to make these offers of all these wonderful provisions of grace, resting upon these facts, to man's acceptance and man's enjoyment. Upon these facts are based gracious invitations to men to become partakers of these wonderful gifts, heirs and possessors of these glorious benefits thus proposed. Of these invitations an instant acceptance becomes a personal obligation, an individual duty, and we are sent to urge this obligation and press this duty.

"As the alternative of this acceptance, the result of the refusal thereof, we are to proclaim the divine condemnation which comes from 'loving darkness rather than light.' And yet, this message, these facts, these offers, these provisions, these invitations, this acceptance, this condemnation upon its refusal, all are to come from us as solemn, authoritative proclamations. We go through the world like men crying '*Fire ! FIRE ! FIRE !*' all the time, whether men will hear or whether they will forbear. We pursue our course with fidelity and earnestness, and have no responsibility with results; 'though Israel be not gathered, he shall yet be glorious in the eyes of the Lord.' It is God's will to give us a blessing in the salvation of many.

"My dear friends, you will groan in many an hour, before you learn to acknowledge that it is God's will to give you sorrow and distress, and Himself glory in the hardening and destruction of many. And that great mysterious part of the work which Archbishop Leighton calls, 'being sent to make men sermon proof,' while it is that which crushes our hearts beyond every thing in our personal experience, is that which teaches us more than any other one thing the sovereignty of the authority by which we are commissioned, and the importance of the message which is committed to our care.

"Now these are facts which go to make up our preaching subjectively. I have nothing else to tell but this one great message. For me, all that is wanted is fidelity in this one work, unceasing earnestness of thought and feeling, and concentration of purpose and effort upon this one great and glorious undertaking. And the more simple I am, the more I come within the reach of the plainest and the poorest and the youngest, the more effective and the more authoritative I am in the eyes and minds and view of all whose judgments are worthy of any consideration. This is preaching in itself subjectively.

“And when I ask the second question: ‘For what is this preaching, objectively; what do I mean to attain by it?’ I answer, first of all, by considering it in a twofold division. In reference to the authority by which we are sent, and the persons to whom we are sent; the purposes to be projected and attained under each division differing entirely. My first object in preaching the gospel is in reference to the authority by which I am commissioned. And this is twofold. My first great purpose in ministering this message has reference to the Great Being by whom I am sent. And this relates to the Lord Jesus Christ, who commissions me, and the Holy Ghost, who works with me. I am the voice of Jesus; I am the fingers of the Spirit. Jesus talks by me; the Holy Ghost works with me. The Saviour utters His message through my lips; the Spirit employs my work to accomplish His designs.

“In preaching to which I am sometimes required to listen, I find so little of Christ at all, and so little of any Holy Ghost, that I am ready to ask whether men have ever heard, ‘whether there be so much as the Holy Ghost,’ or whether they know anything whatever of a Divine Saviour. And yet, the first of these constitutes our great purpose in the ministry. The grand purpose for which I came into the world is to glorify that Saviour, to make Him known, to proclaim the riches of His grace, to make men understand who He is, what He is, what He has done; to glorify the Father in Him by gathering His chosen to partake of the things which are freely given to them of God in Christ, to establish His kingdom upon the earth, and bring home the multitude of His redeemed to partake personally and forever of His everlasting love.

“My second objective relation in reference to this authority by which I come, is my relation to the preaching of the Holy Ghost, who qualifies and upholds me. I am to illustrate His power, to accomplish His work. He works by me, with me, in me, through me, for me. Do I speak to the multitude? It is the Holy Spirit speaking through me. Do I speak to a single solitary hearer? It is the finger of the Holy Ghost touching that single solitary mind. I have a message to deliver from Christ; I have a message to deliver by the Holy Ghost and through the power of the Holy Ghost.

“Now we never can forget this. I never kneel down in my pulpit before the utterance of my discourse, to proclaim this message, but these two thoughts come into my mind: ‘I am there thy minister, O Jesus! I am there thy agent, O Holy Spirit! I am to speak thy words, Divine Saviour. I am to speak by thy

power, Divine Spirit.' And only so far as it is Jesus who speaks, and the Spirit who enables me to speak for Jesus, can I be any such agent or instrument of the divine blessing or benefit to those to whom I am sent?

"The second objective relation of this ministry is to the persons to whom we are sent. Here, again, important distinctions are to be regarded.

"As I look upon the men before me as they come under my ministry; I see them at once under a twofold aspect. There is a class *unconverted*, there is a class *converted*, -- a class in their native condition of sin and guilt whom I am to rescue and bring to Jesus; a class in the divinely conferred condition of pardon and acceptance, whom I am to guide and train for Jesus. My ministry of the one message becomes entirely different as I minister to these two classes of persons. And the one great testimony with which I am charged has an immediately distinct application, as I bring it there, to rebuke the unbeliever, to comfort the feeble-minded, to support the weak, to recall the erring, so that it requires the utmost discrimination of thought and purpose on my part to carry out in an adequate application this glorious message in its distinct and personal design and operation upon the different classes and individuals of men.

"As I take up before me, first of all, the first of these classes, the *unconverted*; they are by no means one unmingled mass. I find them again entirely dissimilar, distributed in their condition. First, in reference to their relations to God and their state of mind, I see them doomed for sin, and they must be forgiven. I see them alienated, hostile in spirit, and they must be reconciled and brought back. My message of divine forgiveness is the glorious work of Jesus, which they must believe. My message of human reconciliation is a message of this glorious love of Jesus which they are to feel. I see them again under another twofold division: as regarded in their own present condition, what they are by nature; and as regarded in the glorious provisions of grace, what they may be by the divine gift, what philosophers would call the *Esse* and the *Posse* of their condition. That man now condemned and an outcast, may he not be a child of God, an heir of glory, a recipient of boundless mercy! And may I not to-morrow take him by the hand and call him my dear brother, though to-day he may be a blasphemer, a persecutor and injurious! I am to deal with him then in reference to his present necessities and his future possibilities. Now should I go no further in this objective relation

as men are concerned, when you have tried the experiment of the ministry long you will find an angel's wisdom does not meet the case. Over and over again will your spirit sink, and your heart be ready to break, in its depression, in the impossibility of your work, the total want to your mind of apparent sufficiency and efficiency in the ministry of this great message to unconverted men.

"And yet, this is but one half of our work in reference to men. For immediately there comes before us a second division of men as we see them, namely : *Converted* men, and it requires a different ministry to meet them. Though it is one and the same grand message of salvation, it has, I may say, endless varieties in the method of its application. Often is it the case that men imagine conversion to be the one grand and special object. Some ministers I have heard, who supposed this was to be the whole business of their life. I remember during a great revival of religion, which we had in Philadelphia, being with a minister who said to me: 'I would rather convert ten men, than try to keep one straight after he was converted.' Naturally enough, in the style of preaching he imagined ought to be done, for when I heard him preach, there was not a word of the Saviour's gospel, not a word of what Christ had done, not a single message of divine salvation completed. He was unceasingly thumping the exhortation upon men, what they were to do, what they were to be, what they were to become. It was like beating a bale of cotton with a rattan, it accomplished literally nothing, producing no sort of influence. I remember an old Methodist minister, who in such circumstances listening to such brethren proclaiming the truth as they supposed very earnestly,—it was in the town of Bristol, when I was there as a candidate for the ministry,—this simple-hearted Methodist brother sat by my side and said to me : 'Well, my dear friend, it would take as many such sermons as that to convert a man, as it would quarts of skimmed milk to make him drunk.' There was not a word in it about salvation, about the Saviour, about a divine deliverance, but a mere earnest thumping, thumping, thumping at the people in the shape of exhortation.

"Now allow me to say, brethren, you will never accomplish anything by this. Your grand instrument of power, is the simplicity of the message of truth. Go tell what Jesus has done and suffered. Tell what Jesus has felt and said, and promised. Proclaim the fulness of His divine deliverance. Testify of the glory of His complete righteousness. Open simply and distinctly to view the fountain of His atoning, all-cleansing blood. Waste not

your time in earnest and unceasing exhortation, but simply, plainly, faithfully, proclaim the truth as He thus puts it into your hands, and look up to that blessed Spirit, who thus qualifies you to teach it, to make it impressive and effective to the minds of those who hear.

“But when we come to this second class of men as converted, I see them as the spiritual temple to be edified ; as the children of God in His family to be watched over ; as plants of heavenly, of Divine planting to be nurtured ; and whether I consider them as a temple, or as children or as plants, I see a twofold character in them that I am constantly to look after and try to sustain and enlarge ; an inward life that is to be fed and nourished by a divine power, and an outward life that is to be made fruitful and effective by the same divine power. An inward life that is to grow for their own comfort, advantage and welfare, and an outward life that is to grow for the comfort, advantage and welfare of others around them.

“I can never fail to realize the importance of this distinction. They are to grow in grace within, in personal conformity to Jesus, in living faith in Jesus, in a resting of the soul upon His promises, and in the delight of the heart in His fulness, for their own increase in hope and joy, and triumphant prospect and life of usefulness. They are to grow in the external fruits for others. Their example, influence, labors, efforts, are fruits which others are to gather, and of which others are to reap the advantage, and not they themselves. It is immensely important to maintain this twofold line of thought. And while in both, it is for the glory of Christ, whether they are inwardly spiritually edified or whether they are outwardly relatively useful ; yet the motive, the purpose, the plan, the relation of the two are entirely distinct. But all this work comes under our teaching, under the direct line of our ministry of this one message. And when we see these men in their hours of darkness, in the midst of difficulty, disconsolate and almost in despair, feeling after a hope which they have not, walking in the midst of gloom and sorrow and burdensome distress, my dear young brethren, I can only say that these things will make you to ask over and over again with sterner emotion : ‘ Who is sufficient for these things ? ’ and the further you go, the more oppressive will this burden seem, and the longer you minister, the more incompetent will you find it to be useful and effective ministers at all.

“Now this is the ‘ Office and Work of the Ministry,’ in itself considered. I propose now to consider with you, *the agency which is to*

be employed, the instruments appointed and prepared by whom the Lord is pleased to do this thing. And our subject, as it will go on, will be, '*Preachers personally considered in their office and their qualifications.*'

"That I shall be able to be useful to you is my hope, but it must depend upon other powers than mine. I come to you after a winter of intense labor and much sickness and weakness and weariness, perhaps never feeling so little qualified to teach anybody. And yet, it may be, that the Lord has thus wrung out the cloth and hung it up to dry that I may feel my own weakness in preparation for further usefulness to others. I long to say something to you by the power of the Spirit of God. I have no other wish, I am sure. If I can counsel one young brother and lead him gently by the hand into the path of truth and usefulness, encourage, comfort, cheer and advise him in this great work, under the power and teaching of the Holy Spirit, whose constant presence I most earnestly implore, I shall feel that the labor and toil are nothing. I am perfectly willing to enter upon the work so that God shall be graciously present to give us His blessing."

Passing to the second general division of the subject—Preachers in their qualifications: the persons to do it—it was presented first in the question, "Preachers what are they?" The first answer to this question, "Men," led to a long consideration of the humanity of the ministry as a most important fact in the divine appointment and purpose, and a most impressive and encouraging thought in the adaptation and advantages of the divine arrangement and plan.

"We find in ourselves," he says, "in the survey of our humanity, precisely the powers, then, which are adapted to operate on others and become thus qualified to be ministers, agents of God's great blessings. We are to open unto them the divine proffers, to proclaim the message which has been put into our hands, a divine, complete salvation for guilty man. This is a salvation that is not to be ministered by sacraments. If it were, there would be no difficulty. If you and I were sent out on that miserable, popish scheme which some men argue in our Church, there would be no difficulty in our work. It requires no thought, no feeling. For if the plan suggested in my hearing the other day by a gentleman, —whom I will not mention, for the fact is too degrading—if the plan, suggested by him, be the true one, that the inward operation of the ministry is by sacraments, and that they are to be applied more and more upon the principle of ointment rubbed in, and that

as these are rubbed in one after another, by and by they will reach the heart and sanctify the spirit—if this is the fact, there is no difficulty whatever. It is perfectly easy to rub down the bodies of men with ointment, and perfectly easy to administer outward sacraments. But do not forget the truth we have already laid down, that outward ordinances are never for ourselves; they are but fruit for others. No man receives the sacrament for his own benefit. No man can minister the sacraments to others and confer benefits upon them. And if one says, as they often do, “Why shall I go to the Lord’s table if I find no benefit there?” say to him, ‘Why, you never will, if you go for the purpose of personal benefit.’ It is not for that purpose. The Lord has an inward way of the divine edification of the spirit: all the edification is within; all the fruit bearing is without. That which is within belongs to the salvation of the person, improving and enjoying it. That which is without is gathered for the benefit of those who are abroad.

“The system committed to us is a system of spiritual, moral, personal relative influence. We are charged with a message which is to be accepted by man’s voluntary choice; which is to be received in the line of man’s emotion, feelings and experience. There is nothing mysterious whatever in the ministry with which we are clothed. Love speaking in us, love speaking in Christ Jesus, love to sinners as the Saviour proclaims it, is to operate precisely in our ministry as our love to one another, in the same degree, the same in kind, the same in method of operation, and a different object only. These affections are to be quickened, moved by adopting suitable influences and instruments, and this is our work, and all the skill and wisdom and sincerity of heart and purpose that man can have is to be brought into operation to accomplish this great work.

“Let me illustrate here. I had been attending for nearly two years an intelligent physician, who lately died, and who was made a child of God in the course of these two years. He came from the country. The family resided at a boarding-house. Their acquaintance was not at first with me, and they sent for a very distinguished gentleman who holds a rectory there. When he came, he sat down and asked a few questions—‘My friend,’ he said, ‘what you want is to be confirmed, to take the Holy Communion. May I speak to the Bishop about a private Confirmation. I have not time to administer the Communion now, I will offer a short prayer for you and come and see you again on the subject.’ He knelt by his side, took out his Prayer-book as a homœopathic doctor would take out his case, and prayed a homœopathic prayer and went away. The man’s

heart was sad, bowed down ; his distress was great. He sent for me. I found him intelligent, anxious, a beautiful vine growing without a trellis, throwing its tendrils out, grasping at something, it hardly knew what, to lay hold on. I sat down and preached Jesus to him for an hour. 'Oh,' said he, 'what tidings this is to a weary soul!' I knelt by him and prayed for him. His remark was, that it seemed very heaven to him, the intelligence I was commissioned to impart. I attended him, to see the fruits of the Spirit. They were remarkable during the twenty months before his death. In the glory of his departure, which was near midnight, he had seemed to know no one. His wife said to me, 'Stand under the gaslight and see if he will know you.' He was sitting in his chair, for he could not lie down. He looked at me, his eyes beamed with unearthly brightness. 'O,' he exclaimed, 'it is dear Doctor Tyng!' His wife said he had not spoken to any of them that day. The fruit in this man was the spirit of grateful affection for the intelligence I had brought to him.

"The minister said, 'You must go and do the things commanded, that you may get all the good you can out of them,' which is simply in my view perverting the whole scheme of the divine arrangement. We press them not as instruments of gain but of the Lord's glory. In Baptism we stand out on the side of Christ and acknowledge Him as our Lord ; in Confirmation we renew our covenant in the presence of His people ; we come to the Lord's table that we may praise and honor Him and offer our sacrifice of thanksgiving ; and to our work of usefulness and beneficence that we may labor for Christ, and in this way grow and bring forth fruit. Christians thus coming, will grow. They must be taught to grow and be edified in growing and bearing fruit. We are to insist upon it, that they shall grow, but we cannot make them grow by virtue of these things. We cannot make fruit by tying it to the tree.

"As a fifth consideration, this human ministry presents to sinful men a valuable example. Even in the precious gospel of our divine Master there is something very far off. We try to lean upon Him, and there is a difficulty felt in His apparent extreme remoteness ; and the blessedness of a faithful, earnest pastor is especially found in this personal example of the influence of religion. Allow me to say that this is one grand blessing of an established ministry, as the Lord has set it up among the children of men. One great service of the human ministry is this *τυπος*, to be themselves what Paul calls a *θέατρον*, a spectacle, an exhibition, that the Lord may set up one faithful man in the midst of a congrega-

tion and give him a peculiar experience, peculiar difficulties sometimes, in order that he may be a valuable example to sinful men, showing a man like themselves, yet in the midst of sorrow, patient ; in the midst of persecution, quiet ; in the midst of difficulties and troubles, tranquil and humble ; in distress still hopeful ; and with what delight will Christians around survey a pastor who goes in and out among them, a man with like passions with themselves, and yet a man displaying at all times in connection with human infirmities—for the people anticipate and love to see them—yet a man displaying at all times the exercise of a divine nature as it overcomes these infirmities and sanctifies and blesses them. To enhance the importance of this *example* in the ministry is literally impossible.

“It is this influence of personal example in our parishes which makes our whole ministry commanding and effective. I have seen it many and many a time putting upon a throne of influence men of extremely moderate talent. I have seen it setting up men in command who have very little reach of intelligent conception, very little intellectual thought, and then again I have seen other men with very great powers, always in a snarl, who seem to have no commanding influence whatever. You never will conquer the world by beating out its brains ; you are to go forward in the spirit of human tenderness and conscious sympathy with the human experience of suffering and human love, and thus win and wear as the Lord is pleased to bless your work.

“But I come now to take another step and to ask in reference to our character as preachers what we are. And a view of our office,—the office to which we are called,—will tend just as much to enlighten, animate and strengthen us as a view of ourselves tends to humble and subdue and depress us. And first of all, in answer to the question, *We are ministers*. This is an extremely general term. It is the word constantly used in the language of the New Testament ; it is the word which is our inclusive title. No matter what we have to do,—in every thing we are ministers,—that is, our work is completely to minister,—a derivative and dependent and secondary work. We are not philosophers, we are not investigators, we are not discoverers, we are not rationalists in any shape or way ; we are simply recipients of a great divine intelligence, and ministers of this great divine intelligence to other persons. We are not originally the springs and fountains of so much as a single thought. We are mere vessels to carry truth from the river, “the streams whereof make glad the city of our God,” to those

to whom we are sent, and the Lord the Spirit employs us to dip up by His power from this running stream, which is in the great Saviour of men, the refreshing waters by which wearied humanity is sustained, and suffering souls are sanctified and comforted and upheld.

“I recommend to you to consider all this subject in a derivative way,—the titles by which we are called ; etymologically. In this case the title by which we are called is eminently instructive. It originates in one of the most humble of services to which a man was appointed, and implies in itself the lowest stage of duty. Literally it is ‘haste in the fulfilment of duty,’ still more literally it is ‘making a dust,’ (*διακονεῖν* from *διακονίς*,) or ‘running through the dust’ and gains its application in the office of messenger, who in ancient times bore intelligence on foot, and whose approach and passage were seen by the dust upon the roads which marked his transit. Simply meaning in its original ‘making a dust,’ unfortunately it may be said to continue that meaning throughout the ministry, for to keep up a dust all through our work is our part. In its literal and simple meaning it implies a most submissive service and obedience. It is in concrete shape a ‘famulus,’ a house-servant, ‘a man of all work,’ in English application. So when the word is adopted into the consecrated use of the Holy Scriptures it is in this special application. Paul says: ‘Who is Paul, who is Apollos?’ are they not mere ‘dust makers,’ ‘famuli,’ servants in the family, ‘ministers,’ by whom ye have believed, ‘even as the Lord gave to every man?’ They are mere agents who have told you things. You have believed them because the Lord sent them, not because they told you. But when he goes a little further, to the first verse of the fourth chapter of Second Corinthians, he changes the figure when he says: ‘Let a man so account of us as of the ministers of Christ.’ Instead of calling them now house-servants, he calls them *ὑπηρέτας*, ‘rowers;’ the church is no longer a house, but a boat where every man is to pull his own oar, and row up to the best of his ability his own side. So that we are not merely servants, ministers, but literally, in the Roman sense of the term, chained to the oar for life, for the fulfilment of the sentence as galley slaves. Our business is to pull that oar, not to see whether the ship goes on the rocks or not. Nothing but that oar demands us, and we must ply ourselves with all our powers as rowers of the boat, and as Paul further says, ‘as stewards of the mysteries of God,’ *οἰκονόμοι*, ‘dispensers of the Word of God.’

"*First*, then, we are to be as subject servants, without any will but the will of Christ.

"*Secondly*, we are under the absolute obligation of service for life,—to pull straight before us, earnestly persevering without any desire to do anything else but our own work. And—*Thirdly*, our work is to be intelligent, faithful in watching over the family, in keeping the law of the house, and in providing for those whom the Lord has committed to us.

"Our great business then is to make known to the children of God the things which are freely given to them of God. We have no powers of discretion. Ours is a proclamation of the promises of God. This we are to proclaim universally, to scatter the seed abroad wherever we go, to utter the good news, leaving the Divine Spirit to carry it by His own power to each individual heart. There is the outward call we make to the multitudes who hear us, and there is an inward call which the Spirit of God makes, and how little we know who is to hear !

"A young man called on me one Monday morning ; he was an intelligent fellow. Said he, 'Yesterday was the first day I had been to church since I was a boy. I stood in the front of the church in the park amusing myself in the afternoon. I saw the people going into the church. The thought came to me : I will go in too. I went in ; the very first words I heard you speak in your sermon were : "I will arise and go to my Father."' He thought it was a sermon, but it was the introductory sentence of the Liturgy. 'It so impressed my mind,' he continued, 'that it seemed to me that the Lord sent you expressly to speak to me, and I now want to come to this church and join it.' He is now one of the most useful young men in that church ; it was two years ago nearly when the Lord brought that young man in. He bade me speak those words in the opening of the Liturgy, and I preached them, and the Lord carried them home to the heart.

"Such cases are constantly occurring. Some years ago there was left at my house a little package. I opened it ; it contained a hymn-book and music-book, sent up to me through the Custom House. As I opened the music-book, I found a letter from a young lady in Sheffield England. She said : 'This music-book and hymn-book were my brother's. He came to the City of Philadelphia as he was travelling in the United States as a mercantile agent. He attended your church. God was pleased to convert him under your ministry. He lived there but a few weeks, and in the States but a few months. He returned home, he sank in a

consumption, and one of the last words he said to me was : " My dear sister, send this music-book and hymn-book to Dr. Tyng, in Philadelphia, and tell him I owe my soul's salvation to his ministry." Now I never saw the young man. I did not know he was under my ministry. I had known nothing more of him. How remarkably, however, the case testifies to the point, in hand! I proclaimed the truth in the simple testimony of the word. The Holy Ghost carried it to the individual.

" Now we look back upon our work sometimes in individual cases ; it is most desponding, but as we look back and realize the truths I have spoken, we are encouraged. For is it not enough to have lived to save *one soul* ? To meet one at the throne who shall say : ' I owe every thing to that man,' will not that be for you and for me, dear brethren, the recompense for a life ? Whatever care, whatever toil, whatever trial it requires, my dear young brother, if it shall bring us *there* in the presence of the blood-washed multitude, to crown us with joy as instruments of divine salvation to *one soul*, oh, how full the reward ! No one can ever feel the blessedness of this but those who have gone through it.

" And now, *fourthly*, I would remark, on this head, that the title of our ministry relates to the service also in which we are employed, as well as to the persons by whom and for whom we are employed. This service is simply the work which Christ Himself has undertaken to do, and which the Holy Ghost has undertaken to do. St. Paul does not hesitate to say : ' As though God were beseeching you by me.' Do you hear my voice ? Do you listen to my solicitation ? It is the solicitation of Christ speaking by me. I am an ambassador (*πρεσβυοντας*). In His authority we expound and utter the truth, and in terms we should never dare to use, but for the infallible authority which He commanded us to. Whatever then Christ would not be ashamed to do we need not be ashamed to do. And we have no contest in reference to places. It is a miserable thought to take up in our minds that one position is a position of dignity and another of inferiority. There is no inferiority in the house of God. Whoever the Saviour is willing to bless with His ministry we may bless with ours, and wherever the Holy Ghost is willing to go, we may surely follow without fear in our ministry and for Christ.

" When you come to the facts of your pastoral ministry in its varied duty, whatever really affects the souls of men, whatever touches their relation to Christ, whatever influences their personal salvation or their usefulness in the house of God, comes immediately in our

service. And you will have all sorts of questions brought before you. There is no question of property, of family, of individual relation, or economical management, of individual peace, or individual dispute, that does not come before a pastor whose ministry is confided in, and in whose sincerity the people trust. It would be a curiosity if I could have a stenographer to take down the things said and done in one year in my study,—the record of the kind of things brought before me for my advice ; mothers to see about their children ; husbands coming sometimes to complain of their wives, and wives of their husbands—nay, more, servants and mistresses come to talk about each other. Am I to reject it ? No ; I say, when the Lord Jesus is willing to hear them and the Divine Spirit is willing to hear them. Whithersoever the Saviour sends, whithersoever the Spirit leads, it is my privilege and duty to go. Dr. Payson says : ‘The man that wants me, is the man that I want.’ It would be cruel in a pastor to shut out from his most precious and important hours these communications and calls of his people. I know things about the families in my church, which are probably known to none other in the world. And we are obliged, in the fulfilment of our Master’s work, in this ‘*diakonizing*,’ as I call it, this raising of the dust around us, to live in the dust, to abide in the dust all the time.

“A minister said to me the other day: ‘This is a thing I cannot bear ; now I am perfectly ready to preach, if there was nothing to do in the ministry but the Sunday’s preaching. I delight to speak to the people, especially to an intelligent and gratified audience ; even two sermons on Sunday is not severe. But when it comes to the wearing, consuming, degrading, miserable every-day work, I cannot come down to it.’ I answered : ‘My dear sir, the Lord never called you to the work. You do not know anything about it.’ If a man has a voice and plays well on the instrument, it is a pleasant and gratifying thing certainly, but it is not that that tells in the ministry. It is this constant absorption of the vital energy, by individual appropriations, this constant exercise of the personal ministry, in cases we cannot console, in cases which we have to decide, in cases in reference to which our own light is feeble. Oh, how often have I spread these cases in my study before the Master who says : “*Call upon me.*” How often, after I have heard the whole story, must I cry, ‘Lord, thou hast heard it, tell me what I shall say.’ And I cannot but say that I have never gone to Him in vain. When we carry the case to Him, He invariably settles it—when we bring it before Him, He opens a way for us by which we

may exercise a ministry of wisdom and faithfully fulfil the ministry He appoints.

“And this commingling in the ministry of tenderness with boldness, this valor for the truth and fearlessness of the face of either men or devils, while proclaiming the Saviour’s word, this taking up the downcast and opening the door and extending aid and sympathy to the neglected and hidden ones—this is the grand union of qualifications which makes the minister of Christ the effective instrument for glorifying His name and fulfilling His work.

“Our Ordination service gives us three titles as specific and discriminating under the one great head of that ministry of which we have spoken so much in detail. And to these three specific designations, as I conceive, nothing can possibly be added. They include the three great departments of ministerial work and duty, divided in so clear and manifest a designation, both in reference to their obligations and to their employments, that in a consideration of them we exhaust and absorb the whole subject of which they make up the outline.

“These three terms in our Ordination Office are ‘messengers,’ ‘watchmen,’ ‘stewards,’ of the Lord, or, in the more frequent expressions of Scripture, ‘ambassadors,’ ‘watchmen,’ and ‘pastors.’ Everything that comes up for us to do in the ministry, comes up either in the aspect of our work as a message, or as a watching, or as a feeding in the household, the household of a gracious Saviour.

“We are declared to be the messengers of the Lord of Hosts. I wish we could consider this always in a distinct personal relation. *I* am sent specifically, *personally* from Christ. He has awakened my ear. He has spoken to me in words of truth, and left a living record on my heart, given me a divine commission that no other living being can possibly supplement or supply, and I come as really as Gabriel came to Zacharias and the Virgin Mary. I come directly from Christ, in the conscious employment of my powers and time and efforts, and tell to my fellow-men that which they never can know unless I tell them. There are those to whom I am sent, to whom no other is sent. I am not sent to those who are scattered abroad, to any one who may come. For in the great scheme of the divine appointment of me as a messenger the Head of the Church has raised up the objective relations which I am to fill, and which if I do not fill, no one will fill, so that the whole scheme, in my view, is arranged in most distinct and personal relations. Not more really was Moses raised up as a leader of the Israelites

from bondage, or John to receive the revelation of the truth in Patmos, than I really feel myself, and must so feel myself, called especially to proclaim the Lord's message to those to whom it shall be His will to send me, or who are to hear words from my mouth by which they are to be saved. And it is a most blessed thought that there are waiting all the time in the world, some whom you and I are called to call out of the world of guilt to a knowledge of the things given to them of God. It will awaken all our interests, excite all our efforts, command all our powers, it should dismiss our levity, compel us to feel that we have entered upon a most holy, earnest, absorbing subject and undertaking. And as we survey it in this aspect it is impossible for us to magnify the importance of the trust committed to us. As messengers, the thing intrusted to us is that which is specifically called *the Truth*. The great object of the Lord's incarnation was Revelation. For that was He born. 'For this cause came I into the world,' He says, 'that I might witness to the truth.' And this truth is committed to us. And this glorious message committed to us then is the intelligence of a complete and finished and accomplished salvation. Nothing can be added to it. It displays the unsearchable riches of Christ in the work which it declares, in the wisdom and the power and the love which it displays, in the persons for whom all this has been accomplished and provided, and the scheme of unlimited and unsearchable grace from a pardoning God to elected man,—from the God and Father of all mercies to the vessels of His electing love, whom He hath redeemed and made partakers of the heavenly calling. This intelligence, this scheme of salvation is that which is called the *Truth*,—the only *Truth* upon this subject. No other communication to man was made, there can be none other than this, for this is the revelation of the *one way*, the *only way*, the *one name*, 'the only name under Heaven given among men whereby they must be saved. Neither is there salvation in any other.' I wish I could impress upon my heart all the time the solemnity and importance of this view of the divine message.

"For a man who has really looked at the condition of men without a Saviour, who has felt the bitterness of condemnation, who has tasted the love of complete forgiveness, who is alive to God in Christ, and realizes the blessedness of that life, that man can never trifle; he has no hours for amusement, he has no powers to be wasted, he has no thoughts that can be given to vain and little things. The whole business of his life is an unceasing pressure, and there is that within him which continually says, 'Go On-

ward! Onward! Onward! in the accomplishment of the great work to which you are sent.' Now of this all-important and saving truth in the house of God we are messengers; we are ambassadors. We bear the glad tidings as a fact *from* God; and we bear the glad tidings as a fact *to man*; *from God*, as *messengers*; *to men* as *ambassadors*. We are to go forth in the same earnest devotion of ourselves to the work, proclaiming it boldly, without shrinking, as an infallible, certain and infinitely important intelligence of remedy and deliverance.

"Now the application of this message in its result is entirely beyond our reach. Our responsibility is a simple effort to comprehend the message thoroughly, to live in the enjoyment of its power, and then in the most simple terms, without the wisdom of man, without the efforts of genius or talent or any of the cords or tinsel of men's invention, in the most simple possible terms, in the plainest possible way, to announce it to those to whom we are sent.

"The attributes of a messenger are very manifest. 'That he be found faithful,' is the apostle's demand. His skill, his wisdom, his infirmities will all be calculated for and taken into the account. They may promote or obstruct his work, but all these are overruled. His fidelity to his Master who sent him, to the message which he bears, to the persons to whom he goes; to the object for which he is sent, this is the indispensable qualification. His simple work is in fidelity of spirit to go and tell that simple Truth over and over and over again, unceasingly, unchangeably, the thing that God has done, the thing that God has revealed in him. We can never forget whose we are and by whom we are sent. We are in life not for our own plans or work, but for His, and the more simple, believing, sincere, submissive is the spirit of the messenger, habitually, will be the more certain and abounding the blessing of the message. This is a little outline of our duty as messengers. Well, such a messenger, as we have described it in a previous lecture, his feet coming through the dust, will always be in the midst of a cloud. He will gain attention, will arouse thought, will be a divine agent of salvation, and we shall hear of him.

"We now pass to the consideration of the second term in the title of the ministry. As messengers, we proclaim the truth, as watchmen we apply it. We apply it particularly, personally. The special purpose of the watchman is the application of the appropriate truth to each case. There is a difficulty around every house. He is set to guard the special circumstances of danger around every person for whom he watches. As he goes his rounds the grand object

which is to occupy him is the constant looking out for dangers which others meet, and the premonishing or forewarning of them of the difficulties in their way. Nothing can be added to the thirty-third chapter of Ezekiel on this subject of watching, in its description of it.

“Now then, when we pass from the character of our work as message bearers to the character described as watchmen, we pass from a mere awakening, guiding, directing message to an immediate application for a personal warning of individual difficulties. Our duty as watchmen has reference to persons, we watch over souls in the family of Christ as those who must give an account. As messengers, we invite them, we teach them, we show them the way. As watchmen we guard them, we keep them, we keep guard around their path, and in each of these several works we are equally the agents of Christ and the instruments of the Holy Ghost. As messengers we need to understand the special mind and will of God. As watchmen we need to understand the personal conditions of men. As messengers we wish to comprehend the thing that is committed to us and told us from God. As watchmen we turn our thoughts and attention directly and entirely to the human condition, and wish to comprehend the dangers and peculiar circumstances of trial and difficulty. And it requires deeper and deeper experience and wider and wider array of details in experience every day to be able to fulfil this work. It is this work which constitutes a great portion of the difficulty of our ministry. As I have said to you in a previous lecture, it is perfectly easy to harangue, to deliver orations, to read our message out as a proclamation, and even to make expositions of Scripture in public or to a few; all this is easy; but to go and live in the conditions of other people : to mark their errors and study their infirmities, to see what are called their idiosyncrasies, and to comprehend their special necessities and apply ourselves constantly, earnestly, effectually to them as if we were really living in each of them, this is a work which completely absorbs and exhausts the power and spirit of the ministry. And yet it is the very work for which we are sent; and it is the very work which alone makes our ministry to be effective and powerful to individual cases.

“Now the qualifications of a watchman are a knowledge of his duty, of the time in which he lives. A watchman is worthless unless he keeps abreast of the time in which he lives. The early dangers are one thing, the later dangers another ; dangers in one class of Christians are one thing, dangers in another class of Christians en-

tirely another. It requires infinite skill in unmasking and detecting secret enemies ; accurate intelligence of the whole field over which he is set ; quick-sightedness of comprehension ; great tact in management, earnestness and fidelity, and a heart and spirit that are 'not ignorant,' as Paul says, 'of the devices of Satan' ; deep interest in his work ; a constant sense of his responsibility ; an unceasing looking forward to his account.

"The third specific title by which our ministry is described is that of stewards or pastors. While the messenger bears the truth and deals with the truth, and the watchman deals with specially applicable truth to individual cases, the pastor deals with *edifying truth*, truth that is adapted to nourish and sustain and uphold. To gather men is one work ; to watch over them when gathered is another ; but to *feed* them, to nourish them, to hold them up, to provide for them ; all this is a totally different class of work. Living fruitfulness is the object.

"The instrument of this pastoral labor is still the truth, and yet not merely applicable truth, for there is much applicable truth that does not nourish, and warning is not nourishment. I remember hearing a clergyman speaking of his own ministry, who said, that it was 'his great delight to speak the gospel of his Saviour *pungently*.' I said, 'My dear brother, how much pepper do you put in it? Do you minister *pungent* honey and fill the bread with pepper? I don't comprehend it; to minister the gospel is to speak of divine salvation, to speak of the Saviour's work, of that which is called 'honey' in the language of Scripture.

"The edifying, nourishing truth is always and only the finished, glorious work of Christ, the great and full and complete work of a Saviour's incarnation. Let us never forget that a soul cannot feed on its own duties ; the spirit cannot be sustained by its own labors ; by its own works, by its own fruits. Let us never forget that the Bread of Life, the everlasting meat, is only in the work of Christ, the thing which He has done.

"This work of feeding has reference entirely to persons. It is individual, wholly individual. However in public there may be numbers, yet the work of feeding is always a personal application by the Spirit of the truth we preach, to the individual condition. This pastoral duty requires clear views of truth, a distinct understanding of the gospel, a knowledge of the worth and the application of the food required. It demands great fidelity, tenderness, love, patient effort, unwearied long suffering and endurance. It is this which attaches and binds the people of God ; this which edifies

the pastor's own soul, and makes him happy in the Saviour whom he presents to others.

"We do not meet with a single soul on earth that is not either to be gathered in experience to Christ, or to be guarded in a walk with Christ, or to be fed, sustained and upheld in the temptations and conflicts of an obedience for Christ. Accordingly, there is not a single office committed to us, and not a single detail of an office entrusted to us, which will not come under one of the three heads thus distinctly used in the language of our ordination vows.

"I come now to take up this subject in its next aspect: the qualifications. To be a messenger, and watchman and pastor is to be in a position of extreme responsibility and importance. To magnify the importance of this office is, in my judgment, impossible. In the scheme of the New Testament, it is the habitual, appointed instrument of man's salvation. Man's pretentious claims to personal reverence may assume upon this office. This is but magnifying himself in the office, to its disparagement.

"Nothing is more absurd than to see one assuming personal consequence because of his office, like a militia officer who dons his first uniform and thinks himself grand simply because he holds an office. I have been so disgusted and wearied with this class of persons that I confess my soul holds them in absolute rejection, in utter detestation. You and I may well take so deep a view of its responsibility and so clear a sense of its real and appointed work, that instead of magnifying ourselves as being chosen to occupy it, we might willingly shrink into the dust of seclusion. And when we look at the history of our life in its fulfilment, and at our delinquencies, we may well stop to think whether when the wrath of God is visited upon man's infidelity, that wrath will not come to the uttermost upon us.

"The qualifications for the personal fulfilment of this work are an important subject. I speak of such only as are personal. The subject of ecclesiastical qualification, the outward imparted authority, though an important part of the office of the ministry, does not come before me. I shall divide these qualifications into the three-fold arrangement, 'Spiritual, Intellectual and Providential. These three will embrace the whole field I wish to occupy.

"The individual is first of all to be a *converted* man. Now it is vain to ignore it. It is vain in the flippancy of sciolism or the claims of mere sectarian assumption to set this aside. To speak of this as an official thing or as a matter of discipline or training, so that any unconverted man can become by any sort of authority

or appointment or training a real minister of Christ, is to suppose that the skin of the sheep converts the wolf into one of the flock. We will not touch the question that is raised in our XXVith Article about the effect of an unfaithful ministry upon the sacraments. Let us realize that the minister has no effect upon the sacraments, that the efficacy of the sacraments does not depend upon the minister at any time. A sacrament is a simple token between a spiritual mind and the God of its salvation, and these two living points constitute its efficiency and its power. The very first thing that you and I have always to look at is the real living power of the gospel in our own hearts. The first great spiritual qualification is *real conscious conversion of the heart*. I saw the other day a funeral sermon of a minister of our Church, in which the minister did not hesitate to say, at a certain period in his life he was converted, the record of it being in the *baptismal* register a certain day in such a month.

"The experience of a convert is essential to every minister. I grant that many a man has been converted after he has entered the ministry. Some of the brightest instances in the Episcopal ministry of this country were of such men who were converted long after they entered the ministry. But no man can be really competent to take up the first interview with a sincere seeking soul until he himself has tasted that the Lord is gracious and feels the power of the gospel; and the attempt to preach without this is but a shocking absurdity.

"The minister of the gospel requires the sympathy of the converted man. Next to the truth that it carries, the great power of the ministry is in its personal sympathy. The whole work of the pastoral office is there. You go into the house of sorrow, you go into the chamber of sickness, you go in seasons of trial, in specially sad times—sad times of the soul—and you can do nothing but in the tenderness and fellowship of a heart that is really alive to God.

A minister of our Church many years ago—he has long since gone to his account—was called by an old lady to visit a poor, sick, suffering man. He went to see him, and while there attempted a little conversation, but it was all common-place. He got up to go away. 'Well,' said the old lady, 'don't you mean to pray with the man?' 'Well, really, I have forgotten my book,' he replied. 'Well, you may go,' said the good old lady, 'but we will pray first,' and that dear old lady, an angel let down by the bedside, made that stout minister kneel down with her and pray. There was prayer, but oh! was there a pastor, was there a *pastor*—a man alive to

God? That same man, and he was not a man destitute of character, but was in every respect a highly influential and respectable man, though cold-hearted—I knew him once to be called to a lady in her sickness. He went to the house, up to the door of her chamber, and there he stood, saying, ‘Madam, will you have a Visitation only, or will you have the Communion?’ Said she, ‘I will have only a Visitation,’ and he pulled out his book and began to read at the door, put back the book in his pocket, and then walked off. What a miserable perfunctory work it was! This kind of thing I am compelled to meet with all the time—a thing that I hate; from the very fountain of my soul, I hate it!

“The ministry requires the *motive* of a converted man. Its trials are very peculiar. The wailing of the infant minister is echoed from the departing one. The trials of the ministry change as we go on, but the difficulties never cease. And all shams, all pretences, all solemn aspects and all formal operation will burn up like chaff in the furnace. Nothing but real *love* for Christ can ever sustain us, or keep up our heart for the work, or keep us in it, from the temptation to wander from it to other employment. Some such there are, and they had better go. A young man was teaching in Providence, when Bishop Griswold sent him down to Maine to preach the gospel. He wanted him to give up a good school worth one thousand dollars a year, and they would give him but five-hundred. When he objected, the Bishop, said to him with great sternness, ‘Neither has Jesus Christ called you to keep school nor have I ordained you to keep school. You are to go and preach the gospel.’ Unconverted men fail absolutely in earnestness. To minister ordinances is a very simple thing. Bishop Whittingham, I remember, said in one of his services, ‘If this were all bishops were made for, then cast-iron bishops would do as well as any; they could be wound up and made to run.’ It is a personal service and requires a heart. It is all easy enough to go through duties perfunctorily. But just here unconverted men force themselves into a mere dead mechanism, have nothing to say or to do, are useless and worse than useless.

“Again, unconverted men are great stumbling-blocks in the ministry. They are so in their ignorance. Nothing is more pitiable than the manifestation of this which we constantly see. The poorest real Christian discerns and exposes this ignorance at once. They are great stumbling-blocks in the hostility which is produced in their minds against real religion. I remember once being very much struck with a comparison. Two persons, both of them

prominent, lived in a place where there was a great revival of religion and outpouring of the Holy Spirit. There were two Episcopal churches in the town, of different character. One of these persons went to one of the bishops to know what he should do, the other to another bishop. The answer of the first was very much as if a shower should be seen coming from the west and a careful housewife should go and shut up windows and shutters for fear of it. The other was like a gentle cultivator, and like the wife who throws everything open and says 'Let us get some of it if we can.'

"The hour is coming when you and I are to stand in account, not for what we pretended to be, nor for what we professed to do, but for what the Lord Himself has done with us. And it is in anticipation of that hour that we shall feel the deepest sense, shall I say of anxiety, of depression, of remorse, of dreadful self-aborrence and repugnance, if we wake up then to find our whole life passed in a mere perfunctory, careless, irreligious way. It may all be respectable. Respectable irreligion is the most corrupt of all irreligion, and in the ministry that which is the most hopeless. I therefore entreat you to consider with me, first of all, this great fundamental fact, to be a minister, a *διακονος*, a messenger, a watchman, a pastor, 'I MUST BE BORN AGAIN, *I must be a living soul in Christ.*'

"*The ministry of the gospel demands a distinct, individual, personal call.* Our Church is extremely positive and precise upon this subject. She says, "Young man, are you inwardly moved by the Holy Ghost?" That is what we want to know. The Scripture says 'No man can take this office upon himself but he that is called of God.' The Holy Ghost says, 'Separate *me* these two men for the work to which *I* have called them.' Thus we have the language of the Church and of the Scriptures in general definition, and the language of the Holy Ghost in special interpretation and designation, bringing to our minds the reality and the certainty of this call.

"I confess it is not in my mind ever a trifling subject. Long, long, long have I thought and felt—I may say, without arrogance, have I prayed and wept and doubted upon this subject. Deeply have I attempted to search myself, whether or no I was ever called to preach the gospel. Sometimes when disappointment in the ministry came upon me, and there seemed to be no blessing upon my labors, sometimes when the heart grew sick in weariness and troubles and difficulties that have gathered around me like clouds and I seemed to be barren, hopeless, helpless, I rashly would come to the conclusion that I never was called and that my ministry has been all the time a matter of forth-putting on my own

part, instead of a matter of forth-thrusting on the part of the Holy Ghost. Again and again has it been an anxious subject; again and again has it been a depressing one with me, so that up to this time of my life I look back and deeply exercise myself with the question, Was I ever called to the work?

"I well remember when a young minister, when in the levity of my spirit—I was always characterized by this levity—an excellent brother, a good sober man in Maryland, said to me, 'Well, Tyng, when I see you in the pulpit, I wish you would never get out of it; and sometimes when I see you out of it, I wish you would never go into it.' I felt the truth of the criticism. With many a manifestation of character, out of the pulpit, perfectly inconsistent in it, anything like the exercise of the ministry in the pulpit, was from another gift entirely than any power of mine, and only calculated the more to humble and depress and distress me as I surveyed the subject. Reading the Acts of the Apostles is to me but as looking at a cabinet of specimens, an illustration of identities, setting up a scheme or system, which is to be perpetuated and perfected to the end of the world. I see everywhere the normal shapes of that which I am to find in succeeding times. These Acts, to my mind, in this relation, bring the inquiry, What is this call? I answer to myself: This cannot be anything less than a deep and solemn conviction of individual obligation. The ministry can never be looked upon by a godly man as a human profession, the entrance to which is spontaneous and arbitrary in the individual. It can never be selected by any man for the imagined advantages which are supposed to be pertaining to it. My wish to preach the gospel for the sake of being myself a more humble and good and affectionate man, is no less selfish than preaching the gospel for the wish of being a well doing and well being man in earthly things, and I cannot be permitted to bring into connection with my call and sense of obligation any sense of personal advantages to be gained by me, whether they be intellectual, religious, social advantages or personal, spiritual, inward advantages to myself.

"St. Paul says in the most distinct manner that the fundamental fact is a conviction of imperative duty. He says: 'There is upon me an *οικονομία*,' a law of the house, a compulsory obligation, an absolute command, to preach the gospel. It becomes an obligation, and preach *I must*, and go *I must*, and it is impossible that I should withhold. It is an indispensable necessity on me in my own conviction, obligation and prospect.

"I should take then another stand,—that this call must rise above

the mere conviction of duty, with the specific, cognate motive of the gospel. Now the grand motive of the gospel, is love for Christ. As the earlier service of conversion gains its motive in this love, so this higher and peculiar step must move in the same line. And here again St. Paul describes it manifestly and most beautifully. He says : ‘The love of Christ constraineth me,’ *συρῃς* ‘squeezes me,’ ‘compresses me’ just as though I was hemmed in. It is impossible that I should hold my tongue; it is an impelling motive. I feel His love to me. I feel an intensely reciprocal, responsive love to Him. I long to preach that love to others. My life will speak of Jesus, tell about Him, proclaim Him, describe Him, present Him in all His glorious attributes, to show His fulness, His power, His triumphant grace. It is like manna to the soul ; it is like fragrant ointment poured forth ; it is like honey to the lips. ‘Thus the Son of God is revealed in us, the apostle says, ‘that we may preach Him.’ ‘To us less than the least of all saints is this grace given, that we may preach the unsearchable riches of Christ.’ They seem to be unsearchable riches to us, we know no end thereof. Every day they grow dearer, more precious, more indispensable ; whatever may be the skepticism of men, whatever their unbelief, there is pressing upon us—our minds, our hearts, above the obligation of conscience—such a sense of the greatness and the fulness and the glorious excellence of a Divine Saviour, that we long to tell of it ; we long to be permitted to proclaim it ; and to sit down with some poor sinner and tell him of Jesus is an unspeakable joy to our hearts.

“Accordingly, with this motive rising up, there is a pleasure in conversations about a Saviour’s love. ‘My heart,’ says David, in the Forty-fifth Psalm, ‘is inditing,’ bubbling up, ‘a good matter.’ We speak of things about the Kingdom just as the pen of a ready writer, *currente calamo*, runs on every step with delight. It is not a mere fulfilment of what we ought to do, but a springing up in our heart of what we delight to do. When I heard Jenny Lind singing in Castle Garden, New York, that beautiful Bird Song of hers, ‘O, I must be singing! I must be singing!’ the words fell right back upon the heart—well, so spontaneously it is for me to preach then. I *must* be preaching. I *must* be preaching. The delight of preaching the gospel with this state of mind is intense. Dr. Payson said to a gentleman who very kindly came to him one Sunday morning saying, ‘I came, my dear brother, from my service to help you to-day.’ ‘Did you indeed?’ said he. ‘I should as soon have thought of your coming here to help me eat my dinner.’

And so would anybody who thus loved it. No old sermons preached again, no exchanging to preach them ; other people coming to help us in the *labor*. Our full heart is all the time like a full honey-comb ; we are ready to burst like new wine. We long, we delight to speak. I hope I may say, in my small measure and degree, that I can understand it. It is intense delight to me to preach Christ, to proclaim the Saviour's fulness.

"Not a great while since, a meeting of clergymen was held in the State of New Jersey, and one after another gave in some little matters of testimony. One said : he had been at St. George's. 'Well,' said the others, 'what was Tyng about?' 'Oh, well he is everlastingly talking about Jesus, exalting Christ; that's what he is always doing, always doing.' Another said : 'Did any man ever give of his brother so valuable testimony as that?' A brother told me the story. I said in my heart : 'Yes, I will exalt thee, thou loving, dying Friend, with every power of my mind; yea, with every hour of my life; for I was a poor lost one when He called me, I was a poor wretched wanderer when He brought me back. All that I am, He has made me; all that I have He has given me; and it is impossible for me adequately to proclaim the fulness of His grace and power.

"This call will rise above this deep obligation on the conscience and this cognate motive of the heart, to a higher appreciation and a clearer apprehension of the importance and the value of the gospel we are sent to preach. I should call it a consciousness that we possess intelligence of unspeakable value to our fellow-men, so that it is not the writing or the speaking of a half-hour's sermon, but it is the telling of words whereby men are to be saved. Oh, who shall be saved! or how many! how little are we able to tell! Over and over again will you find yourselves amazed at the fruits God plucks from the vineyard of His own planting, through your instrumentality.

"The first Sunday I preached in St. Paul's Church,—thirty-five years ago, the first Sunday in May, 1829,—I had been for a year before in perfect barrenness. It seemed to me as if in my country ministry there was nothing to be done. My heart was poor, dry, barren. That first Sunday I preached there in the midst of hostility and opposition. On Monday morning I had scarce gotten through breakfast, when a young and most interesting woman came to me, wishing to confer upon her salvation. And for five years at St. Paul's that 'first fruits at Achaia,' that beautiful living

fruit, was a joy and comfort to me in every subsequent week of my ministry there.

“Now this will seem to us, in our view, to be of so much worth, so indispensable, that our love to our fellow-men cannot be withheld. And our duty and our affections are exalted by an additional sense of responsibility that we cannot resist and cannot refuse. I not only feel my conscience oppressed; *I must preach*; I not only feel my heart bubbling up, *I long to preach*; but I feel I have something to tell that it infinitely behooves my people to know.

“This call will illustrate itself in a clear apprehension of the singleness of this truth. The one, simple, gracious message which we have received we must preach. It has given life to our souls, it is the life by which we now live, we know its power, we feel its truth, we comprehend its worth, we have no desire to proclaim anything else. Accordingly, it seems to me that with this view, if all the men in New York were to say: ‘Tyng, you are a fool,’ it would have no effect on me. I know I am right. I perfectly know I am right. That truth I preach is the very truth to give life, and there is none other. And I therefore say to you there is such a clear perception of the singleness of this truth, of the solitude of this one gracious message committed to us, that it is impossible for us to teach anything else, and our teaching and preaching is all the time of Jesus Christ, and as every week goes by there is a constant *συνεχο*, a squeezing as a pressure upon the spirit. I *must* preach, I *must* preach, so long as God gives me breath.

“This call will illustrate itself in our view of the condition of the world without the gospel. It is not a question with us of comparative modes of life; we do not look abroad with the spirit of calculating the varying influence of different religions. The idea with us is not that Christianity is one among the many schemes of theology or theophany, if you choose, all of which have more or less influence over different minds, but that it is *the gospel of Christ*, the one letting down from heaven of the grand message of life to man, and that man is lost without it. I confess to you that the logical conclusion of this is fearful. I cannot help it. The world is *lost* without the gospel. The world is *lost* without the gospel.

“Now then, with this upon me, I *must go out and preach my Master’s word*, and I stand before the Church of God to say, ‘I do trust I am inwardly moved by the Holy Ghost;’ it is no fruit of my growth, no plant of my planting. I am inwardly moved by the Holy Ghost to take this office and ministry upon me. *May I, may I be permitted to exercise it within your bounds?*’

"I proceed now to that which I should call a third spiritual qualification. I call it : *Special Personal Experience*. This comes up in the shape of the constant impulsion and repetition of the call of which we have spoken, so that I don't speak of this call to the ministry as if it were an originated and then completed fact, but just as the first breath of the lungs is but a feature and type of our succeeding moments of breath through life, so the first call of the Spirit of God is but a type and pattern of every day's action of that Spirit upon us for every day's work, and as each morning begins, as it were a new life from the grave, in the activity of the day, so the minister of Christ each day begins a new life of consecration to the great Saviour, whose he is, under the special, peculiar call that he has received. 'No man that warreth,' the apostle says, 'entangleth himself with the things of this life, that he may please Him that hath called him to be a soldier.' There must be an entire consecration, 'an entire turning,' as our ordination says, of all our cares and studies in this one way.

"It is not possible for us to be too entirely or too completely consecrated to the work of the ministry. I well know that there is a scrupulous conscience upon this subject, as upon every other subject which involves immediately the thought of personal obligation and duty. I have repeatedly thought in a retrospect of life that I have too thoroughly given my mind to one thing, while I have felt unwilling to enter into any outside engagement, while I have sacrificed literary occupation, while I have refused so constantly relaxation of all kinds for the single purpose of fulfilling the ministry. I may illustrate by saying that it is now seven years since I have been as much as three weeks out of the City of New York, and seven years since I have been over two Sundays together away from the church to which I minister. I do not mean to say, therefore, that I consider this a pattern, but that we are to realize all the time that our whole natural inclination is to indolence and self-indulgence. A man who has the least consciousness, as I have, that his tendency is to the domination of appetite and self-gratification, has need all the time to watch the outgoings of his character from the little miserable chinks of this self-indulgence. Accordingly, our business in the world is this one single thing. '*This one thing I do*,' under the constant pressure, and on the constant lookout for some special opening and opportunity for preaching the gospel. God has prepared some special soul perhaps for me to be instrumental in saving, *and upon this occasion*, and I cannot allow or invite another to take my place ; I

cannot sacrifice the opportunity ; I cannot allow myself to be taken away from this special and important work. We cannot afford to give up our opportunity, our occasion. I do not know when God may have prepared for me some special seals of my ministry,—therefore to give up my place, to let Tom, Dick and Harry come in, or anybody with a black coat on to take my place to preach for me is an impossibility. I am obliged, therefore, to commit what are considered offences against propriety all the time, by saying that it is impossible for me to relinquish my place in the pulpit. I must preach the gospel to the souls to whom the Lord has sent me. A man appointed to preach to a congregation and called to the work of the ministry, can never be satisfied unless he is fully engaged in this work. He may feel feeble, worn-out, and sometimes his very bones may ache with the labor, still there is that within him which will not, till the very last moment, retire or retreat under the influence of this individual experience of a call from God.

“Then the experience of which I speak is an habitually increasing experience of the common Christian life. The progress of the divine life has two manifestations, as it is the subject of the burden of sin, and an increasing perception of the fulness of the Saviour. The one is the parent of humility, the other the mother of hope. All humility is the child of sin. It is when one is conscious of sin that one is humble. It is not a low sense of one’s powers, of one’s attainments, of one’s relations, in the idea of the word frequently employed, which really is being very proud. It has no more relation to that than diffidence to modesty. Diffident pride is always suspicious. Humility is a sense of one’s own personal unworthiness in its guiltiness before God. And it is when one perceives inward sin more and more, that one grows in the deeper exercise of this spirit of humility. Hope, on the other hand, is the growth of faith in the divine fulness. It grows continually on this glorious stock that flowers up as one perceives the excellence of a Saviour, the provision that is made in Him, the abounding of that provision, the application of it. So that at the same time, I am nothing, I am every thing; I am an outcast, I can never be an outcast. I say this is the common experience of a Christian, lower or higher, that our work brings out in the observation of others and our personal ministry brings out in ourselves. Oh, how often is the thought: My very sermons will condemn me, my very prayers will condemn me, and as Bishop Beveridge says so beautifully : ‘My very repentance needs to be repented of; my tears need washing, and the very washing of my tears requires to be

cleansed in the blood of Jesus before I can be accepted.' And yet at the same time we have brighter, clearer and happier views, and never were we so confident, hopeful and triumphant in anticipation, as when we are thus completely cast down, and wretched and depressed in view of our own character.

"All acceptable, useful preaching in the carrying out of the call rests entirely on this experience. The moment that our preaching extends itself beyond our personal experience, the work becomes merely formal; I will not say it becomes false, a mere sham, because it may be perfectly sincere in its motive, its desire, its plan, but it is a lecture of second-hand information entirely, and is no longer a preaching of things which *we feel* and which *we know*.

"A lovely young brother in the ministry came to me in Philadelphia, and said, 'Doctor, I have a case in my church that I don't know what to do with, a young woman perfectly overwhelmed in darkness and despair, whose case I do not comprehend at all. I have been talking to her, but in vain. Will you come down to see her?' I felt on the spot: 'My dear brother, you show a clearer, better knowledge of the whole thing than I am conscious of.' I went. I found that woman in just this state of the deepest despair of personal, conscious guilt. There was no hope. What was needed? Simply an unfolding of the precious fulness of the Saviour, simply an exhibition of the glorious perfection of the Saviour's work; nothing more. And when that ministry was brought before her, it was like a spark upon tinder, her soul clasped it immediately.

"To press upon such a mind duties to be performed, or to relate facts or theories that you are convinced of, but do not know in your own experience, is worse than useless. God must come in the living contact of personal sympathy with such a mind or it is impossible to benefit it.

"Now I say we cannot teach this great truth but in the line of our personal experience. Have I felt the bitterness of guilt? I can tell it. Have I felt the sweetness of pardon? I can tell it. Do I know the misery of being without Christ and the blessedness of being in Christ? I can tell it. And every thing beyond this is not preaching the gospel, but a mere lecture about the gospel.

"The divine blessing connects itself with the simplicity of your message in its truth and motive. So that I sit down to tell that man the gospel as I see it,—the thing that God has taught me,—in the utmost simplicity of language and motive. And the deeper and more real and effective becomes our experience on this subject, then the more effective becomes the promised divine blessing; the

more simply we preach the word to the individual, the more abidingly we attain and carry out that simplicity of preaching. How very simple the experience of the deeply spiritual Christian becomes! I was very much struck the last time I heard old Archibald Alexander, of whom, permit me to say, that of all preachers I ever did hear, I hold him to be nearest to the apostolic preacher and minister, and if he had not a right to the ministry by a succession from the apostles, it was because God called him to be an apostle himself. He had the manifest finger of God laid upon him. I heard him with intense delight, with an emotion that amazed me. It was just like the dropping of sweet pearls of dew from the rocky side, of honey drops from the petals of a flower. So soft, so gentle, so loving, so effective, I seemed to hold my mouth like the opening of a little narrow bottle, receiving drop after drop, so that I might lose nothing. It was intensely delightful, and why? Because it was so perfectly simple. Not a single child in the throng but could look up and understand every syllable that old man said.

"Then, on the other side, our usefulness to men is dependent upon our sympathy with them. Accordingly, the more a man is a man of genius away up on an eminence, like the eagle building her nest on a pinnacle of the rock, to which none can approach,—the further the man is off, the less useful; the more grand and grandiloquent, the less effective he is. A pair of tongs ten feet long to pick up pins with, is an almost impossibility. The nearer you approach the present condition of a person in personal relations with a deep experience of the thing which that person is and wants, the more effective are you likely to become in human qualification,—just as when there is simplicity in the instrument the more effective will be the divine blessing. When we speak to men from the heart right into the heart, it is effective. They feel the power of our utterance. This in public ministry is a truth, and in our private ministry more indispensably a truth. Every thing in the ministry depends upon the simplicity of this testimony which brings this increasing divine power, and the habitual growth of sympathy which brings adaptation to man continually, brings the power of God, and all the subjective reciprocity of man to my aid.

"God always teaches His ministers by very special experiences, entirely apart from the common Christian walk and warfare in which we partake with all. And when He puts us in circumstances of special responsibility, then does He try us with special experience of care and need and mercies proportionate. He never calls a minister into a position for which He does not qualify him. He

stops up no bung-holes with brown paper. He makes direct application of the individual agency to the condition and crisis to which it is called. We are thus qualified for every peculiar ministerial experience. What illustrations we have in Scripture! These illustrations we find frequently in our own experience. We find ourselves suffered to fall into strange obliquities, strange mistakes, so that one of the great mercies of our life is that God covers His hand over the little ones; just so, the Lord covers up our reputation and guards us. Ah, did He tell my people all He knows about me, in what condition should I stand! Did He proclaim to the world all the sin hid in my ungodly heart,—how could I appear before the multitude to whom I am sent. Thus we learn to speak a word in season to weary souls.

“The experience of which I speak, goes into the special official relations of the ministry, and our greatest trials are on both sides of this aspect of the divine relation. Sometimes He grants us great successes in our work; there is a fine breeze and everything is clear, we spread our sails, the masts are covered with canvas and away we go,—and never is it more likely that Satan will stand at the wheel. To a young man, such a condition of things is most of all likely to be destructive. Those most useful in the ministry are men who have begun in the smallest places, and who were in the narrowest straits.

“The influence of the gospel ministry is not that of visible ceremony, of official duty, but it is the influence of proclaimed truth, it is the sanctified influence of man upon man, and it is hardly to be expected that the recipient mind is to gain more than the imparting mind possesses,—giving us, therefore, the direct process of succeeding vessels and succeeding agencies and recipients. The great question of the attainments and qualifications—the intellectual qualifications of the mind in the preparation for such a work, becomes vastly important to us. It is the proclaiming, and in others the accepting, of divine intelligence, that we utter because we understand it, and as we feel it. Its power and operation depend, therefore, upon the intelligent character of the ministrations. Paul, often rests upon this thought, you know, in his First Epistle to the Corinthians, and in some degree in his Second. He calls it a singing and praying with the understanding. He calls it that prophesying that speaks to edification and exaltation and comfort, of which he says he ‘would rather speak five words with his understanding, that so he might teach others also, than ten thousand words in an unknown tongue,’ simply stating the grand resolution of a brother

minister who says : 'I would rather speak one sentence of truth from Jesus in the simplest and plainest and most intelligible shape, that the poorest person before me might hear it and understand it thoroughly, than have the reputation of the grandest oration that man ever delivered.'

"There is no fact in our great work which has always struck my mind more. I may honestly say, no one thing have I labored after in my ministry more. Over and over again in writing sermons do I go back and strike out every Latinized word, and put a Saxon word in its place. Every word must be so plain and familiar in meaning that all before me shall understand it. The sermons of hundreds of ministers are filled up with classical phrases. I have heard men come to my pulpit and speak in such words that really for myself I was compelled to make an investigation of the meaning of the terms. Now, there is no greatness in this. Let it be understood that no great man is ever grandiloquent. No vessel that is full ever sounds hollow ; no heart that is really engaged and earnest in its business ever talks in a roundabout way. No man begins to tell me in the midst of a fire that there is a vast amount of combustible material in great danger of ignition around my habitation ; no, he cries, 'Fire! fire!' And there is direct sense in that. I look back on my early sermons, and I declare to you that I would be ashamed to repeat them before an assembly of dogs and cats, they are so ridiculous. I have sometimes tried to rewrite them, but there is really nothing there. It is a great deal easier to begin with new material and make sermons over entirely fresh, than to go back and rehash these wonderful juvenile productions and bring them into the shape of a matured simplicity.

"There must be original talent and capability. It is vain to lay the hands of Episcopal authority on empty heads. It is vain to give diplomas or certificates and a right to preach to persons who have no sort of capability for the work. God owns and blesses the 'foolishness of preaching,' but not foolish preaching. I well remember Bishop Griswold's quaint sayings by which he was ever bringing home some truth to us. A young minister, since gone home, once suggested to the Bishop that he was very anxious to have his ordination hastened ; 'he thought himself qualified, although he certainly felt that the Lord had no particular demand for man's wisdom.' 'Humph!' interrupted the Bishop, 'He has a great deal less demand for man's nonsense.' There was nothing else to be said. It is vain to say that there are yet poor and ignorant ones to whom they can preach. Perhaps so, but let me answer

you that there is no class of gospel preaching that really requires so much talent as preaching usefully to the ignorant and poor. Just as in a Sunday school the teaching of the infant class is the most difficult to supply, and we may sometimes look through an hundred teachers before we find one that is in the least degree qualified to drop these precious truths of salvation in small drops into infant minds. Beside all this, such men are habitually ambitious and presuming. Such instances are everywhere a great distress. But, more than this, our Church requires very peculiar talent. There is in our whole public service such an elevating air of thought and feeling that when it comes from the magnificent height of the simple Liturgy down to the mere dull flat pan-cake sermon, with nothing in it, the contrast is too terrific to be tolerated in any degree and it ought not to be.

“There must be general intellectual enlargement and qualification. It embraces a very large class of thought. We cannot say that any knowledge is extraneous to the ministry or useless to the preacher. Its subjects touch every class in society, every occupation of man comes under its influence. The temptations, trials, dangers, cares of all conditions of men are subjects of its observation and demand its notice. And the more the man knows, practically adapted and truly sanctified, the more efficient the minister becomes. This is not only true in the particular details, but in the general influence upon the mind. These may seem like trite observations, and they are, but long observation has very much impressed their importance on my mind.

“Another most important element of intellectual qualification is a thorough literary training. I have not a particle of faith in the usefulness of reducing the standards of education. All new canons to smuggle untaught men into the ministry are, in my judgment, but calculated to knock new holes in the bottom of the ship. Few of us, so far as my observation goes in our Church, are sufficiently qualified in this respect, and though our ministry, take them as a whole, are generally well educated, yet when we come to demand peculiar and important talent for immediate occupation in pressing circumstances, we are everywhere at a loss. Within the last two or three years there were for months four or five of the very largest churches in the land looking out for a minister who could not be had, yet at that very time I counted five and forty young men around the city of New York who, instead of pulling the cart, were hanging on the hubs of the wheels. So that I speak of the pressing circumstances

of the ministry as rendering this education indispensable at the start. It is never possible to supply it in after life, and the young man who says he will learn this by and by, will not. You might as well undertake to underpin the spire of a church after you have raised it, as to put on top of a training, the education that should be at the foundation and acquired at the beginning.

“Our whole system now, as it presses upon me in the pastoral relation, seems to be to abridge our classical education and to believe that somehow or other, young men understand the Scriptures by inspiration and get a knowledge of great facts that others gain only by hard study by a sort of intuition peculiar to them. I could bring scores of young men into the ministry from St. George’s Church within the next year by this summary process that sailors call ‘creeping through the lubber holes.’ But what are they! Why some of them would come back on my hands in two or three years, without parish, exuded everywhere, and the final upshot is, lay Christians spoiled for usefulness by making them poorer ministers.

“Original Scripture study is indispensable. Nothing in our world is of equal importance to this. I have entreated the young men who have gone from my ministry to think of this. The Lord has been pleased greatly to bless that ministry in bringing forward young men in the past years. I counted up a year or two ago forty-seven young men ministering in our Church who had been brought into it under my ministry. I consider that to be a very important element and fact of my whole past influence, as the Lord has permitted it in this work. I have never failed to impress upon every one, ‘Do not attempt to go to preach the gospel without a clear apprehension of the original language of the Scriptures.’ If men do not learn the Hebrew Bible before they begin to preach, they never will afterward in any common circumstances of life.

“This theological intellectual training requires a correct system of divine doctrine. Theology, in my judgment, is the back-bone of our ministry. The most important as a subject we can insist on. The Scriptures give us such a scheme. It is a relation of just this scheme which comes out as we study it, perfectly clear, distinct and thorough. It is everywhere a scheme illustrated in every variety of shape, made clear in all the successive historical prophetic testimonies and still but one great scheme of truth manifesting itself through all. Now in these modern days to speak of this as confining and cramping the mind, and its investigations, is, in my judgment, perfectly absurd. The importance of a right teach-

ing of the system of theology is beyond all calculation. It is the very substance and sum of our furniture for our work. Now upon this subject it is most happy for us to be able to say the English theology is perhaps of all systems the fullest of that sort of instruction so important. We have such names as Reynolds, Leighton, Hopkins, and in the Scotch church Ralph Erskine and that prince of books, Romaine's 'Life, and Walk and Triumph of Faith,' that at least once every year or two I begin and read straight through, because it seems impossible to come to an end of the practical wisdom and sweetness and fulness of its truth.

"I should say to young men, there is a library that will furnish you for a lifetime. Avoid all the trash of low rationalism and cold, dead, moss-grown heresies. Nourish yourselves with suitable food and your people with it. Some say to you, 'Why, you must read all these books in order to frame necessary replies to them.' John Newton received a present from Dr. John Taylor of Norwich, of a book in which the latter said there was no such thing as the doctrine of the atonement. He asked Newton afterwards if he had read the book. 'No, he had looked at it.' 'Well, is that all! It took me fifteen years to write it, and you do not read it to know what it really is!' 'Well,' said Newton, 'if my servant brings me meat to the table, must I eat it all to tell what it is? Now I took a bite of your book and know its character.' Certainly that was infinite wisdom.

"We want a general system of reading. Nothing becomes inappropriate to be known, that is itself profitable. Every branch of human knowledge imparts its portion of advantage to the preacher, not merely as information on various subjects, nor as enhancing individual influence, but as illustrating its own part of the great work and plan of divine providence and government. We are to look upon the world as in actual subjection to Christ and, however apparently confused, as working together to accomplish His plans and hasten His Kingdom.

"Thus these views as I have given them, of intellectual preparation in qualification for the ministry, I have placed as low as they can be placed in my judgment and observation. No man will ever know too much. He cannot sink too deeply into divine truth nor ever become too intelligent for the great mass of the people to whom he speaks. And the grand defect that the minister, in the end of his work feels, is that utter want of solidity of thought and comprehension in his preparation for those to whom he ministers. It is that which

makes every pumpkin lantern seem like a planet. A young man comes out and seems like a wonderful aerolite. Everybody is startled, if he cuts a great figure of speech, in majesty of style, bringing up marvels in some chorus of exhibition; everybody is led away, and they look at the man as if he was some great wonder. And why? Simply because they are fed with emptiness, because there is so little of the real, solid, substantial ministry in this community. I well remember Dr. Bedell once preached a sermon before our Education society from the text, 'Wherefore wilt thou run, my son, with the tidings not ready,' in illustration of the Ahineases of our day

"I employ the term 'providential qualifications' as including all personal traits and habits which affect or concern the individual personal relations of the minister. The term 'incidental,' might be used, but that in a man divinely called and divinely qualified for this sacred office, I prefer to consider all things concerning him as under a divine and providential arrangement. It is a class of qualifications eminently important to the ministry, both in reference to its happiness and its success.

"It is adaptation to appointed condition. 'The right man in the right place,' an expression used by Lord Palmerston first in the House of Commons, has come to be an apothegm in the language of human description. Individual tastes and habitudes indefinitely vary; and as the Apostle says of the miraculous tongues, none of them are without signification. There is an original adaptation in personal character. There is an acquired accordance with prescribed condition. It is not easy to say what are the young man's adaptations in the starting of his life, but the importance of this accordance is great, and the ministry is often made most unhappy and deprived of much of its usefulness by this want.

"It is sympathy of tastes with the people among whom our lot is cast. The pastoral ministry becomes a part of the people. A wise ministry will endeavor to understand the habits of a people, whatever they may be, to feel for their peculiarities, to enter into and shape the tastes and habits of their conversation. We should make it a subject of determined effort to do this. Whether a man be a dweller upon the mountains or the sea-shore, whether he live in a small rural village, where hardly a sound of warfare reaches him or in a bustling village where everybody knows four times as much about everybody as anybody knows about himself, these locations require a difference of personal adaptation. Instead of a dissatisfied removal, and shrinking from his condition, and saying,

‘How can I live with such people!’ the dignity of a man well born and bred remains with them easily; the simplicity of a man sent from God unites with them easily; the tastes of a man who has kindness of feeling and elevation of sentiment conforms to them with pleasure—we may illustrate this by the lives of Oberlin and Felix Neff, and by other cases. There is this great difference in the peculiarities and tastes of people. It is very important that a man should be transplanted, that he should not grow up in the exercise of a ministry in one locality.

“It is a readiness to minister to all classes of people, not as a mere obligation of duty, but as a cultivation of habit. I am speaking now not of things that ought to be done, but of states of mind that ought to be acquired. Our ministry is not a mere gratification of personal taste; there are a great many disagreeable things that we are to submit to. We are agents for Christ in a great and lasting work and whatever Christ was not above doing, we are not to be above doing. The poor were as dear to Him as the rich, and the more we have of His mind and spirit, the more ready we are not only to bear everything, but to forget that we have anything to bear, the more we shall be happy and useful. I cannot tell you the impression that was made on my youthful mind by Bishop Griswold’s dignity in connection with the laboring classes. He would not see a woman bringing an armful of wood into the house but he would go and take it in his own arms and carry it into the house. I have seen him take a pail of swill out of a maid-servant’s hands, carry it into the yard and feed his own pigs, because it was too hard labor for a woman. Such a man as that carried with him an influence and power that was magnetic. One afternoon he said to me, ‘Mr. Tyng, I want you to go and make visits with me.’ I went with him through the back streets and lanes of the town of Bristol, into one house after another; to see the old man, dressed as elegantly as an English Archbishop, kneeling on the floor with the people, talking in the most friendly, simple way, interested in all their affairs. I confess these things made an impression upon my mind, a young city boy of nineteen years, that has never been effaced and never can be. I thought it the grandest human sight I had ever seen.

“The more we have this mind, we will be ready not only to bear more, but to look upon Christians as Christ does, to regard them according to His standard, to cultivate that sort of estimation of human character that is conformed to His will and purpose. Often the most tenderly educated are the most conforming to

others, and what I call the best blood among us in the human relation is the least suspicious of disposition and the least unwilling to condescend, and men who make the most complaints in the ministry habitually are those who have the least right to complain.

"It is the cultivation of the ability to instruct all classes of persons; not merely in intellectual provision and spiritual experience, but in habit of teaching, the cultivating of a simple style of communication. I remember a very distinguished preacher in the pulpit of St. George's once. A man of great power of utterance and logical formation in his discourse which he preached on Sunday morning. In the afternoon I preached a little simple sermon I am accustomed to preach to young people. He expressed his surprise at my being willing to use such plain simplicity. 'My dear brother, said I, 'suppose you had a bottle to fill, which is the best way,—to take it to the pump and pump away where nine parts out of ten run over and do not get into it, or is it better to take the tea-kettle and put mouth to mouth? This morning you pumped all over my people and wet yourself.'

"A young man came in my way not long ago, and I heard him preach. I tried to analyze the first sentence of his sermon, but it ran on in such an indefinite mixture of words and phrases that before he got half through, I could not tell what he was about. I remonstrated with him about it. He told me, 'I have always admired that style of preaching, and I have formed my style upon Chalmers.' Just as absurd as if a poor little tadpole had told me it had formed his style from a flying bird. He had no conception of Chalmers. He had found a sentence on a page of Chalmers, and if he could make a sentence like that, it was Chalmers.

"An eminent scholar went down to Cambridge once to supply the church of a brother fellow settled in Kent, which is the land of hops. He preached a scholastic sermon, and illustrated very much with the theory of *optics*. He dined with a farmer, as it was the custom to invite the preacher; the farmer volunteered the remark that it was a good sermon, but *they* always called them hop-poles not hop-sticks. The sermon was good for nothing, because the people did not understand a word. Now the simplest style of utterance is always the most eloquent, the simplest sentences are always the most effective. Contrast Addison and Johnson as types for clergymen's utterance. How infinitely one rises above the other in importance as 'mediums of information! This is a matter of ac-

quirement, and one of those acquirements that we are to pursue with earnestness.

"It is the ability to illustrate our teaching. This is a most important habit; its influence is great. It is the use, the advantage we derive from varied reading. A clear perception of the truth, in its application, will be the foundation. A cordial desire to be understood and to be made effective in teaching, will give it power and force. We will be constantly enjoying everything we see and hear and know, as a part of our great work, as our Master did, and the custom in its advance and growth and variety gives great popularity to the ministry and influence to the pastor. You will hear the sentences of that man quoted twenty or thirty years after they are uttered; they are never forgotten.

"It is the cultivation of habits of self-control, remembering that everything in the character of the minister is a part of the ministry, and everything in the character of the minister is a part of the machinery of his work: personal watchfulness, avoiding self-indulgence, the lusts of the flesh; living really for our work, and living really in it; realizing that the Lord is our portion, 'in Him we live, for Him we die.' We are where we are because He wishes us to be there, and wherever we are is the best possible place for us. The habits of the ministry are indeed a very important system and instrument of its teaching. We are living epistles known and read of all men, and thus are we to abide among men. Did you ever read Scott's 'Force of Truth?' One of the most remarkable facts in ministerial experience was his acquaintance with John Newton. Scott was an infidel, though a minister; he entered the ministry without a knowledge of Christ. He was brought into contact with John Newton, by hearing of his work as a Methodist and a fanatic. He despised him as destitute of intellectual qualification; and yet he found one day a poor suffering man in his parish whom he had neglected, and yet whom Newton had walked six miles to see and to minister to, and he could not help saying, 'The man has a spirit that I have not,' and that very fact of Newton's fidelity in his position led Scott to his feet to ask from him guidance in the Saviour's service whom he preached and *followed*—many a heart has been thus won to Christ. We find the same facts illustrated often, so that the same man may double or destroy his power, and the feeble man may have a stronger power than the most talented without this providential qualification. In a review of the whole:

"It is declared to be a special illustration of the wisdom of God which has set up this earthly ministry among men; when in the

wisdom of God it was discovered that by wisdom the world would never know God ; then it was said it pleased God by the *foolishness of preaching*, not by foolish preaching, not by intellectual effort, not by the power of the human mind, not by any of the logical processes of man's conclusions, but by the simple story of divine substitution and redemption, by the simple proclaiming of a crucified Christ to a lost world, ' it pleased God to save them that believed.'

" When we proclaim a Saviour, we do it with divine authority ; when a man receives it, he receives it not as the word of man, but of God. If the man rejects, we go back to the Great Master who has sent us, and say distinctly, ' They have not rejected us, they have rejected Thee.' The great contest is all the time about the person of the Being whom we represent, and as ambassadors we may be full of infirmity and of personal error, we may have many grounds of ignorance and many occasions of mistake, but the authority with which we are clothed, is the national authority which we represent. Our flag is at the peak, the man that despises it despises the whole authority which that flag represents. And we have a right to insist on the ground of this very responsibility that we shall be received even as Jesus Christ Himself would be received if He were upon the earth, preaching the one grand message which is to give life in Him, and without which there is no life for the soul of man.

" From this consideration of our divine appointment and our personal responsibility arises the demand for adequate and appropriate preparation. For this no possible education is to be esteemed beyond that which is needful, desirable and useful. The highest grade and style of scholarship is never too much, and probation of personal character extended through an adequate period of demonstration of the fruits and presence of the Spirit must be always demanded. Our piety can never be ' canonical piety,' as I knew an instance in which one of our clergy was required some years ago to sign a certificate of ordination for a young man whom the Bishop desired to ordain rapidly. Our ordination requires, you know, a certificate of three years' piety. ' But,' said this faithful man, ' sir, eighteen months ago this man was a drunkard.' ' Yes,' replied the Bishop, ' but cannot you consider it canonical piety ?' Canonical piety ! There is no such thing as canonical piety. Piety starts in the conversion of the soul. An unconverted man is a damned man, no matter what you call him. A man without Christ, it is in vain to refer to as being in any part of his life ' pious.'

Not only is this piety to be demanded, but there is to be a character bold, apt, meet to exercise the ministry to the glory of God and the edifying of His church. There is many a good man who has no aptness, no meetness for such a work as this, who is placed on the top of this pinnacle only to be despised, and why should we insist upon making an impossible result,—of making a wise man merely by putting him on the end of a pole! Every thing depends upon personal character, and our *whole* personal character depends upon our *own* personal character. I may well speak of it while here beneath this roof where the sweet loveliness of Bedell showed what the gospel was, where the disinterestedness and unselfishness of John Clark made perfectly manifest the power and depth and fulness of that gospel, and where their successor, if he could not add to the loveliness of the one or the character of the other, still carried the same truth in an earnest, ornate, attractive shape unceasingly. Nowhere could I carry on such a subject with such an appeal to the very walls that are around me as I can to those to whom I am speaking here.

“The whole preparation is contracted and limited enough, and when we consider the importance of the work, its divine constitution, its tremendous results, the glorious influence it is to exercise, the solemn condemnation that is to pertain to its neglect, let us never imagine that our preparation is to be made by shortening either its time or limiting the extent of its application.

“We come to many a demand in our ministry, that is entirely beyond our ability and comprehension, and meet cases utterly beyond any knowledge we have, that demand, the exercise of wisdom we have not, the exercise of a patience and forbearance and love that are not dwelling within us. And the further we go on we see many a work which we would gladly undertake if we felt confident, and close our life at last with such a view of the magnitude of our office and our own insufficiency of fulfilling it, that I can only say to you: the sunset of life is full of intense disappointment in the retrospection, a looking back upon demands unfilled, efforts without result, with a deep sense that we have been sincere, earnest, anxious, yet we have been far too little able, year by year, to fulfil the work which God has graciously committed to us. I never can forget dear Bedell’s dying testimony: ‘Infirm, but not hypocritical; perfectly sincere, but perfectly conscious that comparatively nothing has been done.’ And my own life comes to that period of it now, and the same pressing upon me is a work of terrific responsibility: to meet at the judgment seat of Christ tens of thousands

of souls that have heard the word of God from my mouth, and tens of thousands of souls that will have reason to say, 'Good were it for us if that man had not been born.'

"Permit me to call your attention to another general fact,—not merely the importance of this work, but the blessedness to us of a faithful preparation for it. The whole character of our work is formed and resting on this, the certainty of a successful, happy and useful ministry grows out of it. With a conscience and heart rightly directed; with a mind enlightened by the Holy Ghost; with a scheme of motives refined and elevated; with habits of personal religion fixed and real; with conscious communion with God, and living within the veil; with a deep sense of that personal contact with Jesus which comes from the throwing of oneself, with all his burdens, simply at His feet; with the cry for mercy to the chief of sinners, with a sincere love for souls, implanted and cherished in the heart; we may look forward to a ministry owned of God and honored by men. Its career will be happiness continually. Its retrospect in this relation will be gratitude and peace.

"The sun that has shined sweetly through the day, though its reflecting light brings many a subject, as I have just said, of bitter disappointment, still will go down in a repose honored and beloved at eve. I do not believe that sweeter love attends a human being than follows a faithful Christian pastor. I do not believe that any human hearts beat in tenderer affection on earth, than they beat over the sorrows and anxieties and cares and labors of one that has loved as Jesus loved and labored as Jesus labored for the souls of His people. But all this depends not on genius, not on brilliancy of talent, but on simple, persevering earnest fidelity to Christ, on the living all the time in conscious, intimate communion with a divine Saviour, who works continually and happily with us while we continually and faithfully work for Him, making us happy in every relation, because in every relation Jesus is there.

"But in such a course of preparation, allow me to say there are many sources of danger which require to be earnestly and constantly watched. There is great danger of sacrificing a spiritual mind to a mere formal habit. Our dangers in this view—I say our dangers—I mean as Episcopalians, for most of us here are such, *our dangers* are specially on the side of formalism. A young man without religion preparing for the ministry is not infrequent. We habitually get cast into that miserable shape of dead and cold churchmanship. Without the spirit that giveth life they are chained under the dominion of the letter that killeth. 'It is so easy, to

fall into this mere cast-iron machine style ; it is so easy this keeping of days and saints' days ; so easy to manage the whole scheme of mere perfunctory performance, that a heart that is not in love with the work, yet runs round the circle of duty not with delight but with comparative ease, magnifying the importance of the scheme perhaps, and making a solemn show in its observance, with special applications of long skirts to one's coat, and such outward designations as a substitute for real, spiritual, evangelical, transforming life. I see all that around me so constantly that I can never walk abroad without being disgusted with it,—men like bullets cast in a mould, they are round, certainly, but just as heavy ; they have the shape and form and aspect, but are like Ezekiel's army before the wind of the Spirit came from the four quarters of the earth upon them—an army of dead men, of dry bones,—not alive to the sound of the gospel, not alive to the manifestation of the divine power,—on the contrary, men whose safety consists not merely in ignoring this living power, but undervaluing, deriding and refusing it.

“ Professional religion is not personal religion. To save ourselves is one department, to save others is another. We never can get along without the earnest cultivation of our own vineyard. Our strength is with God, in communion with God, and only as we are personally sanctified and conformed to the image of Christ every day, in self-renunciation, in simple faith, in more real communion and fellowship, in more humble walking and humble believing and humble trusting in Him by the power of the Holy Spirit, is it that we find any protection against all the evil influences of which I have spoken. And the habit of prayer, the habit of devotional reading of the word of God, the habit of spiritual and religious conversation in our meeting with each other, and the habit of mutual watchfulness over each other and the habit of travelling on together, in this spiritual path, hand in hand, so that we shall not be ashamed to talk with each other on the state of our own souls, and those needs and necessities of the soul must be maintained in the most assiduous efforts.

“ And now, as I close, permit me to say on this reality of personal character the whole blessedness as well as usefulness in the ministry depends. It is impossible for a man to be a play actor forever. Shams soon die, but the influence of true piety in the ministry is never false and never rejected. It is not the eloquence of Bedell that leaves its remembrance, but the undying remembrance of his loving, angelic piety ; it is the man, not the preacher,

that is habitually thought of in the Church and must be. The abodes of sickness and sorrow welcome the spirit of living piety. Its language is always effectual, because its spirit is always sincere. The walk of such a man through life, is a walk of peace. He may have enemies,—every faithful man will—but the eye that sees him will bless him, and the ear that hears him will bear witness to him. I cannot conceive of any life so happy, so filled with reasons and occasion for gratitude as the life of a faithful pastor of the souls of men in the conscious union and service of a divine Saviour. A peaceful ministry can be, may be, will be secured from the very start of life. Let there be this early consecration to Christ. Your trials in it will constantly advance your wisdom, increase your power, multiply your gifts. Your temptations and difficulties are but the stones on which God grinds and polishes the edge of your purposes. Let the substance be adequate to bear them, and never fear that the grinding and the honing is to do you any harm. Your place of labor is already appointed for you, and in due time will be opened to you ; and without carefulness, with contentment, and growing delight, with simplicity and filial love, with readiness to be anything or anywhere that Jesus shall appoint, I pray you enter upon your work, and press forward to its triumphs and its glorious joy.”

Such is but a bare synopsis of these lectures, so filled with important and impressive instruction.

The third general head of the subject, “Preaching in Its Practical Exercise,”—and as every pastoral visit was deemed a preaching, including the whole subject of pastoral duty—was postponed for consideration in a succeeding course. A few extracts from the notes of his lectures are of interest in this connection :

“The whole of preaching should be a scheme, each year a course, a plan. This one great advantage in the Liturgy, a perfect order of subjects. Trace the line from Advent to Trinity. This gives great scope, as well as great order. Written preaching the fundamental habit ; extemporaneous, secondary and incidental. Constant writing necessary for both, gives clear expression, clear continuance of thought. Extemporaneous gives ready expression. They must go together from the beginning to the end, can never give up either.

“Adapt preaching to all classes, to each a portion in due season. Preach to the young, cultivate a habit of communion with them. Preach from your intercourse with your people, their states of mind and feeling. Cultivate no hobbies in preaching, strive to see all truth in its clearest relations.

"Practical duties of the ministry, we may divide into two parts—pastoral discipline and pastoral instruction : Discipline relating to the Church as a body ; instruction, to individuals.

"*To the Vestry*—The special organ of authority in our Church, the whole powers of the congregation in them. We must find them our supporters and friends ; cannot maintain our work without this. Avoid questions and differences of judgment ; this will require great caution and effort. Avoid personal demands, money demands, making ourselves inconvenient and troublesome, also censures on their proceedings, disagreements with individuals. Corporate character often so different from personal. Exercise quietness, concession. No assumption of personal authority.

"*To the Church*,—*Admitting*—suitable instruction for ordinances, not severe in judgments or desirous to repel. Preparation for Confirmation, this our positive line of authority. Real evidence of spiritual character required. Communion—Public ordinance. Private ministration not desirable. No responsibility of judgment of character. *Governing*—by influence rather than authority. Much said of authoritative discipline, our object is not restraint, but influence, spiritual edification. Authority cannot effect this. Extreme cases only warrant exclusion. Fidelity in teaching will secure all we desire.

"*To the Sunday Schools*. An element of great influence. Here our direction is to be entire. Personal engagement as much as possible. All teachers and agents to be thus appointed. Bring them to united action, study to advance this action. The aim, instruction ; Bible teaching, Catechism subordinate, not attractive. Attachment of children a great object. Our whole management of the Church for its advantage and edification.

"*Instruction*, with individuals. Weekly meetings of various kinds, all important to maintain the life of religion. The union of the people and the pastor's personal relations. Lectures, prayer meetings.

"*Pastoral visiting*, from house to house, in regular order, Twofold object ; *First*, a social relation, to be acquainted with all, in reference to future openings for usefulness. *Second*, a direct religious purpose, to carry the gospel to them. The tact of parlor preaching and prayer. *Sickness*, a providential opening for us. Probable impression ; openness of mind produced. Presenting great usefulness to others. No ministry so much requires experience, a spiritual mind, a constant feeding on the truth. We are to be useful only as we are edifying. Sacraments not generally de-

sirable ; very apt to be exalted and trusted. We thus minister to superstition and unbelief. Prayer always. Extemporaneous, adapted, requires much thought and discrimination. Visits not too frequent, never too long. Much patience required. Ministry to the dying ; texts of Scripture ; fill the mind and memory with them. *Funerals*, addresses always. Occasions to preach the gospel to many. Often very useful. *Visiting the sorrowing*. A blessing will often attend it. Not to be neglected by us."

This brief outline comprises the system which Dr. Tyng followed in all the relations to which reference is made, and exhibits the invariable practice of all his ministry to the souls of men.

The whole subject thus included and the principles so clearly defined, are summed up in the relation of contrast and contest, in a sermon which he preached about this time, upon the text II Corinthians iii. 6: "Who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life."

"Nothing can be of greater importance to us," he there says, "than clear views of the gospel as the great message and ministry of divine salvation to our souls. This is the subject of the Apostle's testimony in this text. A description of his own ministry, a description of every ministry which should be like his in succeeding ages of the Christian Church. The Apostles received a perfected gospel. They entered upon the appointed ministration of this gospel. They describe their ministry in this text. The ministry of mere forms and ceremonies, which they call the 'letter,' they renounce. The ministry of truth and divine provisions, which they call 'the spirit,' they adopt and transmit. But the history of the Church immediately developed the conflict and contest of these two principles : a gospel ministered by material ceremonies to be performed, and a gospel ministered by gracious declarations to be believed. The age of the apostles did not pass without the conflict between them.

"Thus the habit of Judaizing ceremonies, started in the primitive Church, and completely organized in the Church of Rome, for centuries prevailed. The faithful ministry of the message of the gospel was for centuries persecuted, but never overwhelmed. A succession of faithful witnesses in churches and individuals never failed and never hushed their testimony. They stood fast in the liberty wherewith Christ had made them free. They refused to be entangled again in the yoke of bondage. I cannot give you a better illustration of this contrast and contest for centuries than

in the language of one of Cranmer's appeals. . . . This was the testimony of the spirit against the letter, which this eminent and godly man sealed with his blood in martyrdom. The bondage of the letter prevailed in earthly power and silenced the faithful witnesses of Christ. The power of the spirit triumphed in them, and gave life and joy in believing to their souls. This was the contrast and the contest then.

"This contest is renewed again in our day with new determination and spirit. The great question comes before us : How shall we minister and how shall we receive that glorious gospel of the New Testament which declares complete salvation in an infinite Redeemer to every believing soul? And in our own day and in our own Church, the very discussion arises which agitated the Galatian church—and aroused the earnest remonstrance of the apostle. The advocates of the *letter* openly proclaim their view. They say that Christ is connected with the outward ministrations of the ordinances of the Church and to be found only in them. We say that Christ is ministered by the faithful preaching of the words of His salvation to the souls of men. They say that Christ is to be applied to men by the agency of outward ceremonies and rites ministered to the sight and sense. We say that Christ is to be received by the power of His Spirit in the teaching of His truth. They say the duty of the ministry is to perform appointed ordinances. We say the duty of the ministry is to teach and preach the Lord Jesus to those who hear.

"They say the success of the ministry depends on its authority in office. We say that the success of the ministry rests in its fidelity in teaching the Saviour's truth. They say the able minister of the New Testament is the one who understands and can perform these outward rites. We say that ability for ministering the gospel is a knowledge of its glorious truths and an experience of its spiritual power. With them, everything depends upon the regularity of the ministration; with us, everything depends upon the fidelity of instruction. They visit the sick, the suffering, the anxious, with the forms of an outward service. We desire to go with the message of a spiritual salvation. With them all the expectation and the hope is in the regularity of a Church; with us, the one source of hope and strength is in the fulness of a Saviour.

"This is the contrast and the contest. The common ground may be conceded. It is the desire to make men partakers of a divine salvation. It may be a common ground of equal earnest-

ness, equal assiduity, equal sincerity. But it is a fundamental question in a journey to be taken, which is the right and which is the wrong way. In this we would stand with the Apostle: 'Using great plainness of speech; not veiling truth with Mosaic ceremonies; not handling the word of God deceitfully, but with open face, beholding as in a glass the glory of the Lord; commending ourselves by manifestation of the truth to every man's conscience in the sight of God, and looking unto God to shine by His Spirit in the hearts of men, to give the knowledge of His glory in the face of Jesus Christ.'

"The gospel appeals to human faith; not faith in a Church, but faith in a Saviour; not faith in an authority of man, but faith in the fulness and perfectness of Christ; not faith in an agency to be used, but faith in a work of grace, completed forever. I do not bring this subject before you as a controversy, but as instruction of the most eminent practical worth. The question whether I am to be saved by the faith of my thankful heart in Jesus or by my accuracy of outward ceremony is a most vital and practical question; whether my faith is to be in the sole fulness of Jesus thus believed in, or also in the authority of the man who proclaims Him; whether my faith is to be in a Saviour perfect and triumphant, or whether in the particular personal presence of that Saviour in a prescribed ceremony or rite; whether I may go directly to this gracious Saviour, as a sinner for whom He hath died, and claim Him as my own Saviour, or whether I must have some ministry of man to interpose and confer my right.

"All ceremony which is not essential to the decency and order of spiritual worship is not merely useless; it is also destructive. The multiplying of unnecessary ceremonies in religion is not the leading of the soul to Jesus, but the interposing of a veil of obstruction in the way of the soul that would seek a Saviour. 'The letter killeth.' Whatever hides the plans of a Saviour, whatever makes a difficulty in the way of finding Him; whatever makes the attainment of His love and pardon contingent and doubtful; whatever exalts a human element between the soul and Jesus, 'killeth.' Destroys the Saviour's work by a substitution of the works of man. Destroys the hope of the soul by separating it immediately from Jesus, its only Saviour. Destroys the soul by persuading it to rest upon a false foundation and withholding from it, the one true and living Redeemer of the lost and guilty. I beseech you not to be beguiled

or deluded by this deceitful ingress of useless ceremony to the worship of the Church, or this fatal impression of false doctrine and erroneous principle in its professed teaching. Stand fast in the liberty wherewith Christ hath made you free—liberty from all bondage, and all guilt and all fear—and turn away from every path and every teacher of error in the house of God.”

CHAPTER IX.

MINISTRY, 1865 to 1870.

FROM a review of the principles by which Dr. Tyng's ministry was so distinctly characterized, there is a natural transition to the consideration of its practical operation and results.

Remarkable as were many of the facts in the history of St. George's Church, still more remarkable were the evidences of the divine blessing, which attended Dr. Tyng's ministry, and the proofs of the living fruitfulness upon which he so earnestly insisted as the manifestation of the spirit of the gospel. These alone could bear witness to the success which crowned his labors.

Twenty years of his rectorship were completed at Easter, 1865, and from this point of retrospection he could survey the whole period, marked, as it had been, by uninterrupted prosperity in every department of the church's work, and his own ministrations, so unceasing and unwearied, through all this time.

In his Twentieth Annual Parochial Report, some of the aspects of this advancing prosperity are thus recorded :

"This is the Twentieth Annual Parochial Report, made by the present Rector of St. George's Church, of the state of this Parish. It may be a fitting attendant to record a general view of the results of the whole twenty years' work.

"The annual pew-rent at the commencement of this period was \$1500. For the seventeen years past, it has averaged between \$10,000 and \$12,000.

"The sum of benevolent contributions for others was in the first year \$2800. It has been in the last \$40,000. The aggregate of the first ten years was \$77,000. The aggregate of the last ten years has been \$325,000. Total collections, \$402,000.

"The collections by the Sunday-school have amounted to \$38,352. With this sum they have erected a stone church in Monrovia, costing \$10,000; St. George's Mission Chapel in East Nineteenth street, costing \$17,000; and St. George's German Mission Chapel in East Fourteenth Street, costing \$10,000.

"The Ladies' Dorcas Society have made and distributed among the poor 20,000 garments, and clothed 3,465 poor children in the Sunday-school.

"The Ladies' Soldiers' Aid Society have expended over \$5000. for clothing for the sick soldiers and sailors of the United States.

"The Association of Young Men in Aid of St. Luke's Hospital, have collected and paid for the support of patients over \$12,000. A kindred association of young ladies has made 3000 garments for the same purpose, costing an aggregate of \$1500.

"Another association of young ladies has maintained a weekly sewing school for poor girls, in which more than 1500 girls have been thoroughly taught to sew.

"The support of our local missions, missionaries and chapels has been an average of \$6,000 a year.

"All these efforts have been strictly congregational, the same persons being engaged in multiplied efforts of beneficence besides. There have never been any unusual efforts made either to awaken occasional feeling or to increase special means of benevolent help. The whole work has been the steady, uniform flow of religious privilege and obligation, and of fidelity in duty, springing from a grateful sense of blessings personally enjoyed.

"Our Sunday-schools have been another flourishing and successful part of our twenty years' work. I found a Sunday-school of 30 teachers and 250 scholars in connection with St. George's Church. The schools maintained and taught in this church have long since attained their present size of 150 teachers and 2000 scholars. This number has become so steadily fixed that it seems to be the providential measure of our work, we have not been able to enlarge it in our regular operation.

"Our mission schools are all in a flourishing condition. The changes in our own congregation make successive changes in our missionary trustees, and every such work feels the disadvantage of such changes. Still the total mission work of St. George's Church, with its four mission chapels, has been eminently successful and useful.

"In the rectorship of St. George's Church during these twenty years, I have received 1225 communicants, 959 of whom were received to their first communion here. I have ministered baptism to 625 infants and 175 adults. I have solemnized 463 marriages, I have presented 899 candidates for confirmation.

"In these last reports of actual results of ministry, I report only the work in St. George's Parish Church, and do not include

the missions, which would about double these numbers as our whole.

"I make this general statement in earnest gratitude to the goodness of God and the fidelity of my people. God has been graciously pleased so to preserve my health for labor, that in these twenty years I have actually lost but one Lord's Day from absolute sickness, and, as the rule of my ministry, perform all my personal duties in person.

"St. George's Church is still flourishing and fruitful, as these facts must show. Nevertheless, we are now rapidly experiencing the results of removal to distant parts of the city and to country residences, by many families of our congregation, the influence of which is painful, and to a degree injurious upon our work. The future the gracious Lord will direct. The past has been eminently prosperous. The present is not discouraging. To the covenant care and keeping of our divine Redeemer we humbly commit the whole, asking His forgiveness and acceptance for His own name's sake."

The labor which this personal ministry involved to Dr. Tyng, and the anxiety and care which were inseparable from his individual administration of all its affairs, it would be impossible to represent by any estimate or statement. He carried the whole work, in all its responsibilities, practically unaided, and on him the whole seemed to depend, though he was most generously and ably sustained by a vestry and congregation always unfailing in their fidelity and affection. When the multiplied services of Lent were ended at every recurring Easter, and the fruit of his year's toil was gathered in the annual confirmation, his strength was completely exhausted, but still there was no cessation of his work. Again and again he was urged to seek recuperation in a European voyage, but he felt that he could not justly be absent, and year after year he may be said to have been without any period of rest. Such a continued strain, however, he knew he could not long withstand, and, to obtain the needed recreation, he finally determined to seek a country home, where the summer months could be passed in some degree of retirement. In his first consideration of this plan, his thoughts turned to Newburyport, his native place, as having greater attractions than could elsewhere be found. The distance from New York, however, made any residence there impracticable, without a greater relinquishment of his work than he was willing to entertain. It was therefore necessary to seek some location more convenient of access. Various localities were visited and examined with reference

to his own peculiar needs. None seemed desirable, until, while visiting at Irvington on the Hudson, his attention was directed to a small cottage, and contiguous land, which, though then rough in aspect, presented, in his view, greater attractions than the many ornate places he had before seen. Here he determined to locate, and the original purchase of a few village lots in 1864 was gradually enlarged by the addition of those adjacent, until a plot of about two and one-half acres in extent had been acquired. The improvement and beautifying of this land afforded the recreation he so much needed, while it enabled him to indulge the fondness for country life which all his years of city residence had never effaced.

To the rural home thus selected, the name "Cottage Home," was given, intending it to be a family homestead and a place of peaceful retreat in his remaining years. There every succeeding summer of his life was spent and to the benefit derived from this relaxation is doubtless to be ascribed the continued health which he enjoyed in a life so prolonged. The time spent there was not all rest to him, however, for the few Sundays at midsummer, when the church was closed, were those only on which he was absent from his pulpit, and his pastoral ministry was uninterruptedly continued.

The changes in the congregation of St. George's were already frequent, and the loss of valuable families by removal was a repeated trial to Dr. Tyng. An even greater trial, however, was the changes in the vestry consequent upon the retirement and death of some of its oldest members.

At Easter, 1863, Mr. Whitlock, had felt compelled by age to retire from office, after a continuous service of twenty-eight years, and Mr. Joseph Lawrence had been elected Senior Warden in his place. In June, 1865, he was removed by death, and of those who had labored with Dr. Tyng in the establishment of the new church, two only now remained, Mr. Adolphus Lane and Mr. Samuel Hopkins, to enter with him upon the Third decade of his rectorship.

Of the many faithful laymen whose names are linked in the history of St. George's Church, and who labored so earnestly for its prosperity and principles, none is to be held in greater veneration than Mr. Joseph Lawrence. When his valuable life ended on the 11th of June, 1865, it was commemorated by Dr. Tyng in the following record of the vestry of which he had been for eighteen years one of the most useful members.

"Joseph Lawrence was born in the town of Flushing, Long Island. From his early manhood he has been a resident of the City of New York, and a successful and honored merchant in this city.

“For more than fifty years, he has been a constant attendant on the ministry and worship of St. George’s Church. In January, 1847, he was received as a communicant in this Church. At Easter, 1847, he became a member of its vestry. He was chosen as one of the wardens at Easter, 1863. His whole life among his fellow-citizens has been distinguished by unblemished uprightness, dignity, fidelity, and generous motive and action.

“As a member of this church he has been an example of singular purity, uniformity and faithfulness in every Christian obligation and duty.

“Few men have ever more thoroughly honored their Christian profession and the name of that Saviour whom he followed. As a member of this Corporation, his unvarying relations to the rector and his associates in the vestry have been a fountain of unceasing comfort and pleasure.

“He has been the forbearing, loving, considerate friend to all. His advice and counsel were always judicious and conclusive. He has never given occasion of complaint to any. His whole life as seen by us, as a church, has been a shining pattern of human excellence and religious usefulness. The departure of such a man and officer from the church creates a chasm few can fill, and inflicts a sorrow which divine compassion and support alone can alleviate. His associates in this Corporation, who have been witnesses of his steady, faithful and honorable career, feel it to have been an honor and a joy to have had such a man united with them in such relations. They are grateful for his valuable services. They retain the memory of his personal excellences with delight and reverence.

“They would seek for grace to follow him as he hath followed Christ. With these views and feelings, the vestry adopt and inscribe the present minute of their estimate and perception of his worth, and they desire the clerk to transmit a copy of their record to the revered widow of their faithful and valued friend.”

But a still greater test of the stability and the generosity of the people was, in the divine providence and wisdom, now prepared.

On the afternoon of Tuesday the 14th of November, 1865, St. George’s Church was again destroyed by fire. The flames were first discovered bursting through the roof, but from what cause the fire arose was never positively known. It was presumed, however, to have been caused by the carelessness of mechanics who had been a short time before engaged in repairs to the roof, though there were not entirely groundless suspicions of an incendiary origin. The most diligent efforts were made to save the building.

from total destruction, but the fire was at so great an elevation that all means of reaching it were unavailing, and the flames rapidly extended. Before an hour had passed the whole roof fell in and the interior of the church was entirely consumed. Nothing remained but the walls, the great height of which kept the fire within them as in a furnace, and it failed to spread beyond, the rectory being thus protected and uninjured.

It was a crisis in the history of the church which seemed fully to justify Dr. Tyng's exclamation, as he viewed the ruins in which were buried all the labors of so many years: "All is gone, the labor of my life is ended." To him St. George's Church represented the hopes and aspirations of his ministry. It had been reared stone by stone under his watchful eye, and its destruction appeared the end of everything for which he lived.

Its reconstruction appeared very doubtful, in view of all the circumstances then existing in proof of the unfortunate error which had been made in its location, while if such a reconstruction should be undertaken, it must involve enormous expense and be a work requiring a vast amount of time and effort. Appalled as Dr. Tyng and the members of the vestry and congregation were, by the disaster which had thus overwhelmed them, determination and energetic action soon supplanted despair.

The first step necessary was to provide some suitable accommodation for the congregation and the continued services of the church. Prompt and generous expressions of sympathy, coupled with offers of assistance, came from churches of all denominations, and among the first received, it is pleasant to record the fact, was that from the rector of Trinity Church, tendering on the part of that corporation the use of any of its chapels. Highly appreciated as were all these testimonies of sympathy and good will, it was, however, deemed unnecessary to accept them, and the use of Irving Hall was secured for the services of the following Sunday.

A meeting of the pew-holders was immediately called for conference with the vestry relative to any measures to be adopted for the restoration of the church, and to decide the questions which its desolation had brought forward. The call for this meeting was responded to by a very large attendance on Monday evening, November 20th, and the whole subject was then fully considered. A statement was made by Dr. Tyng reciting all the facts in the previous history of the corporation, and connected with its endowment fund, and the means applicable to the expense of rebuilding, if it should be so determined.

The total amount of insurance, it was stated, would not exceed the sum of *Eighty thousand* dollars, while the cost of any reconstruction of the church could not be less than *One hundred and fifty thousand* to *Two hundred thousand* dollars, but notwithstanding this great discrepancy, it was declared that *two conditions* must be considered as absolutely binding upon the congregation, in any plan which they might adopt. These were :

I. "*That the endowment of One hundred thousand dollars must not be expended or diminished for building ;*" and

II. "*That no debt must be left on the new building to absorb the future income of the church, by its interest and extinction, or to harass and destroy the power and energy of the church for usefulness, by its bondage and anxiety.*"

Bold as these propositions were, they exhibited a degree of confidence in the people and of determination on the part of their rector which evoked most vigorous effort.

With these conditions assumed, *three* questions were presented :

I. "Shall we rebuild on this location or remove elsewhere?"

II. "If we rebuild here, shall we restore the church in general consistency with its former aspect, allowing only such modification of the interior as shall be found desirable or expedient for convenience or economy?" and

III. "During the interval of rebuilding, while worshipping in other places, which may be found for the use of the congregation, will the pew-holders consent to the assessment and collection of the same pew-rents, or equal sums to them, as they have been accustomed to pay for the support of the ministry and worship of the congregation?"

Thus the whole case was submitted for final decision. A favorable opportunity was offered for a removal of the church to a new location in the upper part of the city, and for many reasons such a removal seemed desirable, but the fact that the land on which the church was built had been a gift from Mr. Stuyvesant for that purpose, though there was no condition in the deed which could prevent a sale, appeared to forbid any disposition of the property for another use.

It was therefore decided to rebuild, as much as possible in the same aspect, the church which all had so valued and in which all had enjoyed so much. During the discussion of the subject, Dr. Tyng was asked to express his own wish in the premises, but positively declined to exert any influence upon the minds of those upon whom rested the decision of a question of so great import-

I.

*The Joy of Christian Worship;**The Christian's profession and the Lord's promise.*

"I was glad when they said unto me, Let us go unto the house of the Lord."

"I will make them joyful in my house of prayer ; my house shall be called a house of prayer for all people."

II.

*The Peculiar Joy in a Divine Saviour;**The Lord's gracious promise answered by the Christian's grateful acceptance.*

"The Lord whom ye seek shall come to His temple, even the messenger of the covenant, whom ye delight in."

"This is our God ; we have waited for Him and He will save us; this is the Lord, we will be glad in His salvation."

III.

*The Gracious Saviour, the one Mediation of Acceptable Worship ;**The promise and warning and the answer to it.*

"The true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him."

"I am the way, the truth and the life : no man cometh unto the Father but by me."

IV.

*The All-sufficient Saviour, the one Guide and Redeemer of His People ;**The gracious promises and the Christian's grateful acceptance.*

"I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life."

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

V.

The Glorious Dignity of the Saviour's Person and Work, and the responsibility which His Gospel Imposes upon Those Who Receive it.

"God was manifest in the flesh, preached unto the Gentiles, believed on in the world, received up into glory."

"How shall we escape, if we neglect so great salvation ; spoken by the Lord, confirmed unto us by them that heard him."

VI.

The Response to All ; the Sum of All.

“Christ is all and in all.” “Ye are complete in Him.”

VII.

Over the Chancel Arch, as the Keystone of this Arch of Divine Truth.

“Glory to God in the highest, and on earth peace, good will toward men.”

While around the Chancel wall, as a witness, day by day, to those assembled there, is read—

VIII.

The Song of the Redeemed.

“Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

These impressive words stand as a witness of the truth proclaimed within the walls upon which they were thus recorded, and were made the subject of a course of sermons, by Dr. Tyng, in which their lessons were more fully illustrated.

In the reconstruction of the church it was deemed proper that an increase should be made in the valuation of the pews over that which had been before established. With this advance, however, they were still cheaper than similar pews in other churches, the highest valuation being twelve hundred dollars and the lowest one hundred and twenty-five dollars, an average of five hundred and eighty-four dollars each. The same rate of rental was established as when the church was first opened, and similar arrangements to provide accommodation for all who might wish to attend its services, that no one might ever be excluded. The adjustment of the claims of previous pew-owners became a most important question. Eminent legal advisers gave their opinion that all such rights had been extinguished by the destruction of the church, but every interest and question was most harmoniously arranged, and the committee charged with this duty truly merited the acknowledgment made “of the great labor devoted by them to the settlement of all questions thus arising, and the wise, forbearing, and skilful manner in which they accomplished the whole arrange-

we have united to rebuild this spacious and splendid edifice, for the worship of God and the proclamation of the gospel of His grace.

“We have loved the habitation of His house. It has been to us the scene of sweet personal enjoyment; the abode of peculiar and precious privileges; the long cherished home of pure Evangelical truth; the dwelling place of a gracious life-giving influence to the souls of men; the temple of the divine manifestation of a reconciled God; the school in which we have been taught the fulness of His adopting love and pardoning grace in His own dear Son. It has been to us the illustration of ‘the house not made with hands, eternal in the heavens;’ the treasury of the highest benefits which man can enjoy on earth,—the consecrated spot where we have drunk from the streams which flow from the throne of God and the Lamb, to make glad the city of our God. It has been to us none other ‘than the house of God and the gate of Heaven.’ And the day which consecrates for us this edifice again, to its holy purpose and designation, is to us a day of peculiar acknowledgment and heart-felt gratitude.”

After reviewing the history of the church, he continued :

“Many of the agents in this vast undertaking, of twenty years ago, have passed away. Enough, however, remain to be living witnesses of the history which has since succeeded. For seventeen years we worshipped here together in perfect unity of spirit; in the enjoyment of the highest gifts of divine grace and blessing; honored by the great Head of the Church; respected and loved by men; in the beautiful description of Mordecai’s dominion, ‘Accepted by the multitude of the brethren, seeking the wealth of all people, speaking peace to all our seed.’

“We preached of Christ and of His church, the glory of the Saviour and the blessings of His people, and we enjoyed and proved them all. In the most uniform regularity of worship, according to our inherited and cherished forms; in the most sincere maintenance of the truth and order of the gospel, as this Church has received the same; in the most earnest desire and effort for the conversion to Jesus, by the power of the Holy Ghost, of all who should assemble here, we ministered the glorious gospel of the blessed God to the gathered multitudes of men.

“Rarely has there been a church more constantly blessed by God, more honored in gathering souls for Christ, or more favored with the fruits of enlarged usefulness and benevolence to men. Thousands of immortal souls have here found the everlasting sal-

vation of the Son of God. Hundreds have here professed in solemn ordinance their soul's devotion to a gracious Saviour.

"No Episcopal church in the United States has gathered more largely, both of families and of individuals, from surrounding Christian churches, not Episcopal, to the communion of our Church. And no church in our communion is more truly and earnestly attached to the peculiar usages and worship of the Protestant Episcopal Church, or more united and liberal in its support. These are some of the facts in the history of St. George's Church during the twenty years gone by, uttered not in the spirit of vain-glorious boasting, but in grateful acknowledgment of the goodness of God and of His blessing upon this people. They will not be undervalued by any who love the Church of the living God and desire the glory of the Redeemer whom they proclaim.

"In the midst of this prospering career, an hour of unexpected trial of the reality of this great work and of the principles on which it was founded came suddenly upon us. We entered into the pillar of fire and cloud to be for a season alone with God. We were to learn in the awful solemnity of His thick darkness the mysterious supremacy of His will and power. It was our first experience of disaster, an overthrow, the last of all our anticipations.

"Here again a gracious providence interposed. In perfect unity of sentiment and harmony of action, so separately and individually prepared that it seemed no less than a divine direction, the people determined, without a dissenting argument or appeal, to restore the house of God which they had loved so much, in the very place of its past abode, and on the very walls which stood so majestically in their sight. In the attainment of this conclusion, there was an equal determination to carry out the purpose formed, in a style appropriate to and accordant with the history of the church and with the ability of the people. The stand thus taken was noble and disinterested, an exalted and fitting comment upon the whole history of this people.

"With united gratitude to Him, we present this day for solemn consecration this palace of the Lord of Hosts, arrayed in the glory and beauty of its new construction, finished and furnished in all as a grand and majestic Protestant Episcopal Church, conformed in its aspect to all its own peculiar history, and illustrative of the great principles for which this church has always been so united and which for more than fifty years it has so steadfastly maintained.

“During the interval employed in building, we have been cheered by union and harmony within and by encouragement and sympathy without. With spontaneous contributions equal to the average of their pew-rents, the congregation have combined to sustain the expenses of their own public services and in the accustomed scale to continue their contributions to the various objects of Christian benevolence abroad. They have withheld nothing from others to restore themselves. And we feel, as we enter upon our new history and survey the facts thus related of the completed past, a fuller confidence in the generous conceptions with which we are encompassed and a more entire realization of the union and devotion of the congregation which has again assembled to fill this spacious house. With a new spirit we can take up the testimony of our text, ‘Lord, I have loved the habitation of thy house, the place where thine honor dwelleth.’

“This church, when entirely completed, will cost but little less than its original erection. It has been finished with an unrivalled permanency and solidity of construction. The aspect and adaptation of the whole are now before your sight. We have adhered to our hereditary habits, because our hereditary principles are unchanged. We have permitted no alteration of these important instruments and agencies of our public worship, or of the robes or methods for our ministry, because in our view great principles of Christian doctrine are involved in all these external adjuncts of our public service, and we have no principles of Christian doctrine to give up or alter, and we are opposed to useless and unnecessary change.

“We cling to that class in the Church who may be truly distinguished as *Conservative Churchmen* in our ecclesiastical body. We choose to deliver all the sacred usages of our Church to the generation to come unaltered, and unperverted, as we have received them, clothed with that simplicity, purity and dignity in the outward form of ministration of the truth and worship of God our Saviour which we received from the generations before us, in the household of our faith. We trust that in the good providence of God the spires of St. George’s will never be ‘leaning towers,’ in any direction, but pointing upward and alway to one God, one Saviour, one Comforter, one Word, one Faith, one Church, one Baptism, one Communion, one Eternal Glory, one Salvation by boundless Grace, one Walk in watchful holiness before God, edifying and not destroying, comforting and not casting down, loving all who love the Lord and seeking to maintain with all the unity of the

Spirit in the bond of peace. Beyond all peradventure or human will, other voices must soon be heard ministering within these walls. The present living ministry can only seek or hope to influence the future by the more assiduous and simple training of the generation committed to it, in a thorough establishment in the truth.

“With the faith, the worship, the usages and the discipline we have received from our fathers we are perfectly satisfied. We have no changes to propose or desire. We ask only for that practical Christian liberty which is indispensable in every Church ; for that impartial, comprehensive, sustaining discipline which becomes every government ; for that mutual toleration and respect in personal relations without which it is impossible for intelligent men to live in peace together ; for that fraternal acknowledgment which cannot be refused to those who truly belong to Christ ; and for that personal freedom in the support and maintenance of selected objects of Christian beneficence, which can never be denied to those to whom intelligent observation must be conceded, and from whom it is impossible that aid to every call should be expected.

“The moderation, dignity and harmony of all the past history of our Church we long to perpetuate. Its Apostolical, Protestant, Evangelical character we would sustain. Upon all our bishops, or brethren in the ministry, in our widely spread communion, we unceasingly ask for a rich outpouring of the Spirit of the living God, that our venerable Church may shine forth in all the glory of her future history, the ornament of our common Christianity ; the object of united love and reverence from all the people of God ; attractive to all the righteous nation who keep the truth, and the accredited home of all that is tolerant, kind and loving towards all who truly love our Lord Jesus Christ.

“In this glorious reviving of the work of God in our whole Church, this spacious edifice will find its familiar occupation. The procession of its future pastors, we trust, will not deny or dishonor the great principles and purposes for which this noble edifice has been erected, and to which the history of this church, from its commencement, has borne unchanging testimony.

“The comprehensive protection and freedom which has always been conceded in this great diocese to all the various classes of opinion, conviction and habit in our churches, within the just limits of peaceful order and personal Christian edification, and under which the rectors and people of this church have dwelt and ministered with tranquillity and happiness these fifty years past, we can-

not believe will be exchanged in the light and glory of advancing Christian influence and intelligence for any scheme more narrow or any principles less tolerant.

"We therefore dedicate and devote this gift of the Lord to us, to the glory and worship of God, the Father, the Son, and the Holy Ghost, in sincere communion with the Protestant Episcopal Church in the United States and in the diocese of New York, and in chosen and grateful conformity to its doctrine, its worship, its discipline and its usages, praying always that peace may be within its walls and prosperity within its palaces.

"With these views thus frankly and fraternally uttered, and with the most cordial affection and respect, we welcome this day our revered and honored Bishop and our respected and beloved brethren in the ministry, who have cheered and encouraged us by their attendance within the church which has now been consecrated to the exalted Saviour, the King of Glory, and the Lord of Hosts. May the rich blessings of the divine Head of the Church be with them all, prospering all their work, and guide them through grace to everlasting glory. And to the Father, the Son, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen."

During the year 1868 two small volumes were added to the list of Dr. Tyng's published works. By request of the editor of *The New York Ledger*, a serial was written for publication in that paper. This story, "The Spencers," is worthy of particular note, not only as being the only effort in this field which Dr. Tyng ever made, but for its employment as simply an additional means of imparting divine instruction. It is interesting also as embodying so many incidents occurring in his own connection and ministry and as being in all its material facts a personal history. The work was subsequently transferred to the American Tract Society, and became one of the regular publications of that society.

While this was in course, a little treatise upon the Lord's Supper was prepared. As indicated by its title, "The Feast Enjoyed," it was designed chiefly as an assistance in its intelligent and spiritual enjoyment. Under their different captions—"The Feast Enjoyed"; "Its Appointment"; "Its Invitation"; "Its Purpose"; "The Benefits Expected"; "The Character Demanded"; "The Exhortations Given"—its chapters form a compendium of instruction upon this important subject. It was at the same time, however, a protest against the doctrines of the Sacramentarian school in the Church, put forth in a period of much controversy, the his-

tory of which demands some reference and relation in its appropriate place.

Simultaneously with the completion of St. George's Church occurred the final adjustment of all its affairs with the corporation of Trinity Church.

When the church in Beekman Street was transferred to the control of Trinity Church in 1850, the stipulation was made, it will be remembered, that the services should be regularly maintained, and no sale of the property should be made without the consent of St. George's Church. In the year 1860, however, it was learned that the services had been discontinued, and a committee of the vestry of St. George's was immediately appointed to make the proper inquiry.

Three years later, a formal communication was made by Trinity Church, relative to a sale of the property, and requesting that a committee should be appointed by St. George's to confer with them on the subject. Such a committee was thereupon appointed, fully authorized to act. After a negotiation lasting nearly four years, in January, 1868, a final report was made, which stated that the property had been sold, for the sum of one hundred and forty-five thousand dollars, of which one-fourth was to be paid to St. George's and the remainder to Trinity Church. In addition, Trinity Church released the mortgage upon the church on Stuyvesant Square and all covenants relating thereto. All the questions so long pending between the two corporations were thus finally closed and the relations which in one or another form had existed between them for so many years, were forever ended. The old church in Beekman Street, impracticable longer to maintain, was very soon after destroyed. The new church on Stuyvesant Square, strengthened by all its trials, entered upon a new era of prosperity, a new page of its history.

"Thus," says Dr. Tyng in his Record, "the restoration of the church was complete in all its parts and relations and the public worship and benevolent operations of the congregation were continued in an unbroken harmony of operation and influence. The new aspect of the church was improved in many points. Perfect unity of sentiment, entire harmony of feeling, united willingness to labor in the Lord's service for all the beneficent purposes which called for their efforts, marked the congregations and made a ministry among them a pleasure and a privilege.

The weekly assemblies for religious instruction and prayer, the Sunday-schools of the church and of the mission chapels connected

with it, the varied associations for united usefulness, were all upheld with ease and pleasure.

“ Among such a people and in such relations the ministry of the gospel was an employment of pleasure and thankfulness unbroken and unalloyed. The pastor’s duty was repaid in itself, and all was light in the service of such a Lord with such a people. Thus I passed on through the infinite mercy of a covenant God with increasing comfort and without a care. The liberal kindness of the vestry met all my wants, and the generous spirit of my people covered all my defects.”

CHAPTER X.

RELATION TO CONTROVERSIES, 1865 to 1870.

THE distinct reaffirmation of principles made by Dr. Tyng in his sermon at the consecration of St. George's Church becomes the more significant in a consideration of the circumstances and events of the time in which the words were uttered, while the presence of Dr. Spring, and his partaking in the opening service, must also be regarded in a similar light and as a similar testimony.

Reference to some of these events is necessary to a proper understanding of the position which Dr. Tyng held in their connection, though it would be impossible here to enter in any detailed narration of the movements which made this period a most important one in the history of the Protestant Episcopal Church.

At the close of the Civil War, as a result, doubtless, of the association of the clergy of different denominations in the works of benevolence in which they had been so earnestly engaged, there arose the desire for greater union in religious effort. The fraternal feeling prevailing between them, however separated in Church organization, sought more public acknowledgment; in many instances finding natural expression in an exchange of pulpits and a union in religious services which attracted general attention and elicited much approval. Such a tendency was plainly opposed, however, to the spirit of the exclusive party in the Episcopal Church, and the growth of a disposition to lessen the barriers existing between it and other Protestant Churches, seemed an error which demanded prompt suppression.

In the diocese of New York, while the ecclesiastical power was, as it had long been, in the hands of the High Church party, they had not been able to elect a Bishop holding any extreme views, and the episcopal authority had thus for many years been exercised by those under whom the largest liberty had been enjoyed. Thus Bishop Horatio Potter had been chosen in 1854, by a compromise between the two parties in the Church, and had presided over the

diocese with a degree of moderation which had been promotive of the greatest benefit and the utmost satisfaction. It was no little surprise to many, therefore, when he issued a "Pastoral Letter," in 1865, which placed him in the most exclusive position in reference to the questions then at issue. In this letter he not only condemned the practice of commingled services on the ground of impropriety, and inveighed against the clergy who took part in them as having broken their ordination vows, but even intimated that measures would be taken to subdue such infractions, as he claimed, of the Church's laws. Several of the clergy thus publicly reproved, made immediate replies in defence of their position and action, but of these, that of Dr. Tyng alone calls for attention here. It is particularly interesting, not only as a forcible expression of his own views, and purpose, but as controverting entirely the claims which the Bishop had made, and as presenting a historical review of the whole subject which had been thus brought up for discussion.

"Right Reverend and My Dear Bishop," he wrote, "I have received by mail a copy of a printed pamphlet purporting to be a 'Pastoral Letter' from yourself 'to the Clergy of the Diocese of New York.'

"Canon Third, Section Ten, prescribes that 'every Bishop shall deliver a *charge* to the *Clergy* of his *Diocese*,' and 'shall address to the *people* of his Diocese *Pastoral Letters*.' As all the duties of the Episcopal office are defined by law, I am required further to assume, that this letter is not intended as an official Episcopal document, but as a personal communication addressed by you, for your own convenience, in the form of a circular, to the clergy of the diocese. As such I receive it with great respect. In a regular canonical address from a Bishop within his own jurisdiction, to those subject to his appointed oversight, I acknowledge a positive authority which would render questionable the right of criticism or reply. But an address which is extra-canonical, becomes merely personal and didactic, and not only permits, but seems also to invite, individual conference and response. . . . I am not incited by a desire in any way to assume an attitude or aspect which shall even appear antagonistic to your judgment in the ecclesiastical administration which has been committed to you, and the great responsibility of which you bear. I trust that my whole life in the Church has shown me to be in no relation factious, or fond of dissension. . . . The occasion which has called for this response from me, I cannot but esteem a very trying, and, to me, a very painful one. I fear it will tend to array against your-

self the feelings and judgments of many of the clergy, whose support of you, and respect for you, have been most cordial and entire, and whose fraternal confidence must always be a fact of great value in your Episcopal relations. It opposes, with admonitions, perhaps with threats of needless severity, a general tendency and spirit of our time, which is not only in itself harmless and entirely tolerable, but is, in its purpose and desire, manifestly in the line of divine truth and example, adapted to edify rather than destroy the best interests of the gospel and the Church of God. It throws your influence and yourself on the side of an exclusiveness of partisan judgment and action which I am sure is not the spirit of the New Testament; which can never be acceptable or welcomed in the Christianity of our land; and which in its relations to our own Church, can only tend, as it has always tended, to retard its growth, to limit its influence, to discredit its character, and make it unpopular and repulsive in the apprehension of the people whom it seeks to gather and to bless.

“And all this is to be done and borne, avowedly to meet supposed difficulties, which in your own view are so temporary and evanescent, that you say of them (p. 12), ‘These movements will speedily come to nothing,’ and (p. 15), ‘will be limited to a very narrow circle,’ ‘will be impotent and fugitive, as everything must be impotent and fugitive which is in the nature of a departure from a polity so reasonable and so well settled as ours.’

“My dear Bishop, perhaps Gamaliel would have counselled in such a case, that it would be the part of a cautious and wise government to ‘refrain from these men,’ and let them alone; especially so, if your anticipations should be correct, that in attempting to ‘overthrow’ them, ‘the Bishop himself will not escape the special outbreak of odium and censure,’ nor avoid ‘exposing himself to hard thoughts from within the Church, and to bitter denunciations without.’ I most sincerely hope that neither of these painful results will occur.

“Indeed I greatly doubt their occurrence, for however the clergymen whose course of ministry has thus been made the subject of your very serious reprehension, may be, and often have been, the objects of reproach and censure, as violating law, when in the mere exercise of their indubitable liberty, I have not been accustomed to hear from them the language of bitterness in return. They are the very men who have always sought for peace, and have made peace in the Church, in the whole field of my observation, whose conduct in the ministry is held up to such grievous cen-

sure, in the language of your letter. To secure the peace of the Church, and because they believed that your administration would promote this peace, they cordially united in your election; and in the accomplishment of that result, which could only have been accomplished by their united fidelity to you as their choice, through intense opposition from the dominant party in the diocese, and by a long, protracted canvass of votes, they secured the issue of a united church and a satisfied people. To your administration they have given an unshrinking and unqualified support; nor have you ever found them arrayed among your opposers, or caballing for schemes of division or irregular influence to annoy or resist you.

“ My dear Bishop, you say that you have ‘ been again and again appealed to, by both clergymen and laymen, (who are not apt to be busybodies or censorious,) to do something to check the evil ’ which you censure. Of course I have no means to identify these individual persons. I am not surprised at the caution of your parenthesis in speaking of them, for, in some cases known to me, I should have called them ‘excessively both busybodies and censorious. In those cases, I was gratefully impressed with the wisdom which declined to be harnessed to the wheels of persons of their habit and propensity. I have but little doubt that among these ‘ clergymen and laymen ’ referred to, there would not be found a single person who cordially gave his vote for your election. On the other hand, I am aware of some, who have urged you to your new relation to the clergymen now arrayed for censure, who set themselves at the time of that election with united purpose and determination to defeat it; that they might place the government of the Church in other hands, more likely to rule according to their will.

“ They were defeated in their attempts to prevent your accession to the Episcopal office; but they have not hesitated to censure your administration; in the convention, to thwart your wishes; in private, in no way to advance your influence; and they now combine to separate you from the real friends and supporters of your important ministry; to array you in apparent hostility to them, and thus to break up the peace of the Church, the quietness of your own Episcopate, and your confidence in those who have loved and upheld you. I must be permitted to speak of this whole development as a most painful result in the influence which it is likely to exercise over the future welfare of our Church and of this diocese.

“ My dear Bishop, had these interfering ‘ clergymen and lay-

men 'left you free from their impertinent control, and had you addressed a charge to your clergy of your own monition, however I might not have agreed with you in sentiment, I should have suffered in silence. But when your serious censure, and, as I think, needless and unwarrantable censure, of a large portion of your clergy, and that the portion the most habitually friendly and loving toward yourself, is avowedly upon the ground of the repeated appeals of 'clergymen and laymen,' combining to 'separate chief friends,' I must frankly say that I cannot acknowledge the wisdom of the course, the justice of the proceeding, or the expediency of the time, or method selected for their gratification. And I feel compelled, from my age and relation, to do what I can to vindicate myself, to guide and protect my younger brethren, and to maintain the long accredited and acknowledged liberty of the Church, thus unexpectedly restricted and refused.

"The practical character of your letter, in its inevitable conclusions, involves the most serious charge against a large portion of the clergy under your oversight which can be made against intelligent men. It is simply the charge of a life of deliberate and conscious perjury. You remind them (p. 4) that when they became the ministers of the Church in which they serve, they 'bound themselves, with all the solemnities of an oath,' to a line of conformity which they have systematically refused. You accuse them of doing this in a trifling and irreverent spirit (p. 12), when you speak of their course as a 'violation of engagements generally deemed sacred.' I do not see how in respectful terms you could intensify the solemnity of this charge. To me it is my Bishop's description of my forty-four years' pastoral ministry in the Church in which I was born, from a family never out of this Church, and from whose fold I shall never voluntarily stray.

"That I should silently rest under the charge of a life of perjury could not be expected. That my Bishop, with whom I have never taken any but 'sweet counsel,' should have made it, would have been to me incredible, had I not thus been compelled to meet it. That I should shrink in silence under it, and go down to that grave which is now so near me, practically acknowledging it, is utterly impossible. That I should take any other than a frank, open and personal notice of it, would be equally unbecoming and unlike myself.

"I therefore address you personally, as I should always desire, but upon a stand of self-defence which I never anticipated as a requisition from you. I cannot address you with disrespect, for I

have the most sincere and affectionate respect and love for you. But I feel bound to declare myself in my whole ministry open to all the imputations of your letter. I deem the things complained of a personal liberty which Christ has given to me, and which the Church has never taken away, and though I should freely say of some of the illustrations which you have introduced, that I did not deem them expedient, I cannot say of any of them that I think them unlawful, still less that I can esteem them as the open career of perjury.

“My dear Bishop, there is nothing new to me in the subject of your letter. It is a ground which I have been compelled frequently to traverse. But I confess with sorrow that the stand which *you* take in regard to it is new and to me wholly unexpected. I see no path to a result of peace, if it is your purpose to maintain it as a stand of authority, but the alternative of an excision of all who have been thus guilty from the Church; or their renunciation of the principles and practices of a life as a submission to that which they must esteem an extra-official authority. The one would drive the persons from the Church; the other would banish the manhood from the persons.

“There are three views under which the charges and the demands of your letter present themselves to my consideration. *First*: In their own history. *Second*: In my personal history as connected with them. *Third*: In the merits of the claims in themselves.

“There is, first, the history of the claims which are pressed in your letter as a scheme of facts. They constitute that which has always been known as the High Church scheme in the latter years of our Church. The two main facts habitually designated and opposed by this scheme, as practiced and encouraged in our Church, have been the use of extemporaneous prayer, and the union with other denominations of Christians in religious worship.

“The controversy concerning these things in our Church, has been wholly within the line and field of my own personal observation, and in all its leading facts thoroughly known to me, in that observation. In the earlier years of our Church's history, there was no discussion or discrepancy upon this subject. Not one of our earlier bishops, from the English consecration, assumed this High Church ground. Neither White, nor Madison, nor Bass, nor, so far as I have known or heard, Provost or Moore, professed to stand upon that platform. The open and earnest vindication of the scheme began with Bishop Hobart, who was consecrated in 1811.

It was commenced by him mainly in reference to the formation of the American Bible Society in 1816. The first knowledge publicly given to the Church of this scheme as such, was in Bishop Hobart's celebrated charge to the conventions of New York and Connecticut, entitled, 'The High Churchman Vindicated.' The principles of the scheme were expanded and applied in Bishop Hobart's controversy with Judge Jay upon the Bible Society, and with Dr. Milnor and Dr. Mason upon the Claims of Episcopacy.

"From Bishop Hobart, this scheme began a formal system, the practical influence and operation of which were afterward found in every diocese, and came in a degree to be a ruling power in many. Prayer-meetings, private informal lectures, revivals of religion, union societies for all kinds of religious objects, all acknowledgment of the ministry, or of the right to minister in other Churches of the Lord Jesus, not Episcopally constituted, were the objects of special hostility and assault.

"Bishop Griswold, who was consecrated at the same time with Bishop Hobart, and Bishop Moore of Virginia were as steadfast and earnest in their opposition to this scheme of exclusion and discrimination, as Bishop Hobart was in favor of it. Bishop White, who was personally friendly to each, and a lover of all good men, was eminently moderate in his utterances, but never, in his teachings or his conduct, sanctioned the claims of the High Church scheme. Dr. Milnor, in New York, the particular personal friend and the parishioner of Bishop White, was a zealous and uncompromising antagonist to it. The younger clergy divided under these leaders according to their connections or affinities.

"The warfare for this excluding scheme, and the warfare against it, made the history of our Church during the lifetime of Bishop Hobart. Since his death, though on each side the dividing principles have remained, the controversy, as a general fact, has been withdrawn, and the whole Church has settled down into an acknowledgment of the 'liberty of prophesying,' involved in the previous discussion.

"When this High Church scheme found as its outgrowth the vagaries of the Oxford illumination, and claimed the toleration of them, it could no longer denounce or threaten what it still deemed the errors of the 'Evangelical' scheme. Mutual consent has given us mutual peace. I hoped it would be acknowledged that 'God had given peace in our time.' I least of all expected, my good Bishop, that one so mild in temper and moderate in government as yourself, should again awake the spirit of controversy ; or that one

so self-controlled and wise should have suffered himself to yield to the 'appeals' of 'clergymen and laymen' to rebuke those who were truly prophesying in the Lord's name, or to condemn those whom the Lord hath not condemned.

"The coming history can only be a repetition of the past. We can never concede the exclusive interpretation which your letter appears to claim for alleged law upon this subject. The forcing of your views, as you seem to intimate by the capital letters on your eighth page, can only result in dividing the Church, destroying much fruit of the ministry therein, driving valuable ministers therefrom, or constraining into a selfish hypocrisy for bread, those whom power may have the opportunity to oppress, and whose earthly condition is without a comforter. That any circumstances shall be found sufficiently constraining to lead you to this course, or that any courts shall be found sufficiently partisan and blind to sustain such a system of wholesale excision from the Church, I can only believe, when the facts shall give their indubitable demonstration.

"You will pardon me for this freedom of speech. But Bishop Hobart was never willing to carry out the practical logic of his principles, though he openly threatened to bring them to their test, in preventing Bishop Meade's consecration ; and Bishop Ravenscroft urged him to exercise them in the punishment of Dr. Milnor. We can only say now, what we have been compelled always to say : 'Superior power can have our places, but no earthly power can have our principles.'

"We are perfectly willing that this High Church scheme should be assumed, pressed, vindicated by individual opinions among the clergy and laity as they please. But we shall protest, as we have always protested, against its inauguration as a principle of government by our bishops. The liberty which we have enjoyed, we claim as our inherited and indubitable right. And while we truly love you as our Bishop, we cannot concede, even to your wish, that which to us is a dear and valued principle of the doctrine of Christ.

"The second view which I desire to take of this subject, is my own personal history in connection with it. It is my own ministry which I am called to defend. That ministry has been unchanged in its principles from its commencement. I was born and educated in the Episcopal Church. But these High Church principles I never heard, or heard of in my youth. So far as I know, they were introduced into Boston in 1820. Bishop Bass and Bishop Parker had been of the old moderate stamp of churchmanship.

Bishop Griswold, who succeeded them in 1811, added to their conservative quietness and impartiality, a vigorous and faithful preaching of the gospel, to which we were in a great degree strangers before.

"In his retired parish in Bristol, Rhode Island, Bishop Griswold's ministry had been remarkably blessed with revivals of religion. His people were much accustomed to conference meetings, prayer-meetings, and familiar lectures, in all of which the Bishop greatly delighted and excelled. In these meetings, though they were always opened with a short selection from the Prayer-book, the privileges of extemporaneous prayer, and of lay exhortation in a variety of forms, were freely and habitually adopted by the people, in the presence and with the approval of the Bishop. The first public display of the High Church scheme was in a series of attacks in *The Gospel Advocate*, a periodical established by Dr. Jarvis in Boston, which were written by him. The Bishop defended himself in some essays, the publication of which was refused in *The Gospel Advocate*, but which were afterwards published in a tract on prayer-meetings.

The struggle to establish the High Church scheme in Massachusetts was ineffectual at that time. I am thankful to say, it has never succeeded since. The successors of Dr. Jarvis in St. Paul's have been advocates of a very different system from his.

"By Bishop Griswold I was prepared for my ministry. I was instructed by him in the system of faithful ministration which he practiced, and which I have endeavored faithfully to maintain. The Prayer-book and the canons generally were the same then as now. If my life has been a life of perjury, so was the life of Bishop Griswold. In the free use of extemporaneous prayer on all other occasions than the regular public worship of the church, in preaching without restraint wherever he was invited to preach, in invitations to ministers of other churches to preach in his church, in a free and friendly union in religious exercises with all who loved the Lord Jesus, Bishop Griswold set me the example, and gave me my direction. I adopted his system of ministry, and I have endeavored to carry it out in all my subsequent career.

"Forty-four years ago, I commenced my ministry in the District of Columbia, diocese of Maryland. There I came under a High Church bishop, who had himself been brought in from the Scotch Presbyterian Church. Bishop Kemp was a good man. But he idolized Bishop Hobart and the New York scheme. In this he was an entire contrast to his predecessor, Bishop Claggett. My open-

ing ministry in Maryland was distinguished by a letter from Bishop Kemp, whom I had never seen, on this subject. It was enough for him, that I had come from Bishop Griswold. This was the beginning of a warfare for years, around the same great principles of contest which distinguish your letter. They were principles which we could not relinquish. We were made able then to vindicate and maintain our freedom. With the Rev. Brethren Henshaw, Johns, McIlvaine, and Hawley, and many others of similar character, I was called to stand in defence of the gospel in its doctrines and its liberty. It was my first encounter with this High Church scheme, which, in my unhesitating judgment, then and now, wars with both. This contest taught me thoroughly its character, its spirit, its tendency, and its result. That controversy passed by, I am grateful to say, without compromising our liberty, or violating in the end our kind and friendly relations with Bishop Kemp ; and the later years of my ministry in Maryland, though unchanged in principle and habit, were passed in peace.

“Thirty-six years ago I was called to the city of Philadelphia, in the midst of a large population of our Church, with whom I sympathized entirely. This exclusive system had never ruled in Pennsylvania. I was received with a paternal kindness by Bishop White, which I can never forget. To him I submitted personally the very questions which are now discussed : Shall I accept invitations to preach in churches which are not Episcopal ? In what way shall I use our forms of prayer on such occasions ? Preach for all who invite you, if you can and desire to do it. Employ the Prayer-book as much as you can usefully and consistently with their habits ; was the substance of his replies. This I did probably in more than fifty cases in the diocese of Pennsylvania.

“Bishop White was the President of the Pennsylvania Bible Society, as well as of some other union societies. I have often attended these meetings with him. I have heard him invite ministers of other denominations to pray, and to address the congregations assembled. They preached the gospel in his presence and under his sanction. He was acknowledged and received not merely as the Bishop of the Episcopal Church, but, as Dr. Sharp in Boston said of Bishop Griswold, ‘as the father of us all.’ My ministry in Philadelphia encountered much opposition and complaint from some of the High Church portion of the Church. But from its commencement, to his death, Bishop White was my steadfast and unyielding friend. He was in the habit of coming to my church on Sunday evenings with great frequency, to manifest the spirit

with which he stood by me in the very course which others opposed and censured.

“Bishop Henry Onderdonk succeeded him in the Episcopate, not only in fact, but in principles of government. The Church has had few wiser or more moderate rulers than he. Complaints were made to him of certain facts in my ministry, particularly of the giving the use of my church for the meetings of union societies and promiscuous prayer-meetings. But he constantly refused to entertain them, or to interfere in any way with what he deemed the liberty of the ministry. He answered on one memorable occasion, that the fault was not in doing these things, but in making a disturbance about them. Instances of this kind of ministration I need not detail.

“This was my experience in Philadelphia. I am thankful to know that Pennsylvania has met with no change in this relation. In the eminent Bishops who preside over the Church, the principles and practices of Bishop White are still maintained, and the great body of the churches and of the clergy are conformed to them. Bishop White was not in the habit of making extemporaneous prayers; but he frequently, perhaps habitually, wrote the prayer after his sermon, and on many occasions defined and defended this habit, as the liberty which was secured to the ministry by the canon.

“My dear Bishop, I have now been twenty years in the diocese of New York. In Bishop Wainwright, my first Bishop here, I found the friend of my youth, whose moderation and wisdom shone as the pre-eminent qualities of his short Episcopate. These ten years past, I have been happy in the tranquillity and consideration of your government in the same spirit. I had supposed that the days of Church warfare were over, at least for me. I fondly believed that in the advancing liberality, good sense, and civilization of the country and the age, the elements of ecclesiastical discord were so well understood and so justly weighed, that we might be permitted hereafter to work in our own way, in mutual toleration and forbearance, to edify the great cause of our common Lord, and to edify the Church we love. I truly regret my disappointment, as much for the sake of others as for my own. I cannot but feel and think, if the principles and practices of my ministry, so much prolonged, and so publicly known, have borne or deserved to bear the imputation and character from which I am now compelled to defend them, a watchful Episcopate should long since have visited me with a proper penalty.

"But, my good Bishop, you have visited my church, and my chapels. You have confirmed more than five hundred new candidates for Christian fellowship under my ministry. You have addressed my people in words far too flattering for me, unreservedly commending my work and my ministry to them. And you have never, to me or to my people, uttered the warning which fidelity in duty certainly required, against a ministry which you have now felt compelled to characterize by terms of such severity. You came again and again, according to the canon, in your official visitations, to 'inspect the behavior of your clergy,' and you have ministered to me or my people no reproof. I had learned from you to expect none. I have been led, in my confidence in your feelings and purposes, to say and to hope that I should go down to my grave in peace, 'my people blessing, by my people blest,' when, most unexpectedly, I find my whole course publicly arraigned and condemned, untried and unheard, in a way which must result, in your own language, 'not in augmented tendency to union and harmony, but an unusual rising up of disturbance and division.'

"I am compelled to look back upon my whole career and say: Neither the spotless Griswold, nor the patriarchal White, nor the intelligent and logical Onderdonk, nor the generous and open-hearted Wainwright, ever denounced or reproved me; but justified and encouraged me with paternal and brotherly support. If I have been wrong in my principles or conduct, they were eminently so. If they have been just, and to be justified, then have the principles of my ministry been canonical and correct; and I have 'ministered the discipline of Christ as this Church hath received the same.' You leave me no other recourse in earthly determination, than to throw myself back on this whole complete career of ministry, and to avow its rectitude, in the theories of its guidance, and in the facts which have distinguished it; and to commit myself for the future to my Master and His Church, while I say, humbly but solemnly, I can do no otherwise in time to come.

"The personal aspect of this response to your letter, my dear Bishop, I greatly regret; but you have compelled me. And I now turn to consider the third view which I proposed to take of the subject, in its own merits. In doing this, I will respectfully follow the course of your own selection, of what you describe as 'some of the principles and laws of the Church, which we accepted when we became her ministers, and which, with all the solemnities of an oath, we bound ourselves to observe.' (Page 4.)

"I have no objection to make to your selections, and willingly consider them all with you. But in this consideration of the selected passages from the Prayer-book and the Canons, I must be permitted to remark, that the whole discussion is upon the particular interpretation to be given to the selected expressions adduced. Your letter assumes an interpretation entirely peculiar, the history of I which have already exhibited, as if this interpretation were the undoubted meaning of the law. I am not able to agree with you in your interpretation of the language presented, and cannot, therefore, hold myself responsible for the conclusions which you deduce therefrom. But I will proceed to consider your selections under their enumerated heads.

"I. I *did* 'deliberately write and pronounce to the Bishop, the emphatic declaration, 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.' In fulfilling this declaration, I have most earnestly endeavored to maintain these doctrines, and to conform to this worship, for near forty-five years of ministry in the Church. I am not aware that in any single instance or fact, I have ever broken this solemn engagement. I have sincerely given the best powers of my mind, and all the energies of my life, to carry out this declaration, in an earnest, practical fidelity, the history and the proof of which have been before the view of the Church. For the facts of this ministry, I ask the most thorough examination, as they have passed under the knowledge of my brethren, and in the midst of the various congregations of the people of Christ, which have been committed to me. Of my labors in teaching and edifying the people of my charge, in the doctrines and worship prescribed, appointed, and received by the Protestant Episcopal Church, in its institutions, observances, distinctive principles, ordinances, and rites, I challenge, before the Great Head of the Church, an impartial scrutiny; being persuaded that, however infirm and incompetent in many things, I have never been a hypocrite, an idler, or a self-indulgent and perjured man in the house of God.

"This solemn declaration and engagement I did not subscribe with the added special interpretation of any Bishop; or, if of any one, then certainly that of Bishop Griswold, who ordained me. Still less did I agree to receive as law the successive Episcopal interpretations of the doctrines and worship which I adopted, as I might

remove from one diocese to another, or as succeeding Bishops might be placed over me in the wise providence of God ; and thus to make the Episcopal opinion in reality the law of the Church. The Church left me to read these doctrines and law for myself. The Bishop and Presbyters appointed, examined me for my knowledge in the premises. And I was thenceforth entrusted, as an accepted and approved minister in the Church of God, to be myself the judge of my conformity to the doctrines and worship and the law of the Church ; to edify the Church of God ; and to serve her in the gospel of her Lord, not in the mere bondage of the letter, but in the intelligent freeness of the spirit ; not according to the opinions, prejudices and whims of others around me, but in a good conscience before God. Thus have I endeavored faithfully to serve Christ and the Church, asking direction from no changing human dictation, but from the Holy Spirit of God, and from my own conscience in the sight of God.

“ II. In the midst of the service of ordination, as I stood before the Bishop and before the holy table, I did say, ‘ I will, by the help of the Lord, give my faithful diligence always so to minister the doctrines and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God, so that I may teach the people committed to my care and charge, with all diligence to keep and observe the same.’ I have honestly and faithfully endeavored to do this.

“ But this High Church interpretation of doctrine, sacraments, and discipline, this Church had never received ; neither had the Lord commanded it, in any information then given to me, nor in any further information which I have since been able to acquire. I regard it as a new doctrine, ‘ unawares brought in, to spy out our liberty which we have in Christ Jesus, and to bring us again into bondage,’ to which I must say we can ‘ give place by subjection, no, not for an hour, that the truth of the gospel may continue,’ in the Church.

“ The new scheme of excluding and unchurching all ‘ non-Episcopal divines,’ ‘ excluding ministers and licentiates of non-Episcopal bodies, not only from administering the sacraments, but also from teaching in her fold, holding them to be ‘ incompetent,’ I do not believe ‘ the Lord hath commanded,’ or that it is ‘ according to the commandments of God,’ and I certainly know that ‘ this Church hath not received the same,’ but has rejected it, and resisted it, and renounced it, always on every occasion on which in-

dividual persons in the Church have attempted to enforce it, or assume it, as the doctrine and teaching of the Church.

“The English Church at the Reformation certainly did not receive it. The divines of the Continental Reformation were freely acknowledged, consulted, referred to, and invited to teach and minister in her universities, and among her people. Neither Cranmer nor Parker, nor Whitgift, her first eminent and her abiding authoritative leaders, taught the excluding principles of this scheme. Bancroft was, perhaps, its originator in the English Church. At least, I have not been able to find a trace of it in the authorities of the English Church before him.

“The Church of England did not receive this interpretation, when she sent Hall, and Davenant, and Carleton, to take counsel with the Synod of Dort, an assembly of Presbyterian divines, on terms of perfect equality and unrestricted freedom.

“The English Church did not receive this scheme, when ‘The Society for the Promotion of Christian Knowledge,’ the very society which has been always counted the pattern and model of orthodoxy in the Church, commissioned Lutheran ministers, without Episcopal ordination, as competent to be the missionaries to propagate the gospel in Africa and the East.

“The English Church has never received this scheme, from the Reformation down to this day. Its introduction has always been opposed and contended with, as a novelty which the Church had never received. The character of the Archbishops of Canterbury in the whole line of their testimony from the Reformation, has been the solemn witness and token of the opposite decision. From Cranmer down to Sumner, they have transmitted no such scheme to their successors. The only conspicuous name among them adopting the scheme is the ill-fated Laud; while all whose names have given honor to their station, like those whom I have mentioned, and Wake and Moore, and Tenison, and Tillotson and Secker, and others like them, have presented no such doctrine as the doctrine of the Church over which they have so honorably presided.

“The American Church did not receive this interpretation in her settlement of doctrine. Her opposing stand is as notorious as any fact in past human history. In the preface to her Prayer-book the key to its interpretation, she says: ‘This Church is far from intending to depart from the Church of England, on any essential point of doctrine, discipline, or worship, or further than local circumstances require.’ Her first generation of bishops did not

adopt it, nor transmit it. The great body of her ministers and people never have adopted it. The Church in the Eastern Diocese, comprising the five New England States, in which I was ordained, had never received it. It was never, as a scheme of doctrine, delivered to me. I have not received it in the Church, or from the Church. I have always considered it as among the 'erroneous and strange doctrines contrary to God's word,' which I promised, 'the Lord being my helper,' 'with all faithful diligence, to banish and drive away from the Church.' And I have always endeavored, in fulfilment of my promise, with 'faithful diligence always to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same,' but not as Archbishops Bancroft or Laud, or Bishop Hobart, have assumed to be its infallible interpreters.

"III. The five particulars which your letter presents under this third head, including the Preface to the Ordinal, and the four Canons which are referred to, I have never known to be violated or disregarded in the Church. The ministers who have 'officiated in its congregations' have been always 'called, tried, and examined,' so far as I know, before they were 'accounted and taken to be lawful' ministers 'in the Church,' and 'have had Episcopal consecration or ordination.' This has been the governing rule, universal, unvarying, within my knowledge.

"That the occasional ministering, or speaking, or preaching in our churches by other persons, is a violation of this law, and an 'officiating' in our congregations, cannot be maintained by the general judgment and practice of the Church. I have known Presbyterians, Baptists, Methodists, Roman Catholics, Russian, Greek, and German Lutheran ministers, all permitted to 'officiate' by Bishops, if their occasional and exceptional exercises were 'officiating,' in the meaning of our law. Laymen, ordained by no one, have been invited to speak in our churches by Bishops. Laymen are authorized to read our whole regular Liturgy by Bishops. And while our Church has never deviated, and probably never will deviate, from her requisition of an Episcopal ordination for her ministers, this Church has never adopted the absolute exclusion of all others from occasional service in our congregations. Among those who have thus officiated in congregations committed to me, perhaps I could enumerate a dozen ministers of different denominations, and as many laymen, in an advocacy of different claims of religious benevolence and Christian duty. It has never been held, by the body of the Church, within my knowledge, that such an

occasional allowance, or invitation of ministrations, is the 'accounting or taking' of such persons to be 'lawful' ministers, in the sense of the Preface and the Canons; or an assuming to discuss the question of ordination in any way; or that such occasional ministrations were a violation, either of our principles or our laws.

"But it is not my purpose or desire to discuss the question, what ought to be the interpretation of these laws? I merely undertake to give you the grounds of my own action. I consider myself in no way violating such prescriptions for our regular ministry and government, by an occasional act of official kindness and respect. I have often heard excited and assuming young men denouncing such a course as manifesting that I was 'no Churchman.' But I am now, for the first time in my life, charged by a Bishop ruling over me, with being guilty of violating my solemn oath, in the pursuit of such a career.

"I do not think a general mingling of the ministrations of different denominations of Christians to be wise, or likely to be effectual. I fear, with you, that such 'efforts will tend to disorder and confusion, rather than to peace and harmony.' But I cannot agree with you that the 'proceedings' of which you speak, 'are contrary to the usages and antecedents of the Church, and contrary to the well-established judgment of the Church, as to the meaning and the intent of her law.' On the contrary, I fully believe that 'the well-established judgment of the Church, as to the meaning and the intent of her law,' is the preservation of absolute uniformity as the rule of government in the stated and habitual ministry of our congregations, but not the prohibition of such occasional exceptions as Christian kindness and friendly relations among the 'respective churches of the different religious denominations of Christians,' as the Preface to our Prayer-book defines them, may require. The privilege of union on common ground with all who love the Lord Jesus Christ, for religious worship and Christian effort, is great and valuable, and it would be a very sad, and, I think, a very destructive day for our Church, if the affectionate and friendly participation in such an union should be acknowledged and denounced as a crime.

"The High Church scheme has never yet succeeded in inflicting public penalties, so significantly described on the eighth page of your letter, upon those who have refused the adoption of its theories of interpretation. If your Episcopate should be allowed to select this as its crowning triumph, while it would be 'a yoke which neither we nor our fathers were able to bear,' it would be an appeal

and reference to posterity and the future, which I fear would prove in its results anything but honorable and a success. I wish for you, my dear Bishop, a very different reputation, and one far more in the analogy of your past career, and I must be permitted to entreat you, whatever ‘clergymen or laymen’ may appeal to you, not to suffer yourself to throw your effective influence finally on the side of this discussion. ‘If this counsel or this work be of men, it will come to naught; but if it be of God, you cannot overthrow it; lest haply you may be found even to fight against God.’

“IV. Your fourth head of selection takes up the other subject in discussion—the use of the Book of Common Prayer. Upon this I need not dwell at much length. The principle involved has already been included in my previous remarks. The language of the canon is very precise in its application to what are called ‘occasions of public worship,’ and ‘before all sermons and lectures.’ The use of the regular Morning and Evening Prayer on such occasions, and in such antecedence, has been, accordingly, the universal habit of our Church. But the literal and absolute exclusion and inclusion which are involved in its forced interpretation, I presume to say, would not find an illustration of its obedience within the whole Church. I doubt if there be a single minister of the Church who has ever carried out this literal application of the canon, according to its strict interpretation.

“Who is there that has never read anything but the regular Morning or Evening Prayer before sermons or lectures? Who is there that has not introduced, and seen others introduce, missionary meetings and other occasions of benevolent associations, when there were many lectures, by a few collects, variously selected and put together, instead of insisting on the whole Morning or Evening Prayer? Who is there in the ministry that ever pretended to carry out an obedience to all the rubrics of the Prayer-book? What man, bishop or presbyter, has obeyed the first rubric in the office of the ministration of Private Baptism, ‘The minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday after their birth’? Who is there that performs the office of Churching of Women, or obeys the rubric before that office?

“Complete obedience to the Prayer-book cannot be found in our Church. Unreasonable and unnecessary neglect of it can no more be found. The accredited usage of the Church is general conformity to the letter of the canon in regular assemblies for stated worship in our congregations, and reasonable liberty and

variety on all other occasions. Any other interpretation of the canon than this runs into inevitable absurdity. Accordingly, the law and habit of the Church are, throughout all our congregations, that our ministers prepare, or select from others, occasional offerings of prayer for multiplied occasions, when the Prayer-book leaves them completely unsupplied.

“Bishops, who have no more authority in such cases than any others, have always followed in the same course, because the course is inevitable. Bishop Hobart’s private prayers for funerals, for visitations of the sick and the afflicted, which are without the slightest claim to authority, and as really violations of the canons of the Church, (of which you say ‘the Church leaves nothing to the fancy or caprice of the officiating minister, will not allow her children to be disturbed in their solemn acts of worship, by the intrusion of novel forms and expressions,’) as any extemporaneous prayer which may be offered, are in the habitual use perhaps of half the clergy in your diocese, and they not the half to whom your present rebukes apply.

“My dear Bishop, it is impossible that this shall be otherwise. As a general form, the Book of Common Prayer is adequate, and is regarded. As applying to all occasions, meeting all occasions, and excluding all other exercises, it is completely insufficient; it never has been, it never can be regarded. No ministry in our Church can confine itself to the Prayer-book in all the demands which it must meet. And when you attempt to charge a violation of a solemn oath upon those who do deviate from it, you really include in your accusation of perjury all the ministers of our Church. To carry out the literal meaning of your own words—‘the Church binds the conscience of every minister to a strict conformity,’ ‘within her fold [she will endure no irregularity]’—is simply impossible. I must take the liberty to doubt whether your own personal practice would not be found amenable for many inevitable violations of your own prescription.

“For myself, the principles of my ministry are, first, to obey my Master’s great injunction, ‘to preach the gospel to every creature’; second, to use the Prayer-book before all sermons and lectures, and on all occasions of public worship; third, on every occasion of preaching to other than regular Episcopal congregations, to use as much of the Prayer-book as I think appropriate to the occasion, and consistent with the useful and impressive conducting of the worship of such occasions, and to add whatever other prayers I think adapted to be useful and a blessing; fourth, after

all sermons and lectures, and on all other occasions which I think do not come within the reasonable application of the canon, to employ such prayers as I think suitable to the circumstances in which I am placed.

“A reasonable and free interpretation of the canon, and not what you call a ‘severe’ and excluding one, has been the habit of my work, and the rule of my ministry. I have neither the ability nor the intention to change it. If this be a violation of my oath, I must bear the penalty and endure the guilt. To such a course I have habitually counselled younger brethren in the ministry, as the only way in which they will be likely to fulfil their ministry to the glory of God and the edifying of the Church. I have endeavored to obey the canons and the rubrics, as far as such obedience appeared practical and reasonable, trying never to forget the principle of interpretation given by Archbishop Tillotson to Bishop Beveridge: ‘Charity and common sense are above the rubrics.’

“Such, as is my practice, I presume is the practice of the great body of our clergy. To change this practice, and silence this universal freedom is beyond the power or the right of Episcopal authority. If you resolve to force the principles and conclusions of your letter to their utmost application, no one will envy you the social influence you will have exercised in the Church, or the relations of trial and sorrow you will have created.

“But to undertake a system of advice to you is not within my province. I do not design to have any controversy on the subject with any. I shall not give my time or thought to a discussion of the points involved, beyond their application to myself. How sincerely I regret the course which you have now opened, I could not perhaps describe to you. But so far as I am concerned, my personal feelings toward yourself will be as unchanged as my own principles of action. It has been the privilege and pleasure of my position, under your oversight, to maintain the most affectionate relation toward yourself. I trust nothing may interrupt this relation toward yourself while we live. But if persecution is to come for the truth’s sake, and pains and penalties are to be inflicted, such as you italicize on the eighth page of your letter, I have no reason to expect immunity; I have no desire to present excuse; I have no ground to occupy differing from brethren whom I love, who are in the same condemnation; and I shall in no way shelter myself from the projected operation of authority or power, however unjust it may be esteemed.

“My dear Bishop, my heart’s desire and prayer is for the richest

blessings of a Saviour's grace to rest upon you and your work forever, hoping to dwell with you eternally, where the one great law will be the universal law of love.

"I am, with great respect, your servant and brother in Christ,

"STEPHEN H. TYNG.

"ST. GEORGE'S RECTORY, *June, 1865.*"

The years immediately succeeding, however, brought forward questions still more important than these, which are thus referred to. As one familiar with the whole situation, wrote in 1867:

"Every intelligent Christian perceived that a most important crisis was approaching in the Episcopal Church. The anxieties of all lovers of Protestant truth were aroused, lest this venerable communion should again be betrayed to its pre-Reformation foes. The steady advance of Tractarian doctrine, the unresisted development of Ritualistic practices, the growth of exclusiveness to other Reformed Churches, and the manifest tendencies toward some sort of inter-communion with the Greek, if not the Roman Churches, all these facts combined to produce doubtfulness among those without, and alarm among those within the dear old Protestant Episcopal Church.

"The so-called Pan-Anglican Conference had met and adjourned. Much pomp and ceremony were connected with its public exercises. All the excesses of the Ritualistic school were engrafted upon its services, and yet not one word of warning or reproof came from the guarded hall of Lambeth. A pastoral letter was issued, which Archbishop Manning said every Romanist could accept, and was quoted by the Ritualists as at least a negative endorsement of their system.

"In the meantime, men who had solemnly sworn to be faithful to the standards of the Church, from pulpit, press and platform, spoke of the Thirty-nine Articles with contempt, as the 'forty stripes save one'; called the venerated fathers of our Church, Bishops White and Griswold, 'only Presbyterians'; and strove to manufacture a 'Catholic' enthusiasm among the people, which should lead to the discarding of the word 'Protestant' in the title of the Church."

The perception of these dangers gave renewed vigor to those who maintained the Evangelical standards of the Church, and quickened them in their determination and zeal; as they awaited the impending crisis.

As was said by Bishop McIlvaine, on one occasion, "The flag of

Ritualism, which is a censer, required the bolder and wider manifestation of Christ and His gospel. The more the *priest* appeared in the heresy, the more must the *preacher* stand forth for the truth."

In various associations Evangelical men met for consideration of the questions thus brought before them, and with whatever divergence of views on minor points, joined in a firm protest against the false doctrines which were creeping into the Church. Among these associations may be particularly mentioned, "The Clerical Association," of which Dr. Tyng was the first president, and "The Latimer Society," so named by his suggestion, and many of their most active members, it may be noted, were those who had been brought into the ministry under his guidance and direction.

Increased efforts were put forth by the Evangelical societies. Their anniversary meetings, occurring in November of every year, brought together a large assembly of bishops, clergy and laity of similar sympathies, and were made occasions of unusual importance and interest. In the fall of 1867, when these meetings were held in Philadelphia, a new feature was introduced, which, rendered necessary by current events, subsequently became a regular part of their order.

The interpretation which was given to several expressions in the Book of Common Prayer caused them to be claimed as authority for Ritualism and the doctrines which in that system were engrafted upon the Church. In such an interpretation these terms had a manifestly Romanizing influence, and were made symbols of error to many who declared that their consciences were constantly burdened by the compulsory use of words, which thus received a meaning contrary to the history and usage of the Church. They earnestly sought relief, therefore, in such a revision of the Prayer-book as would allow optional expressions similar to the permissive words in the Creed.

Their request for this was based upon the optional use of the sign of the cross in Baptism ; the declaration of absolution in the Morning and Evening service ; the two forms used in the imposition of hands at Ordination, and as all these had been inserted for conscience' sake, they urged that a similar change in other connections should not be deemed unreasonable.

These views were presented at the meetings in 1867, before referred to, and a conference was therefore called for their consideration, with the understanding, however, that only those who took part in it, should be committed to its decisions. Many who attended it had found no stumbling-block in the use of the words

objected to, but the effect which might be and was given to them was fully realized and freely admitted, and by unanimous action the question was submitted to a committee of ten of the clergy, to report at a future time on the expediency of a reform in the expressions referred to. Of this committee Dr. Tyng was appointed a member, but no information of his action or words in this connection has been accessible, though his views on the subject are found expressed in other relations. The other topics which came before this conference, the "Liberty of Preaching," and the "recognition of non-Episcopal ministry," were embodied in a declarative paper which clearly defined the position which Evangelical men held upon those points.

Their opponents in the Church were not less earnest and active in the propagation of their principles and views. Associated in similar ways, the two parties were ranged in a controversy and conflict which in its influence and results was far-reaching and most important, and the course of which was marked by many noteworthy events. Those only which are related to Dr. Tyng's personal history, however, demand any reference here. In dioceses in which the Sacramentarian school were predominant and powerful, many attempts were made, by means of ecclesiastical authority, more firmly to establish their rule, and suppress and subject the Evangelical element. One of the most notable of these efforts, and one with which Dr. Tyng was directly connected, requires especial attention.

The Rev. Stephen H. Tyng, Jr., the rector of the Church of the Holy Trinity, New York, during the summer of 1867, visited the family of one of his parishioners, whose summer residence was in the city of New Brunswick, New Jersey, and by invitation preached in the Methodist Church, which they attended. He received a notice, signed by the rector of the two Episcopal churches, forbidding him to preach within the limits of the city, which they claimed to be their parochial cure. No attention being given to what he considered an unauthorized prohibition, he officiated on the following Sunday, in fulfilment of the engagement previously made. For this action he was presented for trial, upon an alleged violation of the Canon Law of the Church.

In form it was the presentment of Mr. Tyng for exercising his ministry in another parish or cure without the express permission of the resident ministers. Such an attempt to attach an unnatural and impracticable interpretation to this canon, and to restrict the clergy in a right which had before been universally con-

ceded and exercised, was a proceeding which excited great public interest and elicited much condemnation. It was viewed by Dr. Tyng as an utterly unwarrantable perversion of law, and, when approved by the Episcopal authority of the diocese of New York, as simply an attack upon him in the person of his son. He therefore entered into the case with the most earnest and determined feeling.

The Board of Presbyters appointed by Bishop Potter for this trial met at St. Peter's Church, New York, on the 10th of January, 1868. Both parties to the issue were represented by the ablest legal counsel, the Hon. Wm. Fullerton, Mr. Courtlandt Parker, Mr. Charles Tracy and Dr. Tyng appearing for Mr. Tyng. The sessions of the court, attracted a large audience each day. Several sessions were occupied in the hearing of testimony, evidence being given that the universal custom and usage of the Church fully justified the course which Mr. Tyng had pursued.

In addition to the exhaustive arguments of the legal counsel, Dr. Tyng prepared an argument and review of the case. Though excluded from the consideration of the court, by their decision that but two counsel should be heard, on either side, it was published in full in the printed record of the case, and in the following brief extracts, presents his view of the whole proceeding.

"Gentlemen of this Reverend Court," he said, "I shall not affect to conceal the sense of injustice and dishonor with which I approach the practical issue presented in this case."

"When I seriously estimate the solemnity of the far-reaching issue in this purpose to be accomplished, the painful narrowness of mind displayed in the persecution attempted, the shocking and impossible principle which is here to be forced on the Christian Church, in the claims of power, and the false assumptions of law, which lie at the foundation of this charge, and which will be considered as established, by the conviction and punishment of the respondent accused in this case, I cannot but feel that few questions have ever arisen in the Christian Church of more importance, or likely to be attended with more serious results."

"So far as this respondent is concerned, I stand before this reverend court, as his counsel, to maintain that he has violated no law, and is justly amenable before you, for no transgression. He is charged with nothing which transcends the limits of his unqualified right; and by no just decision of this court can he be made to bear the penalty of transgression.

"To demonstrate this position, I propose to examine the provisions and demands of the canons, under the professed authority of

which he has been arraigned before this court, and for alleged violations of which he has been summoned here to answer. . . .

"Against the injustice of this whole proceeding I enter my solemn protest. And I take the liberty to represent to this reverend court, that there is a tribunal of public opinion in the land, before which an appeal will always be taken, and will always stand, from every trial and every decision, affecting the rights, the character, and the property of man ; and to that tribunal, in every step of our imagination, and anticipation, we are constantly impelled, involuntarily, to appeal.

"In looking forward to that tribunal, I should be most uncan- did and untrue, did I not appeal, with the deepest conviction of the injustice with which the respondent has been treated, of the rejection of all the common principles of law, with which his testi- mony has been refused, and of the utter disregard of canonical re- quirement with which the consummation of the trial has been reached ; so that its result has no other value in establishing a precedent of authority, but that which may appertain to the amount of intelligence and impartiality actually displayed by the five gen- tlemen individually composing this court, whose decision is to be quoted as a precedent, establishing the meaning of the ecclesiasti- cal law in question. My right as a citizen, my duty as a counsel, and my office as a presbyter of the Protestant Episcopal Church would not be consistent with my saying less to this reverend court than I have now said.

"The canon under which this ecclesiastical notice has been given, (by the Bishop of New Jersey) is Canon 3, Section 1, Title 2. It is entitled 'of a clergyman in one diocese or missionary district, *chargeable with misdemeanor in another.*'

"The language of this canon is very precise and positive in its system of definition and provision, '*If a clergyman of this Church shall in any other diocese or missionary district, conduct himself in such a way as is contrary to the rules of this Church and disgraceful to his office, the ecclesiastical authority, etc.*'

"This whole case rests upon this canon, and its justice is only to be maintained according to it, and in a full conformity to its provisions. The only right which any bishop has to touch the action of a clergyman belonging to another diocese, is that which is given by this canon. It is the one law of the Church which gives an inter-diocesan authority and an inter-diocesan relief.

"The relations of independent dioceses are not to be disturbed by every two-penny local and personal complaint ; by every per-

sonal and envious charge trumped up by selfish and ill-tempered ministers; by such questions of contemptible trifling, as have been made the objects of testimony before this court; as whether a clergyman stood or knelt when he said the Absolution; whether he used in it the first or second personal pronoun plural; whether he wore on a special occasion a surplice or a gown—when the counsel proposing this last question, and the court allowing it, knew, or ought to have known, that there is no canon of the Church which requires him to use either, upon any occasion. These may be important questions in New Jersey churchmanship. They are questions of inconceivable and contemptible trifling in the larger mind of freer churches and more enlightened states.

“The substance of the conduct, must be such behavior as is in itself *disgraceful to the office of the ministry*, as well as a *violation of the laws of this Church*. . . . I demand to be informed, what is the ‘*conduct contrary to the rules of this Church and disgraceful to the office of the ministry*,’ which the Bishop of New Jersey has thought fit to embody in a charge against the respondent in this case, and which the Bishop of New York has felt himself compelled to indorse, and to place before this reverend court for trial.

“We strike the trail of this solmen charge in the report of a committee of three presbyters and two laymen, which, in obedience to the command of the Bishop of this diocese, they have laid upon your table for trial. It is a most remarkable document for five Christian men to frame as an exhibition of their idea of human guilt. It has weight of absurdity enough to make it sink beyond the reach of man’s recovery. I have no doubt the gentlemen who have signed it will see the day when they will cease to desire that it should be remembered as any part of the history of their own lives.

“This is their record, and this is all—‘*Preaching and reading prayers*.’ This is the offence. ‘*Preaching and reading prayers within the corporate bounds of the city of New Brunswick*.’ This is the location. Doing this *without the consent* of the two rectors. This is the crime. Let us investigate it: Is it a reality transacted by sane, intelligent, and Christian men,—men who really love their Saviour; men who truly respect the Church; men of common sense who have a particle of just concern for their own good name? One scarcely wonders that a daily paper should stigmatize the whole of it as ‘an ecclesiastical joke.’

“The next step we have is an appeal giving information to the

Bishop of the diocese of New Jersey of the offence thus committed by the respondent, and expressing great 'fear if this offence be not reprov'd, it may be repeated, to the great injury of the Church in this place.'

"Happy would it have been for the credit of the Church in New Jersey if the spirit even of Moses had descended there: 'Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!'

"So would White have answered; so would Griswold. But, alas! in the Episcopate of our day, the spirit of White and Griswold seems as far remote as the spirit of Moses and of Paul.

"The Bishop of New Jersey rushes immediately, *on the same day*, to fulfil his appointed portion of this absurd proceeding.

"He says, 'In obedience to Section 1, Canon 3, Title 2, I hereby give notice,' etc. But he gives no such notice as the canon demands. The Bishop of New Jersey can not so accuse the respondent in this case. He dare not do it. He gives a notice which the canon will not adopt, and cannot justify; and which no other ecclesiastical authority in the land, as candid as himself, would for a moment regard.

"When this notice, so completely defective, came to the ecclesiastical authority of New York, unfortunately for the reputation of this diocese, its Bishop was abroad from the country. How the Standing Committee persuaded itself to accept this notice, I hardly dare conceive. I well understand and thoroughly feel that there is much in a name. I cannot divest myself from the conviction that in this prosecution there has been much in the name. I will venture to assert, could you have removed a name which so many of the gentlemen were not averse to see dishonored, and substitute some one of the honorable names of our Church in this diocese, the fatal flaw in this document would never have been overlooked. That ecclesiastical authority would have cast it aside at once, as utterly untenable, uncanonical, illegal. They would never have thought of appointing a committee to examine or inquire concerning it. This first step in New York was, as every succeeding step has been, intensely personal, and apparently indifferent to justice, if the person could be reached.

"The Committee of inquiry rapidly reported according to their direction, and the Standing Committee, without waiting for the return of the Bishop, hastened to organize a Court, to carry out the purposes for which the whole scheme had been prepared.

"In the meantime, the Bishop of this diocese returned. He

had not been involved in any of the preceding process of moral entanglement. The whole case was in his hands. He had the indubitable right to arrest all further proceedings and withhold all further action in the case. I regret to be obliged to say, he did not elect to do so. . . . I am bound to believe the Bishop of New York sincere in his conviction, though I frankly say, such has been my respect for my diocesan, that all the men in the world would not have been able to persuade me to believe this decision possible, in anticipation of his own personal and positive act. . .

"Any proceeding more uncalled for, more unreasonable, more injurious, or more unjust, it has never fallen to my lot to know.

"The whole prosecution has broken down completely in the principle of its authority. Not a particle of evidence, really sustaining it, has been produced, and no one is more conscious of that than the eminent counsel for the prosecution, I am perfectly sure. . .

"The presentment laid upon your table makes a new charge, of another crime, upon the respondent, and for this he has been arraigned before this court. It is that, 'he did, within the corporate bounds of the city of New Brunswick, officiate by preaching and reading prayers, without the permission or permissions of these clergymen, or of the church-wardens and vestrymen, or ministers of either of the congregations, or a majority of said wardens and trustees.' I beg leave to call the attention of the court to the looseness of this document.

"The canon referred to, as applicable to this case, is Canon 12, Section 6, Title 1, of the Canons of the General Convention.

"Its language is: 'No minister belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish or in the parochial cure of another clergyman, unless he have received express permission, for that purpose, from the minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen, or trustees of the congregation, or a majority of them.' Before this canon can be brought into application to any act, charged upon the respondent, two fundamental questions are to be settled.

"What is the legal and authorized meaning of the terms 'parish and parochial cure' in the language of the Protestant Episcopal Church? What is the meaning of the term 'officiate,' according to the same standard of definition?"

After a long investigation of the meaning which must be given to these terms, and argument upon the impossibility of attaching any other interpretation to them, Dr. Tyng continued:

"If such is to be the administration of law in the Protestant Episcopal Church in the United States, its glory has departed, its peace has gone forever, and its existence in a land of freedom ought soon to follow them.

"I claim to have demonstrated that the terms 'parish, parochial cure and congregation,' employed in Canon 12, Section 6, Title 1, under which section and canon the charges of this presentment have been brought against the respondent, have not received, in the habitual language of the Church, a territorial, but a personal interpretation, and cannot therefore be applied to the present case; that a territorial interpretation is not consistent with the language of the canon itself, while a personal interpretation is entirely so: that a territorial interpretation is entirely inconsistent with the whole practice and usage of this Church; that a territorial interpretation interposes difficulties and impediments, which make it impossible that the canon should be so interpreted, or, if so interpreted, shall ever be obeyed in the practical ministry of the clergy of the Church; that the complainants in this case had no authority over the territory or place in which the respondent is said to have officiated; and therefore had no legal right to prohibit such officiating, or to claim the legal obligation of the respondent, to ask their express permission for such officiating.

"The Church may forbid and has forbidden all clergymen of this Church from officiating in the churches or among the families of the congregations of other clergymen without their consent or permission. It is a most valuable and important law,—no clergyman of this Church can desire to break it,—no clergyman can be permitted to break it. It is for the interest and comfort of every clergyman to maintain it. The peace and harmony, the prosperity and success of the Church depend upon its maintenance. The undisturbed and protected unity of a pastor and his congregation is of inestimable importance. It is of universal importance. To secure and maintain it is no High Church or Low Church scheme.

"But it cannot be maintained upon a territorial interpretation of a parish. The erecting of the Wall of China around a parish might have answered in the barbarous warfare of the earlier earth, but would be a poor guardianship of the moral influences and relations of the land and the day in which we live.

"What the Church would prevent, and means to prevent, is personal undermining influence among a people. . . .

"Every clergyman of the Church is to be protected in the peaceful discharge of his own duties in his own congregation, ac-

cording to his conscience and their wish. And therefore it is that I feel myself unable to unite in the uncanonical complaints and attempts to restrain by force of authority some extreme interpretations of Church right and observance in another conspicuous instance, which have been several times referred to in this cause, in the arguments of both sides. If I have a passion, it is for liberty, religious liberty, freedom of the spirit and freedom of action. 'Where the spirit of the Lord is, there is liberty.' I care comparatively little for an enforced unity. I can say with the learned counsel, that 'my heart throbs for unity upon the creed of Nice.' But I can say, with more intense feeling, my heart throbs with the desire to 'proclaim liberty through all the land to all the inhabitants thereof,' 'in the unity of the Spirit, and the bond of peace.'

"The Bishops of New Jersey and of New York, probably, would be found, in any just investigation, as guilty of the violation of this alleged canon as this respondent. So would the complainants in this case, the presbyters presenting, and every member of this court. The canon has never been enforced as the rule of our ministry. It never can be. It is impossible to bring it into any minute, and absolute application. And every attempt at expounding it by the prosecution, in this trial, has been attended with the compulsory effort to excuse certain violations of it, with which all are chargeable, as inevitable, that peculiar odium might be brought upon this defendant. Never on earth was there a combined will and purpose of interpretation more unjust. Why, then, is this young man selected as the first public victim for this combined persecution, when every clergyman around him is as guilty as he?

"I answer in the face of this community, because he was young, and it was thought he could be safely handled, and others could be effectually reached through him; because he was to a degree, influential, and it was important that he should be crushed. It is not *he* that has been really tried, but that which the learned counsel has been pleased to call 'the Puritan party' in him.

"The Puritan party! I can only say personally, in his paternal stock there was never a Puritan, from the Reformation to his generation. It is not that I should feel the name of Puritan a dishonor. They were a noble race. Well would it have been for the Church of England to have retained, with honor, the faithful men, whom, under this opprobrious title, they persecuted and reviled. But from my soul, I despise a set of men who come into the Episcopal Church,—from the Quakers, Presbyterians, and every class of surrounding Christians—are welcomed and exalted as rulers in this

Church, and then turn round with a contemptuous sneer and speak of the 'sects, the *meeting-houses*, the *societies*, the *schisms*,' they have just left, in which their fathers and mothers lived and died, and from the worst sectarian spirit of which they themselves have never been released. There is no wiser admonition of the Scriptures than that of Paul to Timothy, 'Not a novice, lest, being lifted up with pride, he fall into condemnation.' The great body of the bitterness, exclusiveness, hostility to other Christians, which disgraces the Episcopal Church this day, is to be found among that class of men who have thus joined this Church at their maturity, and are the real representatives of that party of which the learned counsel has said, 'They are never satisfied unless they can make or break.'

"The learned counsel has asked, 'Why are men at strife with each other, because some think they can do this same work that all are pledged to do, in a way which they deem more effectual than another? All have full liberty to work in their own way.'

"I may well ask his question in return, 'Why are they?' But because you have chosen to initiate this authoritative persecution, and to prohibit a liberty which was never challenged by authority before. Your 'Articles of Religion' are trodden under foot by men who teach every aspect of popish doctrine in your Church except the personal authority of the Pope. Your Bishop goes with his official sanction among the extremest shapes of popish ceremonies, against which this Church has always delivered a faithful testimony. The whole general aspect in general worship, in many of your leading churches of this city, has been changed within the few years past, so that Hobart returning, would have to inquire in vain, in Trinity and its chapels, for the old paths in which he walked, and left others walking. We have not attempted to resist or restrain this liberty which has been claimed. It is not we who have organized a strife. We are the objects, the victims of a persecution, an oppression, which intends to do by ecclesiastical power,—the resort of the violent and intellectually weak,—what argumets and influence were found incompetent to do.

"Perhaps the little finger of the son may be stronger than the loins of the father. We may be called to much contention,—it may be, to much suffering. But we adopt this counsel's words, 'We do not mean to be driven off.' They claim their rights in this Church, and we claim ours. When I say 'we,' I do not speak—I have no right to speak—for any one connected with this case. I speak of the school of opinion in the Church—the party in the Church, if you

choose,—with whom I sympathize, and I say that we do not mean to be driven off.

“He says, ‘All have full liberty to work in their own way.’ I retort his own words, with entire satisfaction, in reply, ‘I ask nothing better than that. Why will they not live up to it? Why preach forever, and never practice?’

“Whose liberty have we attempted to restrain? Whom have we persecuted? We have no desire to persecute. We have no wish to restrain a fair and comprehensive liberty. The usages of the Church, as uniformly illustrated in our history as a Church,—‘*Ubique, semper, ab omnibus*,’ we are contented to abide with. We introduce no novelties. We make no threats. We have submitted to acts of personal injustice before; we have been taunted, reviled in your Church papers, because we have submitted. We are still ready to adopt the counsel’s closing words, ‘We have a right to hold the faith of the Apostles and of the early Fathers prior to the division of the Church, and we cannot be drawn out because we hold that faith. We are ready to join hands with all, to spread the truth of the gospel, and to defend its claims against error of all kinds; and, above all, to carry forward the banner of the Church against the impiety, the wickedness, the indifference, the perplexity, the scientific falsehood of the day, against all enemies of the Church’s faith throughout this land.’

“What have we ever asked more than this? We ask no more now. But if at the end of near half a century’s ministry of liberty, the whole of it under professedly High Church bishops, I am now to see a system of bitter persecution inaugurated by Episcopal authority, I must meet the case the best way I can, in submission to God, and with peacefulness in the Church. But persecute as you may, nothing but the power of a resistless physical force shall ever drive me out of my father’s Church, a Church in which I ministered before many of you were born, and from the scenes of which I must soon, according to the will of God, depart. I may say with Hooker, ‘I have lived to see this world made up of perturbations,’ and I truly grieve to see the Episcopal Church, in this diocese of New York, dishonoring itself with the inauguration of a system of doctrinal, individual persecution, the whole effect of which must be to weaken its power, to overturn its respectability, to repel from it all who are not craven enough to submit to persecution, or bitter enough to delight in it; and to make the Episcopal office and system, which ought to be an attraction and a home for the wandering and the peace-loving, a by-word of reproach to the

ungodly, and an object of lamentation and rebuke to the good."

As had been evident throughout the trial, but one result was to be expected. No surprise was caused, therefore, when, by the decision of the court, rendered on the 24th of February, Mr. Tyng was adjudged guilty, and 'admonition' was stated as the penalty to be imposed.

An appeal was addressed to the Bishop, urging him to hold the case under advisement until the arguments at the trial could be printed and submitted, but he hastened to approve the findings of the court and summoned Mr. Tyng to appear at the Church of the Transfiguration, New York, on the 14th day of March, 1868, to receive the public admonition then to be pronounced.

On this occasion, Dr. Tyng accompanied his son, and, when the Bishop had concluded his address, advanced to the chancel and placed in his hand the following protest, the reading of which had not been permitted.

"TO THE RIGHT REV. HORATIO POTTER, D.D., BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF NEW YORK.

"Right Rev. Sir: —It has been your pleasure to 'approve' of the 'findings' of this court of presbyters, and you have now administered the sentence of 'admonition,' 'recommended' by them against the respondent.

"This is your own act and your own responsibility. I, Stephen H. Tyng, D. D., a presbyter of the Protestant Episcopal Church in the diocese of New York, and rector of St. George's Church in the city of New York, and one of the counsel for the respondent, do most respectfully but firmly enter my solemn protest against this whole proceeding, now completed, from its commencement to its conclusion, as false in its allegations, unjust in its principle, uncanonical in its form, illegal in its transactions, iniquitous in its purpose, and voluntarily and persistently persecuting in its spirit, process and development. And I do solemnly appeal from this decision of this court, and from this approval thereof, by the Bishop of this diocese, under the most earnest sense of the cruel injustice with which this respondent has been treated; to the supreme and final decision of the General Convention of the Protestant Episcopal Church in the United States; to the abiding sense of justice and righteousness in the individual members of this Church throughout this land; to the record of future historic truth; to generations of advancing light and religious purity and power, which may come hereafter; and with the deepest humility, but with confidence un-

feigned, to the judgment-seat of the Lord Jesus Christ, who is the one Great Head and Ruler of His Church, and whose approval can never be given to the persecution of the innocent, or the oppression of the weak.

"Given in the Church of the Transfiguration, in the city of New York, this 14th day of March, A. D. 1868.

"STEPHEN H. TYNG,
Rector of St. George's Church,
In the city of New York."

With this appeal the case ended. The trial was fruitless of any of the results which it was designed to accomplish and brought nothing but dishonor upon the Church.

An interesting sequel to it, however, was presented in the Diocesan Convention a few years later. "It was noticed," so the report reads, "that one clerical delegate, Dr. Stephen H. Tyng, Jr., who had not been present at the sessions of the Convention for several years, was daily in prompt attendance. The question upon the minds of all was, what could be the cause of his constant presence at this time; anxious expectation that some disturbing subject was to be brought forward, pervaded the whole assembly. But everything went quietly on up to the very moment of adjournment, and there was no indication of any interruption of the serenity of the proceedings. At length Dr. Tyng rose. The Convention listened silently for what was to come. The Bishop, who was in the chair, seemed to prepare himself as he awaited the first utterance of the speaker. 'Mr. President,' he said in a tone and manner which told the deep feeling with which he spoke, 'I rise for the purpose of presenting a resolution, which I had hoped to present when the chair was not occupied by the Bishop. But as that opportunity is not likely to occur, I beg leave to offer a resolution, which, I am sure, will meet with a response from every member of this Convention.' He then continued, in a few eloquent words expressing the sympathy of the Convention for the Bishop in the recent bereavement which he had suffered in the death of his son, and concluded by offering a resolution of the same tenor. A rising and silent vote attested the feeling of the Convention as they concurred in this testimony. The manner and words with which Mr. Tyng spoke, made a deep impression. The well-known character of his churchmanship and the remembrance of the fact that he was the only presbyter in the diocese who had ever been publicly 'admonished,' by Bishop Potter, gave added

value to this expression of Christian sympathy and fellowship."

Another action in general spirit and plan akin to this case was taken by the Convention of the diocese of New York at its session in 1867. The one tended to the restriction of the clergy in the "liberty of preaching," the other to the restriction of the churches in the "liberty of benevolent contributions," by enforcing upon them the support of certain objects.

As the failure of this effort was in large degree due to the determined stand which was taken by the vestry of St. George's Church, it properly becomes a subject of record in this connection. Though an enactment of the Convention of 1867, it did not become known until some time later, and it was not until January, 1869, that the vestry of St. George's Church learned that certain amendments had been made to the Canons, affecting public collections for benevolent objects. The delegates to the last Convention were immediately requested to inquire as to the facts, and in the report submitted by Mr. Charles Tracy the history of the case is thus presented :

"The XVth Canon of the diocese as it existed before the convention of 1867 required that in every parish, provision be made for at least monthly church offerings, by collections or otherwise, 'for Theological Education, Diocesan Missions, and other Church objects. And also required that the subject of education be confided to 'The Society for Promoting Religion and Learning in the State of New York,' and that the missionary operations of the diocese be conducted by 'the Missionary Committee of the Diocese of New York,' but no canon then existing specified any other Church object as entitled to such offerings nor imposed a penalty for an omission to make any of the collections.

"The Convention of 1867 amended Canon IV. to the effect that if any church in union with the Convention 'shall have failed to make any or either of the collections or contributions required or enjoined or directed by any canon, such church shall be regarded as having forfeited its connection with the Convention, and shall no longer have a right to send a delegate or delegates to the same.'

"The diocese of New York is composed of the Bishop, the clergy, and the churches, which have united with it. The diocese has a written Constitution. The Convention depends on that Constitution for its existence and its powers. The Convention is not the diocese. The Constitution gives no authority to the Convention to control the churches in respect of their charity, by specifying par-

ticular objects for which offerings shall be made, nor any power to exclude a church for omitting to take collections for such specified objects. The amendment of Canon IV. by the Convention of 1867 was therefore wholly unauthorized, and is null and void.

"The Constitution provides a method for properly amending its own provisions, but no amendment of the Constitution has been made conferring on the Convention power to enact as a law such a requirement as this provision of the IVth Canon, nor would an amendment of that character in the Constitution be admissible, unless it had the actual consent of every parish. No majority vote would suffice, so to enable the Convention, to deprive of representation, parishes which belong to this diocese, and are partners in its property and funds, and are essential to its ecclesiastical unity, for omitting to support particular societies or charitable objects.

"The terms of union include loyalty and devotion to the Protestant Episcopal Church, but not an absolute conformity to everything which conventions from time to time may assume to prescribe.

"The Convention has not, cannot have, Constitutional power to require a church to take up a collection in the aid of St. Stephen's College, at Annandale, or the Philadelphia Divinity School; for the Missionary Committee of the Convention, or the Diocesan Committee of the Church Missionary Society. The absolute and ultimate right and duty of each member of the Church to choose between such ultimate objects according to his own judgment is no clearer than the right of each parish in a body, in appointing collections for education and for mission. to discriminate between different organizations and agencies through which its offerings shall be applied.

"The amendments above referred to were adopted in 1867, and stood in the Canons one whole year before the Convention of 1868, and yet, in the latter Convention numerous churches were represented which had omitted some of the required offerings, and such omission appeared by their own reports, but no attempt was made to exclude them. Whether this arose from the fact that at the time of enacting this unwarranted amendment of Canon IV. the Convention discontinued the established practice of sending its report to the several vestries, or to the fact that the edition of the Canons with such amendments was small, and copies not easily obtained, or to the want of confidence in the validity of the new enactment on the part of its promoters, or from some other cause, it is not necessary to know.

"But the existence of this amendment in the form of a canon

renders it expedient that this vestry, both assert its right in the premises, and also guard against being wrongfully deprived of its just representation under color of legislation.

"The Committee therefore recommended the adoption of the following resolutions:

"I. That in the judgment of this vestry, the above-mentioned amendments of Canon IV. and the provisions of Canon XV. were and are unauthorized by the said Constitution and repugnant thereto; and the same are an infringement of the rights of the churches, and are not valid amendments of the Canons of this diocese, and of right should be held, deemed and treated as null and void.

"II. That in order to promote the peace of the Convention and Diocese, as well as to prevent any illegal attempts which might be made to deprive this Church of its rightful and Constitutional representation in future Conventions under color of said amendments and provisions of the Canons, collections may be taken up in the usual manner for said two specified bodies, 'The Society for Promoting Religion and Learning in the State of New York' and 'the Missionary Committee of the Diocese of New York,' upon some Sundays before the next annual Convention, the vestry hereby contesting that said amendments are in their judgment unconstitutional, unauthorized, wrongful and void, and that the taking of such collections shall not be construed to express or imply any assent to such amendments."

In pursuance of these resolutions, Dr. Tyng made the two collections in the church during the following month, explaining, however, the reasons and circumstances under which they were made. The report of the committee was referred back to them for printing and circulation, and the action of St. George's Church was thus widely published. Its further proceedings are related in the report made in November, 1870.

The delegates to the Convention, Messrs. Charles Tracy, George C. Satterlee, and J. Pierpont Morgan, reported that, "at the Diocesan Convention of 1869, a motion was made and a notice given by a delegate from this church for the repeal of so much of Canon XV. as required that provision be made in each parish for offerings, by collection or otherwise, to be paid to the particular committee and society therein mentioned, and for so much of Canon IV. as provides that any church which shall have failed to make any or either of the collections, shall be regarded as having forfeited its connection with the Convention.

"The rule of proceeding established by Canon XIX. required

the matter thus presented to go to the Standing Committee on Canons, and it consequently went over to the Convention of 1870. In the meantime, the members of that committee were supplied with printed copies of the report of January 30, 1869, and the action of this vestry had thereon on March 11, 1869. At the Convention of 1870, the Standing Committee on Canons reported against repealing the parts of Canon XV. providing particular collections, but in favor of repealing that part of Canon IV., which imposes a penalty for omitting these collections.

"After some discussion, the amendment was adopted by the Convention ; it being perfectly understood and expressed in the Convention, that the amendment left the objectionable provisions no greater force than mere advice, without a penalty for violation, the undersigned did not deem it necessary or advisable to press for an amendment of Canon XV.

"The vestry having temporarily provided for collections in favor of the Society for the Promotion of Religion and Learning in the State of New York, and of the Missionary Committee of the Diocese of New York mentioned in Canon XV. and the reason for such provision having now ceased, and this church preferring to make its offerings for the support of religious education, and of Domestic Missions, within the diocese, through other channels and organizations, the undersigned recommend that collections for these two specified bodies be discontinued."

The course thus pursued in these different relations, sufficiently displays the determination and spirit by which Dr. Tyng and St. George's Church were governed, and with which established principles were steadfastly maintained against whatever opposition it might be.

The efforts for a revision of the Prayer-book continued from year to year, while the contest against the Romanizing tendencies in the Church constantly increased. The annual conferences remained an important part of the Evangelical anniversaries, and at all these meetings Dr. Tyng was invariably present, seeking to influence and guide, it may also be said, to restrain, those with whom in most points he so fully agreed, yet whom he often found more impulsive and separating than he could ever be. While demanding the largest liberty of his own views and actions, he conceded the largest freedom to those to whom he stood opposed, and the utmost toleration could alone command his sympathy and approval. His frequent assertion of his life-long devotion to the Church and its Prayer-book caused it to be once satirically remarked of him in

a pamphlet of the time, "that Dr. Tyng would have it believed that he came into the world with a Prayer-book in his hands." No suggestion of separation from the Church would ever be countenanced or considered by him, however great might appear the errors with which he might be obliged to contend, and he maintained in this whole controversy the same inflexible and independent course by which he was distinguished in all questions.

In his sermon, "The True Christ and the False Christs," which he delivered at the opening of St. Peter's Church, in Baltimore, on the 9th of October, 1870, occurs the following clear proclamation of the truth, as it stood in his view, opposed by all these systems of innovation and error, and no words can be required in addition thereto:

"Then if any man shall say] unto you, Lo, here is Christ, or there, believe it not.

"For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before." *St. Matthew xxiv. 23-25.*

"Jesus is thus personally *the true Christ*. Beside Him there can be no other. In His work there can be no adjunct. In His offices there can be no assistant. In His gracious ministrations there is no defect. In all appointed relations to mankind He is alone, and there is none with Him. To Him every knee shall bow. Him, in His supreme glory, every tongue shall confess, and to Him directly and only, for all they need forever, must all flesh come.

"This is a personal privilege, obligation and responsibility for all mankind. Whosoever shall present to me another Christ, or call me to another rest for my soul, or offer to me any substitute or adjunct for Him, I am to renounce in absolute decision, and from such to turn away. Whosoever shall preach to me another gospel than that which simply and always represents Him in His perfect and finished work as my whole salvation; even though such an one should be an 'angel from heaven,' I am to turn from and reject. With whatever wonderful works such agents may come to me, with whatever pride, or power of intellect, with whatever pomp of earthly display, with whatever aspect of personal holiness or self-renunciation, 'deceiving, if it were possible, even the elect of God,' if they shall profess to fulfil offices or to accomplish works, or to bestow gifts which this true Christ alone can fulfil, or to assume authority which belongs to Him alone; leading me away from Him

to trust, however partially, in them; or to derogate from His supremacy, His infinite perfection and fulness; whatever signs they may give, or wonders they may accomplish, I am commanded to avoid them, to beware of them, to turn away from them as *false Christs*, false apostles, deceitful workers, transforming themselves into the Apostles of Christ, as ministers of Satan, who may himself be 'transformed into an angel of Light.' Of all the varied preparations of error I am thoroughly warned, and I am not to be 'ignorant of his devices.'

"To proclaim the fulness and to maintain the dignity of this *true Christ*, is the one great employment and purpose of all truly Evangelical ministration. Following the Apostles, we are not to cease to teach and preach Jesus Christ the Lord, to unfold His excellence, to describe His power, to expound His word, to utter His invitations, to press upon all the acceptance of His love and His salvation; and to make known to man 'what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe,' that 'in Him dwelleth all the fulness of the godhead bodily,' and 'we are complete in Him.'

"Against this simplicity and fulness of the *true Christ*, all false Christs unceasingly contend. In this one point of warfare they continually unite. Their purpose, and their operation and influence are to supersede this *true Christ*, either by denying His claims to human reverence, or by assuming to discharge by other agencies the offices which He alone is authorized to fulfil. Their whole influence and power, as well as their purpose, are *false Christs*, so far as the work and the person of *Christ* are concerned, and ruinous to the souls and hope of men, if their authority be adopted and received. The aspect of the counterfeit is often so accurate and so attractive, that our Lord has declared 'they would deceive the very elect.' And he as solemnly and distinctly commanded His disciples, 'Believe them not; go not after them, nor follow them.'

"III. Some of these *false Christs*, as we meet with them in the relations of our own time, we will separately consider. They are all combined in the one fact of hostility to this simplicity and fulness of the *true Christ*; and to the great truth that all the provisions for human salvation are to be found in Him. Their common purpose is to supersede this true revelation from God which directs every human soul to 'Jesus only,' and binds the faith, the hope, the affections of redeemed men entirely upon Him.

But their anti-Christian warfare is with varied weapons, and from differing points of assault.

"I. There is the *False Christ* of *Theistical Rationalism*.

"This scheme of human hostility to the gospel of Jesus denies the fulness of that divine inspiration which has been known to man, the person of this glorious Saviour, as well as the completeness for man of His amazing work of love and power. It throws man, deprived of this infallible guide in the divine word, ministered and applied by the Holy Spirit of God, upon the mere authority and conclusions of his own reason, and, separated from a finished and justifying Saviour revealed in that inspired word, upon the sufficiency and merit of his own goodness and virtue. That precious written word of God, which the *true Christ* says is sanctifying, eternal truth, 'written by holy men as they were moved by the Holy Ghost,' 'given by inspiration from God,' this false Christ openly rejects. It treats them simply as ancient, anonymous, childish writings, abounding with errors in statement, and inevitably consumed in the flames of an enlarging, searching, analyzing human criticism. Perhaps it coldly acknowledges Jesus as an actual person in history; as a mere mortal, fallible teacher, remarkable, in the darkness of His own age, as an example, perhaps, of individual excellence in human character; as a guide, it may be, to be followed in some degree in the discharge of habitual moral obligations in human life. But it resolutely denies His absolute divine authority; His claim as the only divine revealer of God to man; and His right in any sense to be considered as personally the one divinely authorized Saviour for man, the one atoning sacrifice for the guilty, the only ransom for the soul condemned; the full propitiation in behalf of the guilty; and the actual Redeemer for the captive sinner.

"In this open denial of the *true Christ* and great God and Saviour manifest in the flesh, believed on in the world, received up again to glory; what is the *false Christ* which such a scheme proposes as the alternative to my acceptance and trust? My own fallible, feeble, darkened understanding as my only guide; mere human goodness, with all its frailties; 'works of righteousness which I have done,' with all their defects. These are my only basis of acceptance before the spotless throne of God, and the single foundation of my hope at the judgment seat of His everlasting law. Divine authority, absolute truth, complete salvation, abounding grace, a sanctifying redemption, all trodden in the dust of human presumption and the creature's pride. Their sure, sus-

taining provisions for human hope,—the very garden of the Lord,—exchanged for the barren wilderness of human goodness, man's discovery, and the feeble power and attainments of his invention.

"These are the offerings of the false Christ, crying with vain assumption 'Lo here, and, lo there;' abroad from us in varied shapes of human unbelief and self-confident dependence; occupying large assemblies of men; filling much of the literature of the day; claiming all the authority of breadth of view, of intellectual exaltation, of rational conceptions of religious truth and duty; that they may tread beneath their feet the claims of divine inspiration and pure Evangelical truth.

"My gracious Lord says to me, 'Believe them not;' 'go not after them nor follow them. They will deceive, if it were possible, the very elect.' They will bring upon all whom they do deceive a sure destruction. Oh, cling to the glorious deity of your Saviour! Grasp with unshrinking confidence and tenacity the divine fulness of His unalterable word. Lay hold with a firm hope, upon His unlimited and unsearchable redemption. Stand strong and complete, in His infinite fulness. Hold fast to the perfect imputed righteousness of Christ, your only merit before God. Yield not these inestimable principles of gospel truth. Let no man take from you your blood-bought crown.

"II. There is the *False Christ of Impertinent Traditionalism.*

"Rationalism destroys the gospel by depletion; traditionalism, by inhumation. It sets aside, rejects the full and complete authority for human faith in the inspired word of the true Christ; and presents, in its stead, the accumulating inherited comments and judgments of men, in their successive generations, as of co-ordinate control.

"The true Christ is the one great prophet and teacher in His Church. His word is truth. His word is perfect—forever settled in Heaven, unchangeable, authoritative upon earth. That word alone man is everywhere bound to believe and obey. It was 'given by the divine breathing.' It is 'able to make men wise unto salvation.' It will guide those who receive it with assurance, unto eternal life, through grace to glory. It will make the man of God who thus receives it 'perfect, thoroughly furnished unto all good works.' It gives to the simple, when believing, divine understanding. It is to be interpreted, impressed, made effective and sanctifying upon every humble, believing soul by the same Holy Spirit who gave it to man, and who speaks of it in the fulness and glory of the finished work of Jesus the Lord of all. This inspired

word, stands related to all human judgment as Heaven stands to earth; exalted and supreme. Between it and the highest human authority, there is a distance, a chasm, deep, wide, absolute and indelible.

“No principle of divine teaching which the Lord’s Church has received, is more important to the glory and the authority of the *true Christ* than this. ‘The word of the Lord is perfect, converting the soul,’ or that immortal cry of the glorious Reformation, ‘the Bible alone is the religion of Protestants.’

“But this false Christ libels this sacred word of the true Christ, to magnify and exalt its own idol of human authority and of man’s tradition in its interpretation. It constantly says: The Bible is dark, unintelligible; tradition must explain it. The Bible is fragmentary, tradition must consolidate and systematize it. The Bible in a free private interpretation, promotes individualism and separation; tradition establishes a Church authority, which must interpose to limit and dispense its communications. The Bible is not safe in a free bestowal of itself upon man. Thus the ministers of this false Christ set aside the commandments of God to give place to their boasted tradition. In reality, Church interpretation is exalted above Scripture assertion. The Word of God is made of no effect, by the authority of man; and the books of man’s invention are made to supersede the unspeakable gift of God in His own inspired communications for the instruction and salvation of man.

“In this traditional system *that is true* which certain councils of men have established, which Christians of an earlier day professed to have inherited from the Apostles. It is true, not because it is the Word of God and may be surely proved by the Word of God, but because it has been declared and transmitted by the concurrent tradition of men; as if the inaccessible and often doubtful writings of half-enlightened men, were more easily understood and could be more practically followed, than the simple, unerring word of the living God, which is light and in which there is no darkness at all.

“This impertinent traditionalism is indeed a false Christ, for which men point me to some assumed imagined Church authority, and say, ‘Lo, He is here; or, lo He is there.’ And for the alleged value of which, they would persuade me to give up the one true Christ. This sole prophet and teacher of His redeemed Church, this pure gold of an infallible Saviour, God manifest in the flesh, revealed in His word, accepted and believed in my grateful heart, dwelling within me by His own Spirit, my hope of glory, I am

asked to exchange for the miserable amalgam of a human fabrication.

"Shall we follow such teachers? Shall we listen to them? Shall we go after them? Shall we receive them when they come to us? Our gracious Lord says: 'Believe them not, they will deceive, if it were possible, even the elect.'

"The real question at issue with them for us, is the great prophetic office, the living word of God's anointed Saviour. Shall this be supreme or not? Shall Jesus only be the light of the world, an all-sufficient guide, an all-prevailing Redeemer? This we cannot yield, without adopting the profanity of Esau, and in sacrificing the true Christ, the only-begotten of the Father, sell our immortal birthright for that which yields us nothing. Well did the martyrs of the Reformation, dying by the violence of these servants of man's tradition, cry out, even in the flames, 'None but Christ, none but Christ.' May God give us the grace to imitate their fidelity, to maintain their testimony, and to prolong and perpetuate their unshrinking choice and decision.

"III. There is the False Christ of a *Hollow Ceremonialism*.

"The *true Christ* is the *one* finished, all-sufficient sacrifice for human sin, once offered forever. The one obedience, as the righteousness for man, forever accomplished. The *one* great High Priest within the veil, who hath magnified the unchanging law and made it honorable; who hath by His own obedience and death in their stead, become the eternal salvation of His people. They are clothed with Him, by His own Spirit. He ever liveth to make intercession for them. They are justified, accepted through a living faith in their hearts in this completed work of grace, given to them freely; made theirs by the power of the Holy Ghost.

"Thus God has become their salvation. Believing in Him as their justifying God, they trust and are not afraid. In this great work of divine wisdom, love and power, freely and forever justified, they live. They are kept by the power of God, in perfect peace, because their hearts are stayed on Him. This is the *true Christ*; the true God; to them, for them, eternal life. In Him believing, His people are at rest, are kept from idols, and rejoice, with joy unspeakable and full of glory, in Him who is all their salvation and all their desire.

"But this whole scheme of complete divine salvation, in a finished, triumphant Saviour, the false Christ of *hollow ceremonialism* rejects. Its deceiving agents tell us of 'a salvable state,' as the portion of the Lord's redeemed ones, in which, though believing

in a Saviour, man has not salvation, but the contingent possibility of attaining it, through Christ indeed, but in reality, by his own observances and works, and in submission to the priesthoods and ordinances of man, claiming the appointment of the Saviour Himself. They tell us of a justification, which is not complete in this only-begotten Son, for the believing soul, but is to be progressive and increasing, dependent upon the inwrought righteousness of man, made up, in part at least, by sacraments and ordinances of his own observance and celebration.

“They set aside, the one great offering, of a Redeemer’s fulness, once for all; and tell us of a continued and perpetually repeated offering of the Saviour’s body and blood in a commemorative sacrifice which human priests must offer, and in which submissive communicants must assist and co-operate. They lift up the emblems of their assumption, in a superstitious exaltation, and demand the lowly prostration of worshippers before the token of man’s device, saying of this: ‘Lo, Christ is here.’ They call the communion table of the gathered disciples, ‘the Lord’s board,’ as the Reformers styled it ‘the throne of Jesus,’ the altar of God, and demand the reverence which is due to Christ alone, to be presented there.

“They transform the pure and spiritual worship of an Evangelical Church, a household of believing, intelligent servants of the Lord, who asks a reasonable service, into a routine of bowings and prostrations, of chantings and processions, of decorations and varied robes, of albs, dalmatics, chasubles and maniples, of variegated altar cloths, and frontals and super-frontals, until the whole of that which our fathers established, as a pure, dignified and spiritual worship, becomes a confused and shifting scene of debasing and ridiculous superstition, far, in aspect and influence, from that ‘worship of the Father in spirit and in truth,’ which our glorious Lord appointed and our reformed and Evangelical Church received.

“If this were mere ceremony, it might be judged and considered as an external thing, but its wickedness and injury are, in making it a false Christ; a substitution of ceremony for a Saviour; the setting aside the *true Christ* and His perfect and completed work of salvation, for the believing soul, as unfinished and incomplete, for a false Christ of empty and debasing ritualism.

‘The one exalted and perfected priesthood of the Son of God, is exchanged for a mere mimetic scheme, of vain and self-righteous conformity. ‘Bodily exercise,’ will be substituted for the faith of the heart, and solemn pretension of aspect, for the holiness and beauty of a spiritual life, of loving communion with Jesus, and

peaceful and trustful satisfaction with His work and will. Here the one great thing at stake is the glory of the Saviour, the fulness and sufficiency of His priesthood and His sacrifice. And when such interests are involved, much as we may willingly concede the sincerity of those engaged, we cannot compromise with error, so fatal. We dare not be silent and acquiescing, when such deceitful working is corrupting and destroying the Church. The more personally exemplary in conduct and attractive in aspect are the persons and agencies concerned, the more dangerous is the counterfeit issued and certified by them.

“Shall we then be silent? Shall we follow such teachers without a protest, without a declaration of the precious truths of the Saviour’s gospel, while they thus exalt the false Christ of empty ceremony, and cry: ‘Lo, Christ is here’? Shall we sacrifice the one great, all-sufficient priesthood and sacrifice of Jesus, to be by us received with the heart in a living faith, through the inward teaching and power of the Spirit of God, for all the trifling debasing mummery of men? Shall we adopt their false Christ, as our Christ? Or shall we not rather obey our gracious Lord’s command: ‘Believe them not, go not after them nor follow them.’ From such turn away. You cannot, must not hesitate in your path of duty in connection with this great subject. Cling to your glorious exalted Saviour as the *one true Christ*. Strive to enlarge His dominion, in the spiritual gathering of souls, in a true conversion to Him by the Holy Ghost, in a faithful conformity to His spiritual teaching, and His separating sanctifying work. *There is security, there is life for you, and there alone.*

“IV. There is the False Christ of an *Assuming Ecclesiasticism*, claiming exclusive divine authority, and denouncing all who do not submit to its demand. The *true Christ*, the one true anointed Ruler of the Church of God, is the Lord Jesus Christ Himself. The kingdom, the power and the glory are His. That power and glory He will not give to another. His own word is the one standard and law for His kingdom. His people are those who love Him in sincerity and truth. His Spirit ruling in the hearts of His chosen people is the one representative and agent of His will and power. By that Spirit they are created anew after His image and live according to His will and for His honor. Through that Spirit, by a true and living faith, they embrace His promises, are conformed to His will, are justified in His obedience for them; are made to love Him with a grateful affection; and have all grace from Him through the power of His Spirit abounding in and upon them forever. Thus our Church describes the members of this true and spiritual flock

of Jesus : Article XVII., ‘They which be endued with so excellent a benefit of God, be called according to God’s purpose ; by His Spirit working in due season, they through grace obey the calling, they be justified freely ; they be made the Sons of God by adoption ; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works ; and at length, by God’s mercy, they attain to everlasting felicity.’

“The false Christ of which I now speak, overturns and denies this exalted scheme of the Saviour’s grace and wisdom, and in a series of propositions, fundamentally destructive of it, announces : The only true Church of Christ is an outward, visible organization of men, under an Episcopal government and ministry, personally transmitted from His Apostles: all other professed ministers of Jesus are but the agents of a schism ; salvation for man is only to be surely found in a Church and under a ministry thus apostolically transmitted ; all other professed followers of the Lord Jesus are left with possible holy persons among the heathen, to the uncovenanted mercies of God. Salvation is dispensed in this Church through the outward sacraments which are ministered by its authority. The efficiency of sacraments depends upon the authority of the person who ministers them. Thus only can men habitually be brought to Christ and be edified in Him.

“The perfection of this scheme which Cecil calls, ‘the masterpiece of Satan,’ is to be found in the Church of Rome. Ambitious, arrogant, paltry imitations of it are thrusting themselves far more widely upon professedly Protestant Churches. Their advocates call the glorious Reformation ‘a hideous blunder.’ They bring their schemes of error before us as a false Christ, assuming divine authority, demanding concession and subjection. But how fearful would be this issue ! They would destroy the liberty, wherewith Christ hath made us free, and lay us bound and helpless beneath the feet of an arrogant priesthood, claiming to be the only lawful representation of Jesus, and the sole dispensers of His mercy and His wrath. They bless those whom the Lord hath not blessed. They call those whom the Lord hath graciously cleansed common and unclean. They refuse personal holiness of life, the love of God shining in the character of men, the work of the Spirit of God in the human soul, as insufficient for the Christian life, and exalt ordinances and forms into the place of practical goodness and living, personal conformity to Christ. And pointing to this enclosure, walled by human skill and human purpose, they cry aloud, ‘Lo, here is Christ.’

"Shall we adopt this false Christ? Shall we willingly or supinely yield to such assumptions, and submit to such authority? Our Lord says: 'Believe them not Go not with them nor follow them.' In personal relations, we would live peaceably with all men. In religious association we are to abhor that which is evil, and cleave to that which is good. In our homes and habitations we would avoid divisions. In the Church of God, this false Christ of assuming ecclesiasticism we utterly renounce.

"In carrying out this series of illustrations, I have simply described what are and have been our peculiar antagonisms, the false Christs with whom we have had to contend in our personal work for Christ in His Church. With these *four* false Christs we are to contend; we are set for the defence of the gospel, the maintenance of the authority of the true Christ, and to each of us He says, 'Be thou faithful unto death and I will give thee a crown of life.' Faithfulness to our own souls requires the most earnest and constant watchfulness over principles so separating and so important. Steadfastness in true principles and in an earnest support of them is the distinguishing attribute of true Christianity. Let us be alive and earnest in this one, chosen and determined purpose; gathering for Christ, gathering with Christ, and giving Him all the glory. To preach the glad tidings of divine grace, we are to proclaim this glorious, anointed Saviour. I urge you to adhere to this simplicity of divine teaching and be not carried about by varying winds of doctrine, by the deceitfulness of men. Learn more perfectly, adopt more distinctly, maintain more earnestly this one great privilege of a redeemed life, having all riches of grace and hope laid up for you in this one gracious Being, in whom all fulness dwells, and from whom the treasures of love, of mercy, and of full acceptance with God are imparted to all who live by faith in Him."

CHAPTER XI.

MINISTRY, 1870 to 1875.

THE completion of the seventieth year of his age and a quarter of a century as the Rector of St. George's Church marks an interesting period in Dr. Tyng's life. The years which follow bear a retrospective character which makes them peculiarly distinct from any that precede, and, in consonance with their events, are filled with reminiscences which clearly indicate the tendency of his mind to go back and 'gather up the fragments' which remained, that nothing might be lost.

More than forty years had been spent in an unbroken city ministry, amid the trials, the difficulties and cares which such a ministry involve. In all this time he had walked among men, in the constant view of a multitude, with a reputation unimpeached, and, though opposed by many, with a character, honored and respected by all. His whole ministry had been a constant example of the great principles, he had taught : in public, an unceasing proclamation of the one great message of salvation ; in private, a continued exercise of pastoral watchfulness and personal sympathy ; in all its influence a pattern of holiness and love.

Marvellous would be the record, could it be made in detail, of his personal ministry to his people during all these years. With unfailing interest and concern, seeking the welfare of all to whom he was sent, he had ministered to them in their hours of trial and seasons of distress with a fidelity which could never be surpassed. Most truly might the afflicted and the needy say of him, 'I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger and ye took me in ; naked and ye clothed me. I was sick and ye visited me ; I was in prison and ye came unto me.' No form of need or circumstances of distress failed to enlist his earnest sympathy or was passed by unheeded or unrelieved. 'Turn not thy face from any poor man,' was, he often said, the injunction which had been laid upon him, and rigidly adhering to the

scriptural rule of setting apart at least a tenth of all that he received, the amount of his personal benefactions, incessant and unrecorded, it would be impossible to compute. Great though his influence among men, and his opportunities of gain, he would never allow them to be used either for his own self-aggrandizement or the benefit of any one connected with him ; yet, while simple and even abstemious in his personal taste and habit, there was with him a largeness and generosity of dispensation for others which took no thought and gave no opportunity for the accumulation of even so much as would have been justified as provision for his own future needs.

In surveying the period which he had thus passed, he recalled the many blessings which he had enjoyed and the unbroken peace which had existed in all the relations in which he had stood.

"Not one dissension with a vestry," he says, "not one disturbance in a Sunday-school ; not one schism or controversy in a congregation, has marred the peace of these forty years. Individual men have sometimes opposed me ; not one woman persecutor have I ever met. Dissatisfaction has quietly departed from me, silencing its complaints, by selecting a ministry more congenial and gratifying, and I have been left in peace ; not the mere quietness of desertion in a wilderness, but the harmony of united satisfaction and mutual respect and confidence in a community. I have lived in the midst of the most tender and unchanging affection, which has made me a debtor to thousands for the kindness of feeling which has welcomed me ; the generosity of co-operation and assistance which has cheered me ; the sympathy and tenderness which have soothed and encouraged me ; the language and deeds of hospitable mindfulness of my wants which have materially aided me. I have been permitted to dwell among my people, loving and beloved, with mutual confidence and reciprocal interest, as a father and brother to them all. No man could justly ask for more. I have been permitted to see the personal influence of my ministry acceptably continued even to old age. How few are allowed in our time to keep the willing ear of men for forty years !

"I have seen, in this period, scores of valued and faithful ministers, sinking in sickness and death, their appointed labors early finished ; forced from the active ministry in bodily or mental decay ; left in the corner with a little flock, from the weariness and love of change among their people ; compelled to change their locations and fields of labor from the discontent which assumed to reign around them ; shelved without employment, the attractions of their ministry

exhausted ; persecuted under most unreasonable hostility. Amidst all these, God has been pleased to spare me in the continuance of my work, and my fortieth year of city ministry has been as numerously attended and apparently as satisfactorily received as my first. This to the declining years of life is a great and peculiar comfort, the mercy of which I desire most humbly and thankfully to acknowledge."

In a sermon commemorating the twenty-fifth anniversary of his rectorship of St. George's, and his seventieth birthday, almost simultaneous in their occurrence, he reviewed in a similar spirit the years which his life had spanned.

The text—Psalm lxxi. 17, 18, 19, "O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things : O God, who is like unto thee?"—was taken as presenting four distinct yet entirely combined points for thought.

A glorious scheme of divine grace and truth ; the privilege of having been taught it in youth ; the blessedness of a life expended in ministering it to others ; the retrospect and desire of age concerning it.

"These," he said, "are the four topics which are manifest in the text before us. I do not feel it presuming or presumptuous, to apply them to the peculiar circumstances of my present anniversary. I may justly apply and adopt them all.

"I have been permitted to finish the period of life divinely appointed for man. Of these threescore years and ten, twenty-five have been passed with you. The two anniversaries come for me in close contiguity to each other. I survey them both as parts of the same perspective. And I look back upon them as including a period for myself over which divine forbearance has spread an unchanging protection, in which the divine bounty has opened a thousand springs of comfort; and through the whole of which, divine patience has endured with ten thousand errors in personal life.

"In my personal relations, I look back upon threescore years and ten of habitual health, of unbroken prosperity, of a full enjoyment of all the advantages of social and personal life. In reference to that gracious providence of an exalted Saviour, which orders all our outward condition, I have come behind in no gift. From my earliest childhood nourished in tender affection, encompassed with

friends, surrounded with kindness, gentleness, and care, I ought to acknowledge the goodness of my redeeming God,—in His own house and in the presence of His own people. I have been spared to old age, with few bodily infirmities. I have been favored with a reputation among men far beyond any rightful claims of man. I have been preserved from a multitude of afflictions, to which in others I have been permitted to minister. I have suffered but few sorrows. I have enjoyed ten thousand gifts of peculiar mercy.

“Upon these seventy years in the world abroad, I look back, as perhaps the most important septennial decade which has passed in the history of man. The aspect of the whole population of the earth has been in various illustrations changed in its progress. It has contained most important conflicts and revolutions in modern Europe. It has put Asia and Africa not only within the arms of the active commerce of men, but under the practical dominion and authority of European civilization. It has left not one essential single spot of territorial discovery, to be made known to civilized man on the surface of the globe. It has colonized and controlled by the same wide-spreading influence all the islands of the ocean. It has changed the land in which we dwell from a mere cultivated border upon the Atlantic Ocean to a dense and spreading activity and labor from one sea to the other. It has multiplied this nation from less than four million to more than forty million of responsible people. It has revolutionized commerce, and created every variety of mechanical art, in the discovery and application of the powers of steam, and has joined the intelligence of persons and of nations, in simultaneous thought and action by the wonderful unveiling and application of electric power, as if the mind of one man. Could you put this world back again in its outward social aspects where it stood seventy years ago, it would appear to you but in its period of infancy.

“In the moral aspect of the world, the practical influence of the Christian Church has been extended as widely as the progress of modern civilization and practical science. Every Missionary society on earth, with two or three exceptions, every Bible society, every association for religious advancement among men, every useful plan for such advancement has been brought into being during this period, and uncounted millions of the children of men, in all nations and languages of earth, have received the Saviour’s truth in its living power, and been partakers of all the hopes and joys which His gospel brings. This period of man has witnessed the abolition of human slavery, the extension of the privileges of education, and

the multiplying of the opportunities of general human advancement,—in personal condition, and individual responsibility,—as the unlimited, conceded right and the acknowledged privilege of all the children of man. I cannot dwell upon farther details in the history of this wonderful period of the earth and man. To have been born and lived in a history like this is to have enjoyed a privilege, and to have incurred a responsibility of equal importance and influence. It has given a worth to individual life which it never had.

“Of this period of life, I have passed twenty-five years among you as the rector of this church, and the appointed pastor of this people. I have preached among you with the utmost simplicity and plainness that glorious gospel which God taught me in my youth, and sent me forth to proclaim. I have not shunned to declare to you, so far as He has been pleased to teach it to me, ‘the whole counsel of God.’ Of the influence and character of this ministry, you are witnesses. Of some of its results, I shall speak to you this day.

“By the goodness of God, I have lost but two Sundays, in sickness during these twenty-five years. Through them all I have met with a liberality of provision, a personal reverence and esteem, an unvarying exhibition of sympathy and kindness from the great majority of those with whom I have dwelt, which call for a public acknowledgment of thankfulness to God, and of grateful emotions towards a faithful and beloved people,—both of which I desire most sincerely to render this day. This whole period of my personal ministry, embracing half the years in which I have been allowed to preach the unsearchable riches of Jesus my Lord, has been a continuance of unbroken prosperity. It has been a ministry which has been familiar to some of you during its whole period. Rarely has such a field of labor, for so protracted continuance, been granted to the ministry of man. Why it has been granted to me,—can be only described in our Lord’s own words: ‘Even so, Father, for so it seemed good in thy sight.’ The review of it prostrates me with the spirit of unfeigned thankfulness, and humbles me with a sense of the deepest unworthiness, before His heavenly throne: ‘O God, thou hast taught me from my youth, and hitherto I have declared thy wondrous works.’

“And now, whatever may remain of this ministry among you by my Lord’s appointment and your own wish, I would simply and humbly consecrate to the same glorious Lord. That which remains must be marked by increasing infirmities. But it may be accompanied with a deeper and more useful experience, and in private, if not

in public, be still useful to many. At any rate, I trust I shall be allowed to lay myself down to rest among my people, in God's own time, and to finish, in the midst of those who still remain around me, my course with joy and my Master's work with patience. By His grace strengthening me, I desire to preach His precious word, as long as He shall open a door before me. 'While I live, will I praise Him. I will go on in His strength and show forth His righteousness and His salvation, for I know no end thereof.' May His blessing rest upon you,—for all your fidelity to me, and give to your precious souls forever the blessings which His gospel brings, and which the days in which you live make so important and so responsible for you."

In this spirit he entered upon the future of his ministry with little anticipation that many years would be added to a life already so prolonged. No failure of strength was apparent in either body or mind, but, unsparing of self, unwearied in labors for others, he worked on day by day in the same system of personal ministry which had characterized him in all the years past.

In the spring of 1872, having projected another visit to England for the purpose of visiting many valued friends, the Tract and other societies requested him to again act as their delegate to the anniversaries of the kindred societies in London. On his first visit in 1842, he had gone in a similar capacity, and taken an active part in these assemblies, and now thirty years later, in old age again carrying the greetings of his American brethren, engaged not less actively in all their proceedings. The notes of this visit, as contained in his letters, are of interest chiefly as exhibiting the energy and strength with which he was thus constantly engaged, and which even age with all its infirmities could not restrain. During a fortnight which he spent in London, scarcely a day passed on which he did not speak once, and frequently he addressed as many as three meetings in one day, without perceptible effort or weariness. Thus he writes in several letters :

"May 3rd. I am here going on in my meeting with friends, and attending the anniversaries. Wednesday was the Bible society. A grand and crowded meeting in Exeter Hall. Everything on the grandest scale. I was received with great kindness and welcome, and spoke much to their acceptance. Yesterday morning I was at a conference of Sunday-school teachers, and spoke to them. In the afternoon I spoke at the Church Pastoral Aid Society at St. James' Hall. In the evening I was at a very crowded meeting of the Sunday-school Union at Exeter Hall. Lord Shaftesbury presided.

There is now a great question about using the Bible in public schools. It was referred to at the Bible Society. But here the committee requested Lord Shaftesbury not to refer to it. It was a great insult. He agreed to it, but stated the fact and refused to speak in consequence :

“ When I was called upon to address the meeting, I took the ground that I could not be fettered, and distinctly refused to speak unless the restriction was withdrawn. The meeting unanimously with a great shout ordered it so. And I went on unembarrassed and determined. I succeeded in carrying the meeting with me, and was made triumphant. It is curious that it was at the same anniversary thirty years ago that they made a row with me about Slavery, and I referred to it to-day. We got through the meeting well. Thus you see that I am not idle.

“ Saturday, May 4th. At eleven, attended the anniversary of the Jews Society. Lord Shaftesbury presided. I went after the exercises had commenced, but was discovered, and made to sit on the platform. Was called upon to speak, which I cheerfully did. The meeting was unusually large. The evening was the annual meeting of the Religious Tract Society. A very united and pleasant meeting. Here I was a delegate from the American Tract Society, presenting our common ground and labors. I spoke to them with apparently much satisfaction. This morning I am going out with Mr. Seeley to his country home to dine, and then to Edward Bickersteth's to pass Sunday. I am not much fatigued with what I have done, and feel much improved and strengthened. Have many invitations to make country visits. Where I shall go, I have not yet decided. I am truly grateful for all the mercies thus surrounding me.

“ May 7th. I went out on Saturday to pass Sunday with Bickersteth at Hampstead. Returned yesterday morning to London, and spoke at the Continental and Colonial Missionary Society in the afternoon, and at the London Ragged School Union in the evening ; the last, one of Lord Shaftesbury's works : a wonderful institution. Fifty thousand of the poor and outcast children are in their schools, under the care of Christian teachers and friends, to be raised to usefulness and self-dependence. It was a wonderful meeting.

“ Tuesday, 7th. Irish Church Missionary Society at 11 A. M. Delivered an address, called on in the meeting most unexpectedly. In the evening, Church Sunday School Institute at Exeter Hall. A magnificent meeting. The finest I have seen. Was called upon to

speak, and received with great attention. The Bishop of Gloucester presided. I think no man ever valued or prized his home more than I have. And God has graciously given me a very prosperous life and a happy home. If I should never see it again, I trust my memory will be cherished in love, and my multiplied infirmities and errors will be forgotten. May the gracious Lord bless and keep you all in His own abounding love and faithfulness.

"May 13th. I am getting on pretty well, though I quite long to be back in my own dear home and amidst the comforts which I never find equalled in any other place. I wrote you up to the first of last week. The week was a very busy one, in attending the public meetings and visiting many friends.

"Sunday 19th. Went in the morning to Belgrave Chapel. In the evening went to Spurgeon's Tabernacle late, and found the street gates locked, and a crowd around and within the yard. The house had no standing room left. Persuaded an official to take me to Mr. Spurgeon, and was led around to the rear and then up into the pulpit, where I sat. Wonderful sight, seven thousand people intently engaged, gathered to hear the Word. Spurgeon preached admirably, without one element of pretence or assumption. Faithful, solid and simple. Spoke to him afterward, and went with him to the vestry. Had much conversation. Attended him to his communion in the basement, nine hundred present there; a very simple but impressive service. Invited me to his prayer-meeting on Monday evening. This evening has been most edifying to me. Spurgeon's is a wonderful work.

"Monday, 20th. Holiday, Whit Monday. Went with Seeley to see the new church in Kensington. Considered the grandest new church in London. Very inferior in interior to St. George's, and not larger. Called on my dear friend, Henry Venn. He is quite laid up and has retired from work. Lovely visit, a true man of God. We conversed about the whole past and present of the Lord's work. Returned to London gratified and thankful. Went to prayer-meeting at Mr. Spurgeon's. The whole floor of the Tabernacle filled. Serious and appropriate prayers from six laymen. Enjoyed it much. I made an address to the congregation.

"Tuesday, 21st. Passed the morning in various calls on societies and friends. In the evening at a prayer-meeting at Mr. Spurgeon's."

Thus was he constantly occupied during these several weeks. Of the friends who had added so greatly to the pleasure of his former visits not many remained alive, but with these few he greatly en-

joyed this opportunity of communion, and his visits to Dean Carus at Bournemouth and Bishop Anderson at Clifton were occasions of special pleasure. After leaving London, about a fortnight was spent in such visits, and then on the 15th of June he sailed from Liverpool and gladly arrived at his home once more.

Soon after his return a very cordial invitation was received, urging him to deliver a course of lectures on *The Work of the Ministry*, to the students of the Theological School of the Boston University. Unwilling to decline an invitation of such a character, and especially from those of another communion than his own, or to lose an opportunity for usefulness in such an effort, he prepared a course of five lectures on the subject desired. These lectures, in general outline identical with those previously prepared, were necessarily, however, much condensed; the omission of much of interest being required to compress the subject into the time allowed. They were delivered in Boston during September, 1873, and, in separate communications, both the Faculty and Students expressed their grateful acknowledgments for the effort thus undertaken for their gratification and improvement. At their particular request, the lectures were subsequently published, under the title, "*The Office and Duty of a Christian Pastor.*" In this form they present the principal points contained in his former lectures, though not in the same fulness of detail or illustration.

In the varied associations for united Christian labor, to which his efforts had been so largely devoted, he still retained his earnest and abiding interest. The responsibility of their work, he felt, should properly devolve on younger men, but he still was ready on every occasion to render them any assistance which they might need, and seemed to remain the last of a generation gone, to give encouragement in the present by his recollections of the past.

Several of his speeches within these years are noteworthy and interesting in their reminiscences of the men and events with which he had been familiar and whom he was thus permitted to recall to the minds of a succeeding generation. At the Anniversary of the American Tract Society in May, 1871, the President, Bishop McIlvaine, being unavoidably absent, Dr. Tyng, as the oldest Vice-President, was called to preside, and in his address on taking the chair thus reviewed the Society's work during the forty-six years then past.

"The necessary absence of our venerable friend, the president of this society," he said, "has devolved upon me the duty of presiding, and I stand in the name of the President and officers of the

society, to extend a grateful welcome to the Christian brethren around us, who are gathered to consider its interests, and unite our efforts for its future, we trust, increasing prosperity. I cannot but call to mind the peculiar circumstances of its early institution, and the very striking fact to me in this its Forty-Sixth anniversary is that I look back upon forty-four years since I first spoke upon its platform, at its Second annual meeting in the old City Hotel on Broadway. I was then a remote country minister, and when permitted for the first time to plead its cause in public, my mind was impressed with extreme thankfulness and reverence, surveying that large room, crowded to its greatest extent, and the platform crowded with men arrayed in all the dignity of advanced years, and the elegance and influence of a generation which has now passed away before we have succeeded in becoming old. I look back upon that evening and upon the morning of the next day, when the American Bible Society met, as presenting two of the grandest spectacles which to me had ever been exhibited, beyond which I have seen nothing to command my attention since.

“Nine years before the formation of this society the American Bible Society had been formed to proclaim the unity of those connected with it, and the acknowledgment of the supreme authority of the sacred Scriptures as the word of God. But it hardly took the nine years to elapse before there grew out of that root another unity, a unity in acknowledging its true interpretation; that there was a doctrine in that book in which all who confessed its authority might reasonably and justly unite; that there was a faith proclaimed in the testimonies of that book, in words so simple, so plain, so manifest, so distinct that we might really unite upon a platform which should proclaim the doctrine as well as the authority of the book. We fully believed that there was a Church wider than any of the Churches; that there was a platform of divine truth, on which persons who love the Lord Jesus Christ upon the earth could thoroughly coincide and co-operate. It was the conception of that great fact that led the men who were engaged in the formation of this society to enter upon this experiment, which was then considered a new one; to carry it forward with distinct determination, and, as the result proved, with the most entire and transcendent success.

“We believed that in the midst of the Churches around us there was a Church wider than them all, more comprehensive than them all; that Zion contained in itself glories more beautiful than all its palaces; and instead, therefore, of simply inviting the Chris-

tian to go around about and mark its towers, bulwarks and palaces, it was in our heart to open wide its portals for him to enter in and taste all the divine and heavenly provision which offered an open welcome and everlasting support to all, if he could be persuaded to receive its invitation. So on that truth we proceeded in this great work, and we have not the slightest reason or intention relinquishing it. We present in this society the body of saving truth, and come before those who are called denominations with the glory of the Saviour's work as forever new, the fulness of the Saviour's redemption as forever free and flowing. The fountain of the Saviour's pardoning, absolving, saving love is as rich and abounding to-day as when the sacrifice on the cross attained its work, and the triumph of the resurrection proclaimed its completion and its reign.

"In this society we have in reality a most decided exhibition of that real spiritual abiding Church for which the Lord gave Himself and was content to die; in which, over which, by the ruling power of His Spirit, He abides, to govern, to control, to sanctify, and to save the nations of the earth. I cannot personally allow myself to say that there is one single truth to be pressed upon the human mind as indispensable for the soul's salvation, other than what the Society teaches. You may bring the weary sinner to the Saviour's feet; you may be permitted to guide the suffering pilgrim to the Saviour's bosom; you may be a herald of the love of Jesus to a lost world, but it is not until there is a realization of the infinite fulness and atoning power in His death, and the infinite reality of the damnation pardoned on the cross, that there is any hope for the sinner. I shall leave the Churches to be regulated by the whims of those who love the schemes and plans of their invention. For me the one Church of God is that living body, chosen in love before the foundation of the world, redeemed by Christ's atoning power in the fulness of time, justified in the perfect accomplishment of the Saviour's work, ascension and occupation of the eternal throne.

"Upon this basis this society carries out its exalted, triumphant work, ceasing not day nor night to teach and preach the Lord Jesus Christ, the wisdom, the righteousness, the sanctification of every man whose heart is turned to accept the testimony, and whose soul feeds upon the provision of love which that testimony brings.

"My friends, to me at this end of life everything is less important than the glorious, abiding fulness of the infinite Saviour. There, there is all the foundation of hope; there the whole of the

edifice and the crowning turret of glory; there the home which hope promises through infinite grace, my own possession and dwelling place forever. I am not disposed to break down one of the towers of Zion; but I must be permitted to say Zion is Zion still, without one turret pointing to the sky, without one bulwark of man's wisdom or man's inheritance. Within its walls I desire to have my dwelling forever. To the throne of that King of Zion I desire to press forward, in scenes of everlasting joy, to partake of its rest and glory for eternity.

"I have seen workmen die, but the work remains. What workmen of exalted character has the Lord been pleased to employ in this society! I cannot but recall the dignified personages, by permanent appointment, in the position which I occupy to-night.

"I remember well, for I knew him from my boyhood, the princely and munificent Wilder, who was like a plate of French glass without an imperfect vein, a perfect exhibition of uprightness and integrity among men, as well as of exalted devotion to the glory of the Saviour, whom he earnestly loved. May I be permitted to refer to some personal recollections of him? He habitually spent his Christmas in St. George's Church, and the last time I ever saw him at our communion, he said to me, 'My dear doctor, I believe I am the only man in the city of New York who held you on my knees when you were a little one.' I was familiar with him from childhood.

"I remember well his successor, the calm, dignified philosophic Williams, a man who came to us literally as the cream of a Connecticut dairy, bringing his wisdom and earnestness of spirit to adorn his position as our president, and to exalt our character, in the fulfilment of his duties.

"Then I call to mind that eminently spiritual man who is now in our society as its president. I do not believe there is a single man in the nation more spiritual, more heaven-taught than the present President of the American Tract Society.

"In recurring to those who have passed from us during the year, I notice, first, John Tappan, one of the oldest vice-presidents of our society. I may speak of him from an intimacy of more than sixty years. He had wonderful sincerity of manner, and dignity of character. From my boyhood, when he was a young merchant in the city of Boston, I have traced him through the whole period of his life. In the peculiar brightness of an age, unsullied by reproach, he was gathered to his fathers, in the joyful hope of a glorious inheritance to come. Singularly, in my last visit to that

venerable man, I said to him, ‘ My dear friend, that glorious crown for which you have been looking must appear brightly to you now.’ Tears came into his eyes, as he said, ‘ My dear doctor, I feel the burden of sin so heavy, that if I live much longer I fear I will never get there.’ If we had been asked to point out a man most free from taint of sin, we should not have hesitated to say, John Tappan was that man.

“ I call to mind the beautifully spiritually minded Skinner, who walked among us in Philadelphia as the earnest, sublime Christian, who held the torch of divine testimony so firmly before us that none of us failed to witness it shining upon the glorious countenance of the Saviour, which we had to preach and still have to preach. Purity of character and suavity of manner were the charm of his life.

“ Why shall I recount the particular histories of all—the exalted Mr. Haines, the inflexible Dr. Pressly, the saintly Dr. Weed, men of high distinction and influence in the churches which they occupied and enlightened. Last of all, that excellent man and venerable example of spiritual character in the ministry, though strained through sieves of ecclesiastical wires, through six months suspension. It seemed in Philadelphia at the time that the Angel Gabriel could not have borne more meekly the constraint than did Albert Barnes. He walked among us as the gleaming of the light of the moon in an evening without clouds. A man who was certainly right in the spirit of his calling, if he might be technically wrong in the theories of its enunciation. They have gone, yet the Society remains.

“ But never has it come to an anniversary when its work was more important than amid the atheism and materialism of this day, amid what St. Paul calls ‘ science, falsely so-called.’ These are the times for the preaching of Jesus as the only sufficient Saviour, the authority of the Word of God as the only all-sufficient guide, and the Divine Spirit as the only all-sufficient sanctifier and teacher. There is no cause more precious, more important, more influential, more adapted for effective work, more certainly right, more substantial, and true, and sure in its triumphs than that of this Society. And the very thing which is wanted, especially at this time, is an overflowing, overwhelming circulation of just such knowledge, in just such shapes of teaching as the American Tract Society is prepared alone to give to the people in the publications it issues. I therefore call upon those who have the Spirit of the Lord in their souls, to establish our designs, to elevate our conceptions, to under-

stand our plans, which in contrast with all we have ever done may be styled majestic and triumphant, in reference to the works they shall produce."

Many of these organizations with which Dr. Tyng had been connected in their origin, as through all their subsequent history, now celebrated the completion of their first half century of labor. On many of these jubilee festivals it was his privilege to pay his tribute to the memory of associates, so many of whom he had survived, and recount the difficulties with which they had struggled in the foundation of institutions now established in usefulness and power.

It was with peculiar pleasure that he thus stood at the Semi-Centennial of the Theological Seminary of Virginia at Alexandria on the 25th of September, 1873. Identified as he had been with its establishment during the years of his ministry in Maryland, it had remained a favorite object of his efforts through all the intervening years; and now joining with its Alumni and assembled friends on its Fiftieth Anniversary, he spoke to them of its history and the principles upon which it was founded, in an address of which the following imperfect outline alone remains:

"After the solemn services in which we have just engaged," he said, "bringing that dear dying Lamb so prominently before us; it would be out of place to step back and speak of any thing but the gospel. I accepted with great pleasure the invitation to be present and to commune in spirit with those that are here and those who have departed from us. It is an occasion of great interest. I can remember when I first stood upon this hill, and saw it crowned with forests, and now behold it as it is this day!

"I could say much of the origin and progress of the Seminary, but it is rendered unnecessary by what my revered brother, Dr. Packard, said yesterday. My knowledge agrees with his; one only fact he omitted to mention, and that was the 'Maryland' side of the history. My entrance here was peculiar. I felt interest in Virginia in 1819, when I first shook hands with Bishop Meade, and heard him preach. Never before, in an Episcopal pulpit, had I heard such a sermon. He stood in the pulpit as a *man*; and the first time I ever heard the hymn, 'Sinners, turn, why will ye die,' he read it. Just then I was deeply interested in religious matters, had just been converted, and my youthful heart was alive and awake, and I longed to hear something that would satisfy my longings, but scarce knew where to look. At that time Boston had nothing to give in the way of the gospel; there was no Evangelical

preaching there; yet even then, and that without any apparent means, Cutler, and Parker and Edson and Hubbard were converted to Christ, of whom only Edson remains.

“ At this time there were three schools or parties in the Episcopal Church. I can only describe them as they appeared to my mind. First, was the *Moderate* party, with Bishop White as the leader; then the extreme *High Church* party, led by Bishop Hobart; and last, the decided *Evangelical* party, with such men as Griswold and Moore. It was a time of great excitement; fierce pamphlet wars were waged, one of the most denunciatory I ever read was against Bishop Moore. The first two schools were about equal in number; the latter was very feeble, except in Virginia. The old men were followers of Bishop White, the young and ambitious clergy followed Bishop Hobart. Of the five hundred ministers then in the Episcopal church, there were about fifty who were willing to take a stand with Bishop Griswold. The only place I knew, where there were two Evangelical men was the District of Columbia; here were Hawley and McIlvaine. Just consider my condition, when I came to Hawley, in Washington, and joined with McIlvaine, in Georgetown, and lodged with Norris in Alexandria, and with Dr. Wilmer, whose whole life was an illustration of truth and righteousness and goodness. I believe I would have taken the poorest worldly recompense to sit down at their feet.

“ In the Convention of Maryland, in 1822, the Evangelical party had a majority; taking advantage of it, they determined to establish a Theological Seminary of distinctive Evangelical principles. Then Virginia started, then they in Maryland gave up their plans, and determined to unite with Virginia, only the Seminary must be within the District. God be praised for what was done. Dear young friends, all of Evangelical truth in the United States, and of any Evangelical ministry, is connected immediately, or has resulted from this one Institution.

“ We have been brought to a crisis in the history of the Church; but it is nothing new. The old High Church party has gone over to Ritualism, the Moderates to Robertsonianism, or, as they call it in New England, Bushnellism. Where stands the Evangelical party? The same now as then. It takes the hands of the Apostles, and joins with the Reformers of the British Reformation. I see nothing more dangerous now than fifty years ago. Nay, the present time has its advantages. I never knew a time when the gospel was more desired. With what joy a congregation will welcome a young man who understands and preaches Evangelical truth!

Some no doubt have turned aside, they went out from us because they were not of us. They had no vital knowledge of the Saviour; you miss no one who ever had his foot firmly pressed upon the Rock of Ages; no one ever goes from that.

“This is the purpose we have in view, the maintenance of these great principles ruin by sin, redemption by Christ; full justification of man by simple faith; the introduction of man into all these by the conversion of his soul to Christ. What glorious results will follow such a ministry! When we take our stand on such themes, what is the Apostolic Succession? Bishop Reynolds well said, no man was fit to preach the gospel who did not feel he was once dead but now alive. I beg you young men to listen to the testimony of one who has been in the ministry for fifty-four years. I give my testimony. I care for nothing else. I do conform to all the regulations of the Church; I am conservative by nature; I believe I am the only clergyman in the city of New York who retains all the old customs and forms of the Church. Some one told the Bishop of New York not long since if Bishop Hobart could return, the only church in the city where every thing was as he left it, was St. George’s Church.

“What a glorious object is before you, the preaching of a glorious Saviour, in public and in private, preaching a dying and living Saviour. You are taught here to leave all ritualism in the shade, all self-righteousness and vain philosophies. You must be men who can say, ‘I have seen the Saviour and must bring Him to my fellow-men.’ It is not the proprieties of millinery you need, but, coming from Christ, you must preach Christ. These are the young men we need; men who can tell us of a Saviour. Nothing but a Saviour’s fulness. What triumphs have I witnessed in connection with such preaching! Do this and your ministry will succeed. Never be afraid of mortal man; but tell the story to rich and poor alike. If you will do this, this institution will be honored, and the people will be glad to listen to you; you will be rejected sometimes, but it is not you that is rejected, but Christ. ‘I go to preach Thee,’ you must say to yourselves; let every question be dead but this. Do it boldly and faithfully; the young man who does this, is a hero. Forgive me these desultory remarks. God make me a more simple preacher of this truth. Having been recently sick, I felt this then; I feel it now and speak thus to you.”

At the Forty-ninth Anniversary of the American Tract Society in May, 1874, Dr. Tyng was again called to preside, and cordially welcomed the newly-elected President, Mr. Justice Strong of the

United States Supreme Court, congratulating him upon his election, and briefly sketching the illustrious men who had preceded him in office. "We commence," he said, "our jubilee year and are called to sound our jubilee trumpet and to gather the people of God throughout this land, on the very basis of God's blessing in times past ; to take hold of another year and another century of years, it may be, with greater energy, with more entire confidence, more absolute affection, and with more complete satisfaction in the work than we have been permitted to enjoy in any previous year. I rejoice to work with you, I rejoice at the close of life that such has been the work. I rejoice at the prospect that from a higher field, from another atmosphere and a more glorious elevation we may take a more satisfactory basis still. Then you and I may hereafter meet around the throne of God and the Lamb, to sing a song of thanksgiving and praise for the realities of which earthly results were only typical."

But a still more notable address of this character and time was that delivered at the Academy of Music, in Philadelphia, on the 26th of May, 1874, at the Semi-Centennial Anniversary of the American Sunday School Union.

It was a memorable occasion; an immense audience filled the building in every part, while the platform was crowded with the officers and managers of the Union, veteran missionaries and prominent clergymen, while still behind these, on ascending tiers of seats, was a large company of teachers and children, gathered from various schools. After addresses had been made by the Rev. Dr. John Hall of New York and the Rev. John Peddie of the Fourth Baptist Church of Louisville, Kentucky, the chairman, Mr. George H. Stuart, introduced Dr. Tyng as "the early, eloquent and steadfast friend of the institution ; the lieutenant general of the great invading army of the Sunday-school hosts of Israel ; still full of the fire and vigor of his early days." When he advanced to speak, the vast audience rose as one to receive him, and listened in close attention to his words, of which the following is but a partial report :

"There is such a thing as too much of a good thing, and whether the thing be a good speech, or a good chairman, or good patience of the audience, or a good subject for an address, still we are limited vessels, we can hold no more than we can hold, we want no more than we do want. Now I take it for granted that enough has been said, and well said, upon our subject. Enough has been said by our chairman illustrating the spirit and character of the individual speaker to smash any speaker on the face of the earth. And

under such circumstances I am expected to rise, as Herodotus says he found the frogs to rise out of the mud and slime of Egypt, with simply their heads up and the rest of their bodies entirely unformed.

“But I am glad to be with you ; that I should retain the attention of this assembly long, is beyond my expectation or my right. But to be here, to celebrate with you the Fiftieth Anniversary of this Union is certainly one of the grandest and happiest of my personal experiences. Four years before this Union was started I began my first Sabbath school in a country town of Massachusetts, where there had never been a Sabbath school before. On the first morning twelve boys came together ; of these twelve, one died as a missionary of the American Board of Commissioners for Foreign Missions, in Ceylon. One died before he had received his education in the Theological Seminary of New Haven, and one has within the last few weeks departed, the Rev. Dr. Pratt, a faithful and beloved minister of your city. These three boys came together in a class of twelve. What had God wrought by the simple teaching in that ministry of a boy ! When we come to consider what God hath wrought by this grand union of effort and what He is preparing to accomplish in the fulfilment of its future destiny, design and experience, it is beyond the contemplation of man. Amidst all the Christian associations of this age, there is not one manifesting itself, more apostolical in character, more effective in influence, grander in comprehension, more personal, direct and spiritual in its broad designs, than this American Sunday-school Union.

“To have lived as one of its original friends to see its Fiftieth Anniversary, and to be permitted to meet here, men whom they call ‘Father Martin’ and ‘Father Dulles,’ and you may well call them so, for certainly they look as young as I do, and to remember while we meet these in the flesh, the noble ones who have gone before ; to think of the character of Frederick A. Packard, so deep, so spiritual, so grand, so holy ; to think of all the agencies that this society has been permitted to employ and to see them crowned with success ; to bring it all back and to say to myself, ‘Thou hast seen it all ; thou hast had the hands of these brethren in thine hands ; thou hast looked into these countenances beaming with brotherly affection ; thou hast bowed together in prayer at the mercy seat of Him who says, ‘Lo, I am with you alway, even to the end of the world ;’ to have had all this bestowed upon me, to-night, is surely one of the greatest privileges of my life. And I bless God that I am permitted to come back to

the city of my fondest affection, this city of my earliest and most widely extended labors and share in such a manifestation of majesty, of union, of strength, of determination and of experimental effort as I see exhibited here to-night.

“As I have sat and looked at this wonderful survey, the thought has come to my mind ; it is but a specimen of what the Lord Jesus means yet to do. The time is coming when all this grand prophecy shall be fulfilled, when earthly joy and earthly greatness shall bring their treasures and lay them at the Saviour's feet ; the time is coming when assemblies more vast and wonderful than this shall be gathered together, with intense delight, to lay the trophies of their victories down before Him who hath bought them with His blood ; who rules them by His Spirit ; who reigns over them in His love, and who will fill them with the glory of His presence forever.

“I look back on these fifty years with unspeakable delight ; first when I consider what was the real purpose of this Union. I have an intense delight in that term ‘Union.’ I love to grasp the hand of a Christian brother. I love to unite in Spirit and in truth with those who are working for the glory of the Lord. I realize that in this Institution, its ‘Union’ was its first grand element. There were Sunday-schools before. But this society was started to bring into harmonious co-operation all these scattered efforts, to concentrate, to unify—if I may adopt a word which I now sometimes hear—the labors of a multitude in one grand single institution. And when I consider the whole Church of God under the title by which our Lord Himself dignifies it, a building of God, I look upon a Union like this as a grand roof, that extends over all, binding together the walls and columns and partitions, covering the inhabitants with a canopy of security and peace and making altogether one grand edifice of comfort, of joy, of privilege for all who dwell beneath. I bless God for this Union of Christian people and of Christian hearts.

“I love the grand Christian bodies of our day. I love to see them united under the canopy of divine acknowledgment and the divine blessings as one family. I take the hand of this glorious minister of Christ, my beloved brother, whom old Dublin gave to New York, and say ‘my brother,’ with as hearty an emphasis and as ardent affection as for any other. You have heard him to-night, and I partake of the pride with which all New York is looking at him in his efforts to do good among us. When he speaks, his voice is the mingled power of wisdom and tenderness, of influence, of authority and of persuasion, among all to whom he is sent. ---

"In this grand Union which we have projected, we have the two-fold object of spreading still further the influence of this enterprise in the principle and unity it upholds and of gathering still more multiplied numbers under its control."

Dr. Tyng then drew a strong contrast between the efforts to impart religious instruction to children through set formulas of truth framed by men, which was so common when this society was organized, and the more recent efforts to teach the children by using the Bible as God gave it, and warmly commended the American Sunday School Union, because of its exaltation of the study of God's word, and continued :

"Let us believe that the book God has made for the little ones is peculiarly appropriate to their wants. And let this Union stand in our land as the solemn guardian of an open Bible, as the solemn guardian of the children's Bible, as the solemn guardian of the most direct and distinct teaching of that Bible to the little ones of the flock of Christ.

"We have come to a day when there is an exceeding disposition to set up human inventions, in the place of God's word, to take the children away from the precious institutions of this divine word and to put them upon human schemes, human books, human substitutes, in ignorance of the divine adaptability of the word to every human creature's needs—that, as some one has well said, it is a sea in which an elephant may swim or a lamb may wade, that it is higher than man can reach and deeper than human wisdom can investigate, and yet near and open to us all as the very door of heaven! It is an immensely important thing to maintain this fundamental principle of the Union. We have banded ourselves together to maintain the teaching of the Bible, and that alone. If there are any improvements on that book, if any prefer to cook it over again, or to serve up in their own shop the blessed mysteries of the household of God, we cannot forbid them, but we can say as an American Sunday-school Union, 'As for me, and my house, we will serve the Lord,' our purpose is to maintain that stand simply and truly.

"Let this institution think, on this its Fiftieth Anniversary to-night, of the glorious dispensation that is before it! Think of the children whom it is to teach and to save! Friends, I solemnly believe in the conversion of children. I cannot say how young they shall be brought to make an open profession of their faith and love for Christ, but I have seen as manifest evidence of the new birth in children of six and eight years of age, as I have ever seen in any

adult! Shall I turn back those whom God Himself hath brought? Shall I refuse those whom God Himself hath accepted? Never! We are in an age when the Church is to take the children, nurse them, train them, educate them, protect them and prepare them for the work appointed for them, and under no circumstances to repel from the highest expressions of Christian communion, the highest form of a Christian profession, the child that can give a fair account of the faith of its little heart in a divine Saviour, and manifest clearly and continuously the power of the love of Jesus shed abroad in that heart by the Holy Ghost.

"This Union is to guard that right of the children. Let it maintain the name by which it has so often been called, 'The Society that takes care of the children,' and feel that this is the highest mission with which it can be clothed. Burke said, 'Let me make the ballads of a nation, and I care not who makes its laws.' Give me the little ones of my flock, and I will not say I shall not care for the old ones, but I will frankly say, 'Give me to-day as a necessary choice, the question, will you take these children and teach and preach to them, or will you take these intelligent, active, busy adults and preach to them?' I should say, 'Let the men and women go, and give me the boys and girls.' This is the result of my experience. The conversion of children comes every year under my observation. The conversion of men and women that have been hardened beneath the trappings of earth, that have been indurated by the effects of human pride, and turned aside by the schemes and speculations of men—the conversion of such persons is extremely rare. They sit before me regularly. They pay the civil respect that is due from them to the place and the day and the worship of the Lord's house. But any evidence of God's power upon their hearts I habitually fail to see. While, as years go by, scores of little ones are gathered into the Christian fold in solid profession; and dear boys and girls just opening upon the prospect of maturity delight me in the manifestation of the Christian character and Christian spirit and Christian power, which make the whole salvation of the man and the whole comfort of the pastor.

"I have gone over this again and again in the fifty-three years of a pastor's life, and my deliberate conviction is that the whole hope of the Christian Church is in the simple, plain, practical teaching of the gospel of a Saviour to the young, the feeble and the ignorant of the flock. Let the man or the woman who would save souls be simple. Let him tell the old, old story simply, plainly, gently. Let the man who would save souls be sympathizing, tender, true.

Let him have a heart that shall be the home of every child, a mind that shall be the guide of every little mind, a presence and manner that shall attract, a language that shall interpret itself, and a life and character that shall lead all who follow him to come to the Great Shepherd for the divine blessing.

“Then shall we look for a divine revival in the work; for God’s own power manifest in it, till every house shall be a mansion for the divine praise, and every family brought together under the divine providence shall be a temple in which the Spirit of God shall dwell, and every youth born within the precincts of Christian teaching, shall be a child dedicated to God, sanctified by His power and filled with the influence of the Spirit of Christ.

“Let it be the next step of this society in the unceasing operations of its principles, to attain the conversion of the children to Jesus. Bring them in. Let the missionaries be instructed to this end. Let the pastors labor for it. Bring the little ones to Christ. Lead them into His fold. Make them the subjects of special, earnest intercession. Teach them in a way that shall be simple and effective. Bind them together in the spirit of intense and glowing love. Gather them, O ye men and women of the Lord! Gather them in private prayer, in earnest prayer, where every name shall be uttered, and every want be pleaded before the throne of the divine mercy and our children will be saved, to the praise and glory of His grace, and the honor of His Church and the blessing of the world.”

Another very interesting occasion upon which Dr. Tyng spoke at this time was the anniversary of the American Bible Society, in May, 1875, when it was held for the first time in the West. At the request of the Board of Managers, he made a special visit to Chicago for this purpose, and thus closed his long service as an advocate of the society’s work. His address was placed last upon a very long programme of anniversary exercises, and though he had become very wearied, the audience waited with eagerness to hear him, as he closed the meeting with this simple testimony:

“Mr. President of the American Bible Society, my Christian friends and hearers: Amidst all the immense varieties of thought which have been spread before us so beautifully and so effectively to-night, we must not forget there is another King, one Jesus; nor suffer the great fact to be turned at all from our view, that the creed of the Bible Society is, simply, entirely, and only, the creed of Jesus.

“It was not to gather around the consideration of systems of

previous morality; it was not to enter into the discussion of possible discoveries of future investigation in the things of nature or matter; that sixty venerable men, fifty-nine years ago, assembled in the city of New York, and there, with earnest prayer and solemn purpose, considered what was the duty of the hour for American Christians, and what was the obligation of God's redeemed in these United States to the fulness of the grace and glory of the Redeemer. Their purpose and object was not to consider whence this Bible came, by whom this Bible was given, from whom this Bible had been delivered, to whom it was to be transmitted. They laid down as the very basis of their work, 'The Bible is God's book, and every word in it is a word of the living God.' They laid down as the very basis of their work, 'This Bible, as God's book, is man's book, and every living man has the right to have it, read it, own it, and enjoy it for himself.' They laid down as the third principle in the basis of that work, 'God has given this revelation of infinite perfection and grace to man, and man is commanded to receive it, and read it, and embrace it for himself; then to distribute that book and send it far abroad everywhere to every man.'

"This is the part and duty of God's Church; and wherever there is a living man on earth that has a Bible, there is God's preacher; and wherever there is the power of a divine Spirit within, leading guilty men to the blood of Jesus, clothing naked men with the perfect righteousness of an infinite Saviour, and writing upon the grateful hearts of those men, forgiven and redeemed, the glad tidings of a full salvation; there, in every language of the earth, there is a consecrated messenger direct from heaven, with all the energy of the Spirit upon his head—with all the ointment of the sanctuary marking his forehead, with the living power of light, and fire, and love, burning in his very soul; there is the man whose duty it is to carry out that Bible, to deliver that Bible, and to proclaim its character and results.

"Now, upon that foundation this Bible Society takes its stand. Its creed is the creed of Jesus. When Jews around Him doubted the authority of His word, He said to them, 'Search the Scriptures; they are they that testify of me.' He went to the very foundation of human investigation, when He put the minds and consciences of men in the line of discovering what God had said to man. When Jesus took these sacred books in His hand, without the slightest hesitation, He declared they are divine, and every word they teach is a word from God. Bold and faithful in the fulfilment of His mission to men, He did not fear to criticise their errors, to speak to

them of their defects, to point out what things in them were to be amended. When He talked with the Scribes and Pharisees, He charged them boldly, with setting the word of God aside by their own traditions. There was no want of boldness there; there was no want of fidelity there.

“But when He took these sacred books, that His fathers according to the flesh venerated, and loved, and fed upon, and lived after, He laid His sacred hands upon them and said, ‘These are divine—the word of my Father who is in heaven;’ or in the still more effective utterance of Paul, ‘All Scripture has been breathed from the very heart of God;’ and to every man receiving the word there is a reception of the mind of God who gave it. What then? We have nothing to say to men that dare to stand upon Mount Sinai and say there is no lightning from heaven. Let such men talk to the bats and to the moles, and pass with them to the oblivion which has buried myriads before them, and will bury them there.

“My friends, we are to take care lest the grand theme of our authority degenerate into a mere discussion of humanity. We are to take care lest, standing with Moses and receiving the tablets from the hand of God Himself, or standing with John and looking with open countenance into the very bosom of the Heavenly Glory, as it flames and revels around him—we are to take care lest, even there we interpose some worldly objection, some difficulty, some question—something to be settled, something to be discussed. My friends, there is nothing to be discussed when the soul of man comes in contact with God’s word. There is nothing to be settled when the sinner comes within the sound of the voice of the Saviour. The one point that is then to be considered is simply this: Will you have this Saviour to be your Saviour? will you have this book to be your guide, in whatever language, by whomsoever rendered, by whomsoever transmitted, by whomsoever handed forth? It is not the person that gives authority to the book; it is the book that gives authority to the person. It is not the constituting of persons within a certain *régime*, making them what you call the Church, that gives them the right to transmit and teach this sacred book. It is the giving of that very book to men that confers the right to teach. Now then, this book of God the Bible Society adopts, with the simple declaration, *Credo*; and we go not beneath or beyond it. We lay our hand on that wondrous book and say, It is God’s book, and divine; it comes from Heaven to man—with just as much confidence as if we were standing with Moses on Sinai, or

having our arms locked with John as he looked from Patmos up into the cave of eternal light and glory.

"No, my friends, we cannot go outside of our great purpose and plan, to attend to those mere questions of external difficulties. There are no difficulties in the way of the man that seeks the Saviour, and seeks him in his Bible. He finds there salvation, saying, like the poor woman of Samaria, 'Come, see a man which told me all things that ever I did, is not this the Christ?' I say, then, very frankly, that we cannot let our view of Bible truth and beauty be in the least degree disturbed. What care we for all the opprobrious, tantalizing objections of men of every description upon the whole face of the earth? What are they but the mere insects upon the floor of the Lord's compassion and forbearance? the dust which the Divine breathing may have permitted to fall upon the floor of the tabernacle? We sweep them out.

"If a man says, 'I cannot believe your Bible, sir'—so much the worse for you, sir. If a man says, 'I cannot receive your Bible upon any testimony that you have given me, sir,' I say, 'Then go to the Holy Ghost who inspired it, and ask humbly, simply, thankfully of Him, and He will write it upon the record of your heart, in letters that will never fade beneath the power of persecution, nor be washed away by all the rivers and streams of sorrow and distress. Bind it *there*, sir, and you will bind it as your companion for an eternal home and for an everlasting recompense.' Our fathers understood this. The men of other generations were Bible men. We had not sunk into those quagmires of discussion. We had not gone down into those miserable partisan questions about Churches. I do not care for all the Churches on the face of the earth, in comparison with the importance of the Bible, the Word of God. The Church is but the garment with which I am clothed; the Bible is the heart and soul that lives for ever within me; and the difference is immense and most important.

"Now, our fathers sent us out into this great Bible work with these three great facts: We give you the word of the living God. God gave it. We tell you to carry it to every living man. Every living man has a right to it and to his own interpretation of it. We tell you to associate yourselves with all the power and ability that you can combine and create, and carry it forth until the whole earth shall feel its power, the whole world shall rejoice in its fulness, and all the angels in heaven shall sing, 'Amen, glory to God on high; glory, glory to God for ever.' This is our simple work, and with the fulfilment of this work we go forward.

“Mr. President, I congratulate the West that this glorious work of ours has been brought for its anniversary upon their soil. Never did so noble a visitor cross the mountains. Never did so grand an opportunity and occasion occur to the people in these vast basins of the Mississippi. I congratulate you, brethren, that you have lived to see it. The American Bible Society, coming in all the regality of a divine message, in all the glory of the divine presence, in all the fulness of the divine love; not asking you, ‘May we hold our anniversary here?’ but telling you that the King of the whole earth has come, and requiring you to do Him homage. I rejoice that you have the privilege. If you could go back and remember the time when there were no Bible societies, you would remember a world of difficulties in this land.

“I have a sweet remembrance of something connected with it. More than sixty-five years ago, when I was a little boy at the academy of Andover, I had no Bible—no Bible was to be had. It was impossible to get a Bible, in any common methods of communication. I saved all the pocket money that was given me by my beloved parent, until it came up to a dollar and twenty-five cents; that bought me the first little Bible I ever owned, and I clasped it to my bosom as if it had descended from heaven upon my shoulders. I learned to say, ‘*Biblos*, my Bible.’ God gave it to me. You never know what that Bible is until you take it as your own, coming direct from God to you.

“I was once called to visit a dying lady, in the city of Philadelphia, of an English family. She and her husband were in a boarding-house there. I spent much time with her, knelt often in prayer with her, and with great delight. Her husband was an atheist, an English atheist—a cold-hearted, bloated English atheist. There is no such being beside him on the face of the globe. That was her husband. On the day in which that sweet Christian woman died, she put her hand under the pillow and pulled out a little beautiful, well-worn English Bible. She brought out that sweet little Bible, worn, thumbled, and moistened with tears. She called her husband and he came, and she said, ‘Do you know this little book?’ and he answered, ‘It is your Bible;’ and she replied, ‘It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me. Now I am going to Him that gave it to me, and I shall want it no more; open your hands’—and she put it in between his hands and pressed his two hands together: ‘My dear husband, do you know what I am doing?’ ‘Yes, dear, you are giving me your Bible.’ ‘No, darling, I am giving

you *your* Bible, and God has sent me to give you this sweet book before I die; put it in your hands; now put it in your bosom—will you keep it there? Will you read it for me?’ ‘I will, my dear.’

“I placed this dear lady, dead, in the tomb behind my church. Perhaps three weeks afterward, that big, bloated Englishman came to my study, weeping profusely. ‘Oh my friend,’ said he, ‘my friend! I have found what she meant—I have found what she meant—it is *my* Bible; oh! it is my Bible; every word in it was written for me. I read it over day by day; I read it over night by night; I bless God it is my Bible. Will you take me into your church, where she was?’ ‘With all my heart’—and that proud, worldly, hostile man, hating this blessed Bible, came, with no arguments, with no objections, with no difficulties suggested, with no questions to unravel, but binding it upon his heart of memory and love. It was God’s message of direct salvation to his soul, as if there were not another Bible in Philadelphia, and an angel from heaven had brought him this.

“There we stand. The Bible is God’s Bible, given to man, proclaiming full salvation. The Bible is man’s Bible, the moment that he thus receives it from God. The giving of that Bible is the duty of the Church of God, and the Church of God has, comparatively, no other duty until that duty is done. Go into all the world, preach the gospel, carry it with you, give it to everybody on the face of the whole world, until the harvest of the earth shall be reaped, and the Lord God Omnipotent shall reign, King of kings, and Lord of lords.”

One other speech of this time remains to be noted and has special interest, not only from the occasion upon which it was delivered and its wholly impromptu character, but for its reminiscences of his early ministry and its extremely characteristic manner and tone. In the fall of 1875, Dr. Tyng chanced to be in Philadelphia while the second annual session of the Church Congress in the Protestant Episcopal Church was in progress, and at one of its meetings he was seen in the audience. When the discussion of the subject for the day, “the Parochial system and Free preaching,” had been concluded, the President, Bishop Stevens, called upon him for a few words of address, alluding to him as “one who for over fifty years had illustrated the fidelity of the pastor and the eloquence of the preacher.” Thus cordially and unexpectedly summoned, he came forward, and in the following familiar way spoke of the memories and experiences of the early days:

“ Mr. President and brethren : I don’t know whether I am entirely before my time in the ages, or whether I have entirely outlived it. This is the first occasion in my fifty-six and upwards years of preaching, that I have ever heard of the subject of free preaching requiring to be discussed or enforced in an assembly of Episcopal clergymen. I never knew a minister of the Episcopal Church that was not a free preacher, just as he pleased, having an open door before him, having every ear prepared to hear him, and, if he behaved himself, every heart prepared to receive and respect him. I have never known a man with simple faith, truly preaching the utterances of his Master and the teachings of his Bible, who was not a welcomed man, and who was not welcomed by rich and poor, in the country and in the city ; so that wherever I have seen our ministry extended through our country, the most popular man was he that preached most to the hearts of the people, and the most effectual man was he that was most faithful in the ministrations of the truth of Christ to the souls of men.

“ As for preaching in its mere matter and form, we are a Church of liberty. There has never been the slightest reservation ; there has never been the slightest imposition of restraint. Episcopal ministers are acknowledged in their ministrations by all classes, and angels sent from heaven would hardly be considered on earth more entitled to speak to man than are the ministers of the Episcopal Church of this land. They need no certificate of their mission. They need no certificate from men. They are entitled to public respect, and to public reverence and to public welcome, and if they go forth with the truth of God in their minds and consciences, the power of God upon their hearts, and the manifestation of God’s truth in their daily lives, they are, everywhere, more received, more welcomed, more useful, more blessed, and they habitually become, by God’s gracious blessing, revival men.

“ Fifty-six years ago this month, I went to the parish of Bishop Griswold, in Bristol, to be a student under his care. On the first Thursday evening I was there, he took me out two miles from home to go to one of the meetings which he was holding in that parish, and we went to a farmer’s house where a dip candle stood beside the Bible. There was a chair for the Bishop, and he led that meeting, and I sat down to the freest sort of gospel preaching that I ever listened to. Never did I hear such preaching as that before, and perhaps never again shall I hear the equal of that man’s preaching upon earth. The services were closed, and we walked home two miles together from that place of meeting to the house of

the Bishop. He said, 'This meeting will be held at such a house next Thursday evening, and I wish you to take charge of it, and carry it on then, and on every Thursday evening.' I was fresh from the city, and my friend, Bishop Howe, will well remember the state of things at that time. I had been brought up in the grand old conservative system of our Church that I hope never to see broken down. I had been brought up in a system which recognized the unqualified and indubitable right of the ministry to preach the gospel of Jesus Christ, and in such a ministry I was then to be admitted by the man of whom I say that, next to Bishop White, he was the wisest man I ever saw, the best man I ever did see, and a man of the most spotless life and character I can ever expect to behold upon earth.

"This was the beginning of my free preaching. I never can forget that first summer. I was a city youth, knowing little of country uses and country people, and yet I was required to stand before a country audience and tell the people all I knew of a Saviour's love, a Saviour's power, and a Saviour's feeling for guilty man. It was a glorious apotheosis for me, and it took every bit of the shell from my head. I was a living bird, and wherever I went I was at home; and of the two years' work which I did under the direction of Bishop Griswold, at least six months of the entire work were spent in a revival of religion, in which I was called upon to preach three times every week for six months,—preaching in barns, in cottages, in school-houses, and wherever opportunity afforded. There was no restraint in that preaching. Bishop Griswold would have as soon thought of catching a cherub and putting him into a canary bird's cage as to have restrained any of his ministers.

"The Episcopal Church opposed to revivals! Why, it is the only Church in the land, that, when dead, will revive again. What man on the face of the earth can make such a prayer as our Litany, and what prayers are so strong and effectual in their reviving influence? I cannot tell you of the other revivals that I have seen in my ministerial life, but I have seen many. We had two in the city of Philadelphia, where some of the scenes were, beyond measure, wonderful, and where no man could look at them without seeing that it was the work and power of the Holy Ghost. And yet, were there ever churches so orderly and so loving? When were there Bishops so venerated and ministers so esteemed as in those churches in which we ministered at that time? And when was there preaching more free than during those revivals? The Episcopal Church is the very Church that nurses the cradle of the infancy of the revival.

“When a congress of Episcopal bishops, ministers, and laymen come to discuss whether we may live preaching a free gospel or not, I say, ‘Gentlemen, you are a hundred years behind the time.’ So if you come down to us at this time and bring us a Prayer-book, and tell us, ‘You shall swallow it—even if it chokes you, you must swallow it; if you cannot digest it, you must, and you shall not have anything to eat and drink until you digest these lids and covers,’ I say to you, ‘Gentlemen, you must have been the first-born of Noah.’ The world has moved round a peg since all that took place. There is no church in this land that has such freedom as the Episcopal Church. Well was it said in old times, in our country, that ‘I would rather be under my Lord Bishop than our own presbyters.’ I have had some trouble with bishops myself.

“Our old Bishop Kemp, of Maryland, came down to visit me in my country parish once, and had been rebuking me a great deal more than I liked. I was driving him in my chaise from one appointment to another, and I said, ‘Bishop, there is not an old woman in my parish who can put her pot on to boil, but you must lift the lid to see what is inside of it.’ Two dear brethren in Christ, Brother Hawley and Brother McIlvaine were in the carriage with us, and I said, ‘My dear Bishop, we had better move off and let you get another set of preachers.’ He was an honest, old-fashioned kind of a man, and a very broad Scotchman, and he said, ‘Ah, if you go, I will get a worse set of preachers.’ Said I, ‘It is not likely that you will, for a worse set for a bishop to dragoon than the free preachers of the Protestant Episcopal Church, it is hard to find.’

“What our people want is a revival of religion in every church. And has it really come to pass that we must look out from the portals of God’s grand edifice, and ask whether Moody and Sankey are coming? Is there no Holy Ghost without them? I do not mean to speak disparagingly of them, for I value them, I honor them, I delight in their work; I pray God upon my knees for a blessing upon their work, and I bless God for it all; but whatever it may require in outside influence and relations, certainly the Protestant Episcopal Church cannot require two men to come in from abroad, to wake its bishops up at any rate. We have a right to say, ‘We are all at work; what can you do to aid us?’ ‘Well, we can teach you better how to sing.’ ‘Be it so; we would like to learn.’ ‘We can teach you how to pray.’ ‘Can you? There is a doubt in my mind as to that, for give me the prayers of my dear old Church of England. There are no better, for in my fifty-six years of ministry, I have never found one real, spiritual,

heart-felt Christian, tired and weary of those blessed prayers of the Protestant Episcopal Church.'

"I will not weary you with this endless talk. I seem to appear among you as a spectre of somebody who has been buried ; but I wish you to understand that some truths have been perhaps buried and have risen again, and some men may be buried and they may come up again. Oh, could I bring up the man who preached to thousands just in the ear of this building ; the man whose very voice was the music of Heavens, the man whose invitation was the sweetest utterance that fell from mortal tongue ; the man whose eloquence was so effective even in pantomime, that I have seen people weeping at the door of his church from only looking at him ; the man who seemed to carry in his free preaching, the will and heart of every man before him ; the man whose tenderness was the sweetest, loving accent of family affection ; the man whose watchfulness was more than that which the mother gives her child through all the hours of darkness ; the man whose pulpit power will never be surpassed again—I mean Gregory Thurston Bedell ! That man's church was in a revival all the time : and just such a state of things we might have everywhere in all our churches, if we only had living, to-day, preachers in whom the Lord had His indwelling ; preachers that knew the value of the Saviour, the preciousness of salvation, and the completeness of it ; but we shall never have any revival under any other than the simplest free preaching of the fulness and the power of the love of a Divine Saviour.

"Three ways seem to be laid out before us in the Sacred Scripture. There is the broad way ; the Bible says it leads to death. There is the narrow way ; the Bible says it is straight, and it goes up to eternal life. There is the highway, the Bible says it is a fatal way, and the man who goes on it is likely to have a sad fall. Between broad, and narrow, and high, I simply say I am a very narrow-minded man. I stick to the old line ; I stick to the old system. I want nothing—I ask nothing else. I am in a Church in which all my fathers were before me. There never was a dissenter in my blood. I was brought up with the Prayer-book. I delight in it. I love it as I love the memory of all that have gone before me, and there is nothing on earth in the Episcopal Church that I could ask for, but converted Bishops, converted presbyters, converted laymen, and the free exercise of gospel preaching in every pulpit to save men who are lost. I could only ask for faithful, honest, free ministers of Jesus, who would

preach to the people the full salvation of Christ : the preaching that leads men to throw themselves in absolute and entire trust upon the infinite mercies of an infinite Redeemer."

Such were the testimonies of the simplicity of his faith, the earnestness of his spirit, the steadfastness of his principle, the largeness of his sympathies the fellowship of his affection as they were given in these different connections upon the occasions which have been thus reviewed.

Among the most interesting events of this period of Dr. Tyng's life were the several visits which he made to the scenes of his early life and ministerial labors, at the request of those who had followed him in the ministry of each place, and of the descendants of those who had been under his ministry in the days long past.

The first of these visits was that to Georgetown, D. C., in February, 1870, of which he writes so fully in his Record of the years of his ministry there.

This was followed four years later, in July, 1874, by a similar visit to his old parish in Prince George's County, Md., to be present and preach at the consecration of a chapel in that parish. The funds for its erection had been chiefly supplied through him by the liberal gifts of his friends in St. George's, and in acknowledgment of this, it had been named St. George's Chapel. The cordial welcome and remembrance with which he was received by the children, and grandchildren of his parishioners of fifty years before, made this visit most gratifying in all its incidents. It brought before him, however, the striking fact that of all with whom he had been familiar in the happy years which he had spent there, there remained but one who had been his cotemporary in age.

A similar occasion, the consecration of Christ Church, called him to Quincy, Massachusetts, in June of the succeeding year. It was here that he had spent his first school days in 1806, and here also, in 1820, he had first ministered and gathered his first Sunday-school. Where he had known an old and deserted church he now came to unite in the consecration of a new edifice, erected by a thriving parish, and to tell the story of its origin and early life. For his sermon he took the text : "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water, it will bud and bring forth boughs like a plant," Job xiv. 7-9.

Using the figure in the text in the relation of encouragement

instead of the attitude of contrast in which the Patriarch used it, he traced the early history of the parish and of the church in Massachusetts, with all of which he had been familiar. Among the remarkable facts mentioned was that of the less than five hundred persons who had been ordained to the ministry before him, "but seven remained in the list of the living, and still fewer among the active on the earth." This sermon, filled with interesting historical data, was subsequently published by order of the vestry of the church.

During this visit to the vicinity of Boston his last visit was made to Newburyport, where a Sunday was spent, preaching in the old church hallowed by so many memories of his childhood and youth. None remained of his family to welcome him there, but every object called up recollections in which he found delight. It was on this occasion that he first preached the sermon 'Our Church a Bible Church,' which, with some additions, was subsequently delivered when, in 1877, he was invited to preach at the opening of the new edifice of Trinity Church, Boston.

As the declaration of his firm and abiding faith in the inspiration of Scripture ; his protest against the Rationalistic theories arrayed for its destruction, it remains his testimony to the Church of the truths upon which it is founded, and by which it must ever be known.

"Search the Scriptures; for in them, ye think ye have eternal life, and they are they which testify of me."—*St. John* v. 38.

"These are the words of Jesus. They express the precise point of divine instruction which I wish to illustrate; that is—The personal view and belief of Jesus, in reference to the sacred writings of Israel. When this glorious Saviour appeared among men, he was, in the human nature and connections which He assumed, a son of Israel—an Israelite indeed. He personally conformed to all the separating, distinguishing, ordinances of the covenant of God with Israel. At the time of His appearing on the earth, in His great mission of salvation to man, certain peculiar and well known religious writings and records were in the possession of this people. They claimed for these inherited writings a special divine inspiration; a positive, distinct and immediate personal authority from God. They maintained for them a position of secluded and supreme reverence and acknowledgment. They cultivated a traditional hesitation even to tread upon a fragment of paper lying in their path, lest even that might be some portion of these divine and consecrated records of the word of God. These books, thus

received and regarded were familiarly called : The Scriptures.' They were habitually styled, 'The word of the Lord,' clothed with an authority which had been conceded to no other writings, in the possession or knowledge of man. With equal discrimination, they were also called 'Moses and the Prophets,' as certifying the designated men, by whom, under the divine inspiration, they were originally spoken and written, and through whom the communications and commands which they contained, were uttered and conveyed from God to men. This inherited estimate of these sacred Scriptures, so comprehensive and so discriminating, was maintained as a fundamental principle and conviction in every succeeding generation of the people of Israel.

"When Paul said to Timothy : 'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus;' 'All Scripture is given by inspiration of God;' *i. e.*, every one of these writings is breathed from God, the word of God; 'that the man of God may be perfect, thoroughly furnished unto all good works;' he spoke of these ancient writings as an Israelite, and precisely in the language of this people. His utterance was a statement of the distinct, undoubting opinion and faith of the Jewish people at the period of the 'manifestation of the Son of God,' among them.

"At this time, among this people, and midst such circumstances of decision and discrimination, Jesus appeared. He assumed the character and office of a teacher sent from God. He came as a messenger of unprecedented authority, of unlimited wisdom, of infallible and undeniable truth. In uttering His personal communications, He assumed an elevation which was supreme and unrivalled among men. He presented Himself as 'The Son of God,' 'The only-begotten of the Father, full of grace and truth,' who could rightly say : 'I and my Father are one,' and to whom God had 'given His Spirit without measure.' The chosen followers of Jesus, acknowledged and accepted His claims to unquestionable knowledge of the subjects of which he spoke, to unlimited authority in His utterances of the will of God, and to entire infallibility in the instructions which He gave. These claims* and these concessions remain—the unchanged foundation, the universal estimate of the personal authority, knowledge and truth of Jesus, among all classes of those who are called by His name, and profess to be believers in His divine message and office.

"And upon this unaltered and unalterable basis,—we stand this day. The actual personal right of Jesus to this assumption and

concession, or any controversy concerning it, I do not propose now to consider or discuss. The facts which I have stated remain undisputed. With these personal claims to divine authority and truth, Jesus appeared among the Jewish people and came into personal contact and use, in public and in private, with these Scriptures, these holy writings of Israel. That the Scriptures of the Old Testament, as they are called, which we now have in our possession were these Holy Scriptures of Israel, in the time and use of Jesus, is a fact undisputed, unquestioned.

“The questions which I wish now to propose, for your consideration, are simply : What was the personal belief of Jesus? What was the actual estimate formed and maintained by Jesus? What was the habitual teaching of Jesus concerning these well-known Scriptures of Israel?—involving the truth of their historical record and the claims of their divine authority? What were His instructions concerning the measure of respect and the spirit of confidence with which they were to be received by men?

“There was no hesitation in the personal boldness of Jesus, when dealing with the errors of faith, or the wrongs in practice among the people whom He addressed. There was no reserve in His language of denunciation of the impositions in public teachings or the crimes of individual habit, which He encountered among the very highest, and the most assuming of the rulers and public teachers of Israel. Upon this very subject now before us, He did not hesitate to say to them, “Ye hypocrites, ye have made the commandments of God of none effect,—by your tradition. We ask : ‘What stand did He take; what course did He pursue when coming into actual relation and contact with these acknowledged Scriptures of Israel?

“Did He annul them, or did He establish them? Did He amend or correct them as defective and erroneous? or did He profess to fulfil them and to certify them as true and commanding? Did He also set aside these Scriptures by His traditions, which He delivered? Or did He require and command His own statements of avowed Truth to be judged by them, to be conformed to their teaching and to the word of God in them? I simply ask you, what was the actual personal belief of Jesus concerning these well-defined, elevated, separated, sanctified writings of Israel?

“You will concede this to be a question of supreme importance, as presented to us who profess to believe the testimony of Jesus, to acknowledge His indisputable authority, and to confess Him personally to be—“The Way, the Truth and the Life’ from God to us,

and between ourselves and God, and as knowing all things, and testifying upon all subjects in clear and unequivocal words of Truth. We cannot avoid the free acknowledgment—nor withhold the absolute assertion: That which Jesus uttered, He knew. That which Jesus taught, He believed. In all that which Jesus asserted, there was therefore—there must have been—entire truth, immovable fact, absolute certainty, without falsehood, without reserve, without error. And we boldly ask, therefore, what was the belief, what were the instructions of Jesus in regard to those Holy Scriptures of Israel?

“The Books of the Old Testament as we now have them, are an indispensable portion, an inseparable part of the Bible, the Word, the Book, of God as it now exists. You are perfectly aware, that we enter here upon a battle-field well trodden and clearly marked. The most vigorous efforts of modern unbelief have been directed against the truth of the divine authority of these ancient Scriptures of Israel. Multiplied objections from the scrutiny of historical criticism, from the professed discoveries and decisions which assume the name of ‘Modern Science,’ and from the assertions of what are called infallible conclusions, in the process of human investigations, have been arrayed against the whole historical structure and the statements of fact, which are contained in these divine writings: Objections combining, it is asserted, to prove them historically false, and philosophically absurd.

“These derisive objections, uttered so often, with a coarse and blustering ridicule, have not been confined to the haunts or the habits of the openly ungodly and profane. It is sad to be obliged to say, that they have been avowed in the open pulpit of professed Scriptural instruction, on the day of the Lord, in our own land and time. I now quote from a published sermon of one of the most distinguished and popular preachers of our day, known throughout our whole land, printed under his own authority, as delivered recently in his own well-known place of public ministration. He says: ‘Here and there you will find a man who holds that the world was created in six days by a direct fiat of the divine will. Such a man is twin brother to the oldest mummy in the tombs of Egypt, and I think the mummy is the better of the two.’ ‘It looks as though it were going to be shown, that men did not come, according to the literal statements concerning the Garden of Eden, that they did not come from the loins of one man, Adam. All the facts disclosed by scientific investigation point to the development of man, from the lowest forms of savage life; by continuous gradations, running through all ages.’

"These sentences are extracted from bold and published statements, kindred in their character and influence; avowals of absolute unbelief, in the truth of Scriptural assertion, and of unqualified rejection of the authority of those writings of the Old Testament, which Paul has solemnly declared to have been 'breathed from God.' I do not propose to enter into any argument or discussion with such assertions, in themselves; I simply ask in relation to the subjects involved in such assertions, what did Jesus personally believe? What did Jesus habitually teach concerning the authority and the truth of these Scriptures, as they were acknowledged, and in use, in His earthly days, by the Church of Israel? It is an undoubted concession and demand of justice among men, that the endorser of a note, assumes and must bear, the responsibility of the one who has signed and given it. If Jesus certified the truth of writings, which have been proved to be false, and which, if He were really divine, He must have known to be false, His whole edifice of personal truth must fall with the one which He so falsely sustained, and which it is now affirmed, man's science and discoveries have so completely overwhelmed and overthrown. 'The Scriptures cannot be broken,' or separated part from part. Its varied cords of authority and truth are so completely interwoven that they must meet the strain, whatever it may be, in union. The edifice subsequently constructed, is so compacted upon the foundation on which it has been made to rest, that the undermining of the one cannot be separated from the overthrow of the other. If the Old Testament be in reality a collection of fables, falsely stated as facts, you cannot avoid the conclusion that the professed Divine Teacher, who, knowing their falsehood, still affirmed the certainty of their truth, must Himself sink in the inevitable ruin, and the just contempt of the fiction, to which He has chosen to bind Himself and His own authority with man. I therefore propose to you the simple inquiry: 'What did Jesus Himself believe?' And what did Jesus teach, in relation to the authority of the Scriptures of Israel, according to His recorded personal estimate and in necessary range of His transmitted personal instructions? Were these ancient Scriptures true or false, a revelation from God, or an invention of man?"

"In the exhortation of our present text, 'Search the Scriptures,' He certifies this whole body of well-known writings, in a single reference or statement. He here acknowledges the truth of the conception of the Israelites, that their instructions contain, and would guide to the possession of, 'Eternal Life.' He claims them as a united testimony and true history of His own appointed char-

acter, mission and work. Without discrimination, reserve or exclusion, He affirms their truth and their divine authority. If, then, their record and assertions can be proved to be unfounded and impossible; if their authority can be overthrown by facts, indisputable and established, the whole foundation of the personal truth of Jesus has gone; the whole scheme of His proposed salvation for man; the whole authority of His professed and admired instructions, must be buried in the overthrow and ruin, which have been thus accomplished. The demonstrated falsehood of these sacred writings in the history and the statements of facts which they contain, must be equally the destruction of their whole testimony; and in that destruction, the annihilation of the certainty of any hope which rests upon this communication.

“But upon this point of their general authority, what did Jesus say? ‘Search the Scriptures, for in them, ye think ye have eternal life, and they are they which testify of me.’ It is thus indisputable, beyond a rational question: That Jesus personally believed those Scriptures as statements of certain and absolute truth. That He taught and certified their truth, their priceless worth, their infinite importance as the authority, the communication, the Word of the living God. But we may illustrate this immovable conclusion far more minutely. In this same particular discourse, Jesus further presses the particular force of this very conclusion. ‘Do not think,’ He says to the Jews who listened to Him, ‘do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. For he wrote of me. If ye believe not his writings, how shall ye believe my words?’ But they are especially ‘the writings of Moses’ which are now so coarsely derided and assailed. The man who does believe them, is declared to be more stupid and senseless than ‘the oldest mummy in the tombs of Egypt.’ And it was this very man—‘the man believing the writings of Moses’—to whom the Saviour Jesus refers with such distinguishing approbation. I boldly ask upon what rational basis a man can avow himself a believer in Jesus, yet more, a minister of Jesus, while sneering at His testimony and command with a coarseness and contempt like this?

“The conclusion is absolute and indisputable. The records of ‘The Old and the New Testament,’ the communications of ‘the law and the gospel,’ the truth and authority of Moses and Jesus, must stand or fall together. In Matthew v. 17, Jesus expressly affirms this indissoluble connection, this assumption of mutual and combined

responsibility, as involved in His whole purpose and history. 'Think not that I am come to destroy the law or the prophets;' 'I come not to destroy but to fulfil.' How decided is this statement! The personal authority and mission of Jesus were intended to establish, not to overthrow, the authority or truth of these ancient writings. The concrete expression, 'the law and the prophets,' included the whole compass of these ancient Scriptures with their contents and their claims. Jesus not only here affirms and endorses these, but He carries still further His testimony to their unchanging and abiding certainty. For verily I say unto you, till heaven and earth pass away, not one jot or one tittle shall pass from the law till all be fulfilled.' From absolute truth nothing can ever pass. That which is once true, remains immovably true forever. Ages of revolutions cannot affect the abiding certainty of a fact which has been once established, as in itself absolute and real. Can any one doubt that Jesus believed, personally, thoroughly believed, statements of facts which He declares to be so absolute and so immovable?

"But we are by no means left to the force of these general conclusions, by themselves. Jesus enters into very particular consideration of the distinctive elements which are contained in such inclusive affirmations. And He selects some of the very facts which have been made the objects of human derision and unbelief. Let us follow Him in some of these.

"Mark ii. 27, He affirms the precise history of the creation which these Scriptures contain and which has been so contemptuously ridiculed in the language which I have quoted. He is drawn to this by a particular consideration of 'the Sabbath,' and in answer to the objections of the Jews, He utters the solemn, positive affirmation, 'the Sabbath was made for man.' His assertion of the divine appointment of the Sabbath, of necessity includes the truth of the history of the preceding creation, of which the Sabbath was made the express memorial and witness. The sacred record of the history to which He refers is, 'Thus the heavens and the earth were finished. And on the Seventh day God ended His work which He had made; and God blessed the Seventh day and sanctified it, because that in it, God had rested from all His work which He had made.' This was the history of the origin and appointment of the Sabbath which these ancient Scriptures gave. Jesus affirms its truth. He also declares His own personal connection with it. 'The Son of Man is the Lord of the Sabbath.' Jesus believed this record. He knew its truth by His own personal connection with it. 'He was Himself the Creator. By Him the worlds were made.'

Heb. i. 2, 'All things were made by Him.' John i. 3, 'Without Him was not anything made, that was made.' Thus Jesus taught this history as indisputably true. He pledged His own authority and truth, upon the reality and certainty of its origin and its relative importance. How then can it be affirmed that this history of the creation is false, without involving the actual falsehood or the personal ignorance of Jesus, who so solemnly certified and maintained it. How can any one truly profess himself a believer in Jesus, and yet deny and ridicule a divine history which Jesus has endorsed and declared to be actually and infallibly true? How can one call himself a Christian and yet revile the personal authority and truth of this gracious Lord in whom he professes to believe?

"Again, Matthew xix. 4, Jesus enters into a particular consideration of the institution of marriage and of the origin of the human race, which divine records have also been included in this ridicule and rejection. Addressing the professed teachers of Israel in His day, Jesus says, referring to their own acknowledged Scriptures: 'Have ye never read that He, which made them male and female, said, For this cause, shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh. What therefore God hath joined together, let no man put asunder.' This is the very history of the origin of the human race which this modern infidelity so ridicules and reviles. But with a general discussion of open and consistent infidelity, I am not now concerned. But I ask, Did not Jesus believe and teach the reality and truth of this particular history of the origin of the race of man contained in the Scriptures of Israel? How can any one ridicule and revile this recorded history, and yet assume to call himself a believer in the truth, the knowledge and the wisdom of Jesus as a divine teacher sent from God. The edifice of his revelation cannot stand when the foundations of divine authority and truth are thus rudely and violently overthrown.

"I will select as another illustration of the testimony of Jesus, the history of the Flood, as contained in the Scriptures of Israel. This history has been as much disputed and reviled as the history of the creation, and of man. But Jesus affirms this also, with equal minuteness and decision. In describing His own future coming and its results, Matt. xxiv. 37, He says: 'as the days of Noe were, so shall also the coming of the Son of Man be. As in the days which were before the flood—they were eating and drinking until the day that Noe entered into the ark, and knew not until the flood came and took them all away. So shall also the coming of the Son of

Man be.' Jesus thus adopts and affirms the whole scripture history of Noe, as in itself real and true, and as properly illustrating His own future advent, in the certainty of the fact proclaimed, and in its actual occurrence, with all its predicted results, notwithstanding the attending unbelief of man. Jesus certainly believed that history; He received it as 'the word of God which abideth forever.' He rested his own credibility and truth in foretelling the future advent of Himself, upon the indubitable certainty of that history which He thus acknowledged and certified. He did this in the most solemn manner and in connection with the most solemn of His own revelations and relations to men. I ask, did not Jesus Himself believe this history in the Scriptures of Israel? And if with His unlimited knowledge He did believe it, must it not have been true?

"I will select one other illustration, as distinct and as solemn in its application as either of these—Matt. xii. 39; Luke xi. 30: Jesus describes and pledges His own approaching death and subsequent resurrection, and He selects a history from the Scriptures of Israel, which has been as much the subject of human rejection and ridicule as either of those of which we have already spoken, to be the illustration of His purpose and teaching. He calls it 'The sign of the prophet Jonas.' He says, 'As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth: for as Jonas was a sign unto the Ninevites, so shall the Son of Man be to this generation.' I ask you, did not Jesus believe the reality and truth of this history of Jonah? And if Jesus really believed it, and certified it as true, was it not true? And yet no fact recorded in the Scriptures of Israel has been more ridiculed or reviled by unbelieving men.

"We have thus selected four separate narrations of these ancient historical and prophetic 'Scriptures' from 'Moses and the Prophets,' which were adduced by Jesus, as facts of divine history, illustrative of most important elements in His own work and mission. No statements of these ancient Scriptures have been more rejected and ridiculed by the infidelity of our day than these four accounts of the creation, the origin of man, the flood of Noah, and the remarkable deliverance of Jonah. Yet this divine and infallible Teacher from God particularly selects and adduces these as historically true. He affirms their truth. He illustrates and establishes the certainty of His own claims and promises upon the basis of their reality and truth. Did not Jesus personally believe them? Did He not receive them as records of truth which had been 'breathed from God,' given by inspiration from God 'to believing men'?

What shall we then say? If all these avowed statements of facts, recorded and transmitted in the Scriptures of Israel, were false, fictions, mere parables unworthy of credit, absolutely irreconcilable with facts discovered by man, and known to man, what alternative have we in our conclusion but the confession that Jesus was ignorant, and therefore incompetent to guide the faith of others; or that Jesus was conscious of the error, a partner in the deception and therefore wholly unworthy of belief? How can one who assumes this whole alternative and reviles these divine histories as fables, too ridiculous for any but a 'mummy' to believe, call himself with truth a believer in that very Jesus, whose authority as a teacher, and even whose possible integrity as a man, he has coarsely attempted to overthrow and to cover with contempt? No, my brethren and friends, 'the Scriptures cannot be broken.' 'All Scripture was given by inspiration from God.'

"As we follow out this line of consideration, we see Jesus, with a still deeper solemnity, if possible, repeating His testimony after His resurrection from the dead, and in the very closing of His sojourn upon the earth. Luke xxiv. 35—With what earnestness he chides the unbelief and hesitation of His disciples, in regard to these testimonies of the ancient Scriptures, as illustrative of their folly and their dulness of conscience and perception! 'O fools, and slow of heart to believe that which the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?' 'And beginning at Moses and all the prophets, He expounded to them in all the Scriptures, the things concerning Himself.' Thus Jesus as our risen Lord made one of the last acts of His closing ministry on earth an absolute endorsement of the certainty and truth of all these ancient Scriptures of Israel, of 'Moses and the Prophets,' declared by His apostles to have been 'given by inspiration of God.'

"And there our Church takes her stand, and there we take our stand with Christ, our glorified and exalted Redeemer, on whose lips were only words of truth, and in whose knowledge and perception there was light and no darkness at all. Jesus personally believed these Holy Scriptures, this Word of God, their divine inspiration, their certain truth, their entire reality, as the infallible word of the living God, which must abide forever. That which Jesus personally believed and taught must be true, unless He was ignorant of the material and foundation of the question, and therefore incompetent to talk; or else, was personally deceitful and untrue, and therefore unworthy of man's belief and of human trust. That open, derisive, scornful infidelity should grasp

these latter alternatives, might not surprise us. But that professed faith in Jesus as a Divine Being, or as an authorized and qualified Divine Teacher, should be deceived into an adoption, so scandalous and so unfeeling, may well startle all confidence in the sincerity of its own position, and in the integrity of its own professed belief.

“In such relations we have no right to be silent. We are compelled to be personally decided. We have no desire to discredit, nor discourage, nor controvert unnecessarily what are considered or assumed as the attainments or the efforts of advancing science among men. But we cannot hastily adopt all the conclusions which others rashly draw from such approved discoveries. We must not forget that all these communications of professed knowledge are to us,—to whose eye and ear they are presented in themselves, mere additional appeals to our faith in human testimony. One man claims to have accomplished the successful experiment, or the triumphant investigation, and millions are called upon to believe the absolute truth of his confident assertions and bold conclusions. To such investigations, I do not object. I am willing to consider. But when I am called upon to discard, with instant submission to man’s assumed authority, under the penalty of his ridicule, all my previous connections and belief, founded upon still higher and long-continued testimony, I have the right to hesitate, and to hold myself in reserve. And still more, when he demands from me to trample upon all my cherished and immortal hopes, to sacrifice the authority and the truth of a Saviour whose power I feel, whose love I know, in whose fidelity and infallible truth everything of a moment’s worth to me is concentrated and resting, I may well do more than hesitate. My whole soul and being cry aloud within me, ‘Let God be true, though every man should be a liar.’

“That these Holy Scriptures are the divine inspiration, the word of the living God, is as completely demonstrated as any outward fact can be to the faith of believing man. That Jesus personally believed, adopted and endorsed these sacred writings divinely given, through Moses and the Prophets, is made clear and beyond reasonable dispute. What then? With Him, my glorious Lord, my gracious Redeemer, my infinite Saviour, my eternal portion, my chosen inheritance, I cast my lot freely, fully, thankfully, and abide finally, quietly by the result. I praise His name that He has placed me, from my birth, in a Church whose primal hereditary glory has been its faithful maintenance of this word of the living God. By that Church I stand. In its fellow-

ship with Christ I desire to be found, and to depart. The faith of Jesus shall be my faith. The hope of Jesus shall be my hope. The purpose of Jesus shall be my occupation and my delight. The work of Jesus shall be my chosen employment until I die. Truly, freely, would I say with an ancient witness to this faith : ‘I would rather fall with Christ than reign with Cæsar.’

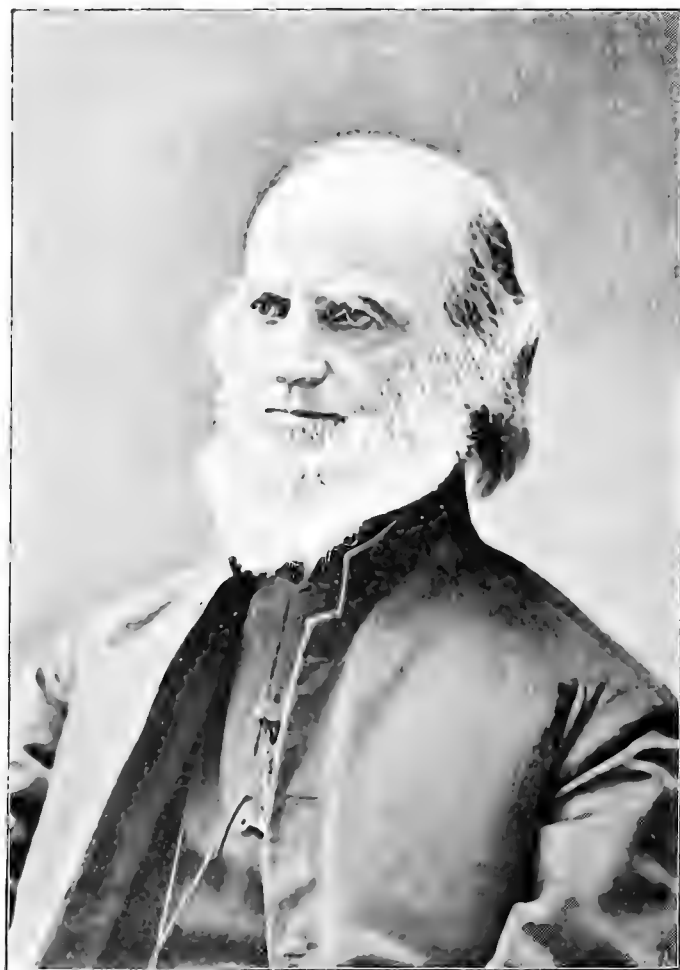
“ This simplicity of reverence and confidence, I would impress upon those who hear me. Embrace the word and the work of Christ as the one chosen treasure of your mind and heart. Live in Christ with grateful faith. Live by Christ, in the power of His Spirit. Live for Christ in the unshrinking consecration of your powers, and your life to Him and His service. Glorify Jesus by the singleness of your trust, by the joy of thanksgiving, by the calm reliance of a tranquil, triumphant faith and hope. His favor is life. His loving kindness is better than life. Nothing can be more happy on earth, nothing more satisfying and sure in departure ; nothing more attractive or glorious in eternity, than a steadfast, unshrinking trust in the everlasting truth and fulness of this glorious and glorified Redeemer. Let neither life nor death, nor things present, nor things to come, be allowed to separate you from that love of God which is in Jesus Christ our Lord.

“ Let it be your purpose as it is your privilege,—to live under constant teaching of the Spirit of God, peacefully, happily, thankfully ; in an advancing knowledge of this infinite and inexhaustible Friend. Searching daily these Holy Scriptures, which are able to make you wise unto salvation through the faith which is in Christ Jesus, and to open to you, by the teaching of that Spirit, who has inspired these Scriptures, in an unceasing enlargement, the real treasures of the life which now is, and of that which is to come.

“ Watch daily, constantly in this path, a path divinely opened, divinely arranged through all your walks of intelligence or emotion, of mind or feeling, and with increasing zeal, that no man defraud you of your hope, or take your crown ; that nothing be allowed to unsettle your steadfast trust in the truth or authority of an infinite revealed Saviour ; or to persuade you to sell the birth-right of your soul, in His complete redemption, for the miserable pottage of a proud and scornful unbelief, or the low, degrading quietness of a thoughtless, irrational indifference.

“ This gracious Lord is our strong tower ; His truth and faithfulness our only shelter and defence, our shield and buckler. The righteous, believing, justified in Him alone, runneth into it, and is

safe forever, kept in perfect peace, because his mind and heart rest, abide in unchanging satisfaction, and security in the fidelity and truth of Him who is over all, God, blessed forever. This is the teaching of our old and noble, unchanging Church. To this cleave with tenacity as a people—as patient believers in Christ, and you shall find your path as the shining light, which shineth more and more unto the perfect day.”



Your affectionate brother

Stephen H. Yang

DR. STEPHEN H. YANG, D.D.
ETAS 70

(From a photograph by Tinsford)

CHAPTER XII.

MINISTRY, 1875 to 1878.

IN the history of St. George's Church there is a very remarkable parallel between the closing years of Dr. Tyng's rectorship and that of Dr. Milnor, his predecessor. The similarity between these two periods is striking, not only in the circumstances and condition of the church and in the causes by which they were produced, but in the measures of remedy proposed. In each, a similar necessity occasioned similar action.

The church which when originally located on Stuyvesant Square had been deemed so far beyond the settled portion of the city, that its failure was by many predicted, had, in less than thirty years, been left far behind by the city's growth. The tide of population was setting far away from its vicinity, and again in 1875, as before in 1845, St. George's Church, by the removal of its congregation and the loss of many active and efficient agents in its work, was again left crippled in its power and compelled to consider a new step forward in its career.

The prediction which Dr. Tyng had made when he opposed the acceptance of Mr. Stuyvesant's gift had been proved prophetic in its truth.

"The choice and purchase of this lot," it will be remembered he had then said, referring to the property on Union Square, "was earnestly pressed by me, but in the circumstances in which we were, other influences prevailed. In expressing my views at that time, I simply affirmed that in my opinion the ground offered by Mr. Stuyvesant, though a noble gift from him, would be found, as the result of its location, compared with the one on Fourth Avenue, by far the most costly of the two. That would not grow old or become unsatisfactory with time. The other, I was sure, would not be found so valuable or desirable in its future relation to the population which would be gathered there. This would be the result of the future experience of the church."

This had indeed proved the experience of the church. Not until now had it been fully realized. In the years which had elapsed since the reconstruction of the church in 1867, there had been constant changes in its congregation. Many valued members had been thus taken from its work. Some, in the spirit of change, had sought other ministries and other church associations, but these were few and unimportant compared with the removal of families to residences distant from the church, in the upper parts of the city and its suburbs.

Among these latter, one, Mr. Samuel Hopkins, calls for special mention. One of the first fruits of Dr. Tyng's ministry in St. George's, he had been for twenty-five years a member of its vestry, indefatigable in his labors in its Sunday-school and in every way devoted to its interests and welfare, until on his removal from New York, in 1873; he was compelled to sever his connection with the church of which he was then the senior warden. A trusted counsellor and faithful friend to Dr. Tyng, through all this time, their relations had been peculiarly intimate and confidential. This fact gives enduring value to the following letter, in its testimony to the character which only in such an association could be revealed.

NEW YORK, April 15th, 1873.

MY DEAR FRIEND AND PASTOR : I acknowledge with deep emotion your affectionate note of the 14th inst. Twenty-eight years have passed since I first heard from your lips 'the proclamation of the gospel of the Son of God ;' during all these years that have rolled by the Christian world has borne witness to your fidelity, your zeal, your faithfulness and your earnestness in your Master's cause. The record of all that you have been able to accomplish under *the guidance of the Divine Spirit* is on high.

In the providence of God I have been permitted to see the inner life and to hold the closest relations, both officially and personally, with you. It is my highest privilege as well as my greatest delight not only to bear witness to your blameless and consistent walk as a minister of God, but to testify to your warm-hearted and affectionate spirit in all your intercourse with the lowly and the depressed of your fellow beings, and also to that generous spirit which has so often prompted you, at a *great sacrifice*, to minister to the wants and necessities of those upon whom the world has looked with coldness and passed by on the other side.

I deeply regret the necessity that compels me to sever my official and hence my near relations to you, but I see no way to

avoid it. The confidential relations which I have held with you permit me to add, that the last few years of my life have been the most depressing of all the years that have passed, but that I have been frequently lifted up by the glorious view of the future that you have not only proclaimed but exemplified in your cheerful bearing under many trials and many depressing circumstances.

For your kind consideration of myself personally and your uniform affection and kindness to my wife and family, accept my heartfelt acknowledgment. Yours truly and gratefully,

SAMUEL HOPKINS.

Upon this retirement of Mr. Hopkins, Mr. Charles Tracy became the senior warden of St. George's Church. Not less diligent in its service, not less devoted to its principles, not less earnest in its work, than were any of his predecessors, he exceeded them in the length of his labors, distinguished as a representative of the church in all its affairs.

These many changes in its congregation brought, as their necessary consequence, a marked decline in the condition of St. George's, and with a diminished attendance there was a succeeding decrease in its ability and resources. The wise forethought and persistent care which had preserved its endowment fund through all the years past, was now fully appreciated and esteemed. Thus had the present emergencies been anticipated and provision for its continued and permanent support securely made. Not less remarkable than the verification of Dr. Tyng's foresight, in respect to the location of the church, had proved the confirmation of his judgment in reference to its future establishment. Both these facts attest the practical sagacity of his mind, and the clear judgment with which its conclusions were formed.

St. George's Church had a larger mission, however, than the maintenance of its own ministry and services. In all its history it had stood as a beacon in its warnings, and as a bulwark in its protection to weaker churches in its communion. It had been the representative and standard bearer of Evangelical principles in the Church, committed to them by its every obligation; the exponent of them in all its ministry; the missionary of them in all its influence. To retain this high privilege was not less its duty than to maintain its own worship, and to enable it to hold this position with undiminished power was the cherished wish and effort of Dr. Tyng and the vestry in all their plans for the future of the church.

"This was the purpose with which, in 1874, they entered upon

the project of erecting a new church in the upper part of the city, and in March of that year adopted the outline of a plan on which such an enterprise should be carried forward. In its general features it was proposed to purchase a sufficiently large site and erect upon or near it a temporary chapel to accommodate about one thousand persons, pending the completion of a church; to call an associate rector with permanent establishment, and maintain the services in both churches, Dr. Tyng officiating, in each, once on every Sunday, and his associate taking the alternate place.

The necessary payments for the purchase of a site and the erection of a chapel were to be made with funds borrowed upon the bonds of the corporation without mortgage, but it was expressly declared that the invested fund of *One hundred thousand dollars* should be preserved for the support of the present church, in accordance with the resolution of the vestry adopted on March 13th, 1851.

The execution of this large plan was immediately undertaken with much interest and determination. A committee consisting of Mr. William T. Blodgett, Mr. J. Pierpont Morgan and Mr. Harvey Spencer, appointed to negotiate for a site in the vicinity of Central Park, soon recommended the purchase of the lots at the northwest corner of Madison Avenue, and Sixty-ninth street, which, in dimensions of one hundred by two hundred and forty five feet, were offered for three hundred and two thousand dollars.

The selection thus made was fully approved, but in the circumstances then existing some delay was deemed expedient and the purchase of the property was not concluded. In the meantime the undertaking remained a subject of very earnest consideration, one of its most important elements being the selection of a suitable associate with Dr. Tyng in the labor it would involve.

After much consultation on the subject, a choice was made of the Rev. Charles Dallas Marston, M. A., Incumbent of St. Paul's Church, Onslow Square, London, and in January, 1875, the Executive Committee, composed of the lay members of the vestry, presented to Dr. Tyng a memorandum of their views and the result of their deliberation, expressing in the following terms the purpose and spirit in which this effort was engaged in and the end it was designed to attain :

“St. George's Church for a long period has stood forth as an example of Evangelical life in our communion, steadily maintaining the government, worship and faith of the Protestant Episcopal Church, and firmly repelling influences at work without, to turn that government into an exclusive and oppressive ecclesiasticism,

to change that worship by introducing novel and unscriptural ceremonies, and to corrupt that faith with dogmas of Romish superstition. The good Lord has greatly blessed this church in giving to its people the means and the will to act liberally in supplying the wants of the poor and in helping to publish the gospel at home and abroad. The long ministry of its late Rector, Dr. Milnor, and the ministry, little less in duration, of its present Rector, together cover a notable period in the history of religion in this country ; throughout which this church has been a conspicuous object, and a great centre of support and encouragement to faithful men, clerical and lay, within this diocese and far beyond its bounds. In dealing now with the affairs of this congregation, the vestry is therefore bound to regard the general interest of the Evangelical cause, as well as the particular interest of the members of our parish.

“In this long period the operations of this congregation have grown to large proportions ; and now the maintenance, by personal services and by material aid, of the proper work of the parish church and chapels, with a generous support of other objects, has come to require a congregation large in numbers and abundant in means. It becomes those who watch over the interests of this church, to obtain a just view of the present condition of its affairs and a reasonable estimate of the tendency of things in the future, with reference to its ability to maintain its position and perform its duties as in the past. To this subject the members of the Committee have given much thought and study.

“The result is, that the diminished numbers of the congregation, reduced amount of offerings during the year 1874, and the fact that such falling off has become rapid of late, compel us to regard the church as declining from its former position at a rate, which (if continued) will soon leave it unable to do its present work or preserve its present standing.

“The establishment of a new church edifice, at a place convenient for our people who move to northerly parts of the city, and for others who probably would join them,—proposed and favorably considered some time since, but hitherto not attainable,—would seem to be a promising remedy ; but such an enterprise cannot be accomplished without incurring an amount of expense far beyond the resources of this corporation justly applicable thereto, and therefore it must require, at its initiation, a heavy sum contributed or assumed by individuals.

“Can such help be obtained ? It is the impression of this Com-

mittee that donors, in such cases, are governed to a considerable extent by definite expectations as to the future ministry they are to enjoy, and give with reference to the person of their choice. If our present Rector were twenty years younger, the case would be a clear one. But in the closing months of his seventy-fifth year, the hope of his continued ability for a great charge, could hardly suffice to guarantee success in applications for the necessary funds where givers are affected by the considerations mentioned.

"The tendency of these reflections is to the point, that, in order to the new church plan, an Associate Rector, with right of succession, should be chosen immediately, to commence at the coming Easter ; and the call should go to one who seems to have qualifications for carrying on St. George's Church upon its established course and principles and maintaining its prestige and usefulness. Such a call not only should be made with the full and cordial consent of the Rector, but should accord thoroughly with his choice and wishes ; and these conditions we understand to be thoroughly fulfilled in the naming of the Rev. Mr. Marston.

"It seems to the Committee that such a call, so given and supported, might be liable to fail, unless based on a definite plan for the division of labor between the Rector and Associate Rector, with independent action for each of them, and the fixing of a time when the general duties of rectorship, in regard to property, business and charities, should devolve on the Associate and the Rector be relieved from all charge, except to preach and celebrate public worship as he might find it convenient.

"As these suggestions concern not only the church but also its Rector, the Committee deem it proper to lay them before him ; in order that his judgment, purposes, and wishes, touching the matters involved, may be known, and the Executive Committee may have the benefit of what he may suggest or recommend."

In these conclusions Dr. Tyng most heartily concurred, and at the subsequent meeting of the vestry, when this report had been adopted, desired that a record should also be made of his cordial agreement and approval of all its provisions.

It was a pleasing duty to communicate to Mr. Marston the unanimity with which this action had been taken, and to urge his acceptance of the appointment. The affectionate relation which had long existed between them, and their entire sympathy and accord promised great comfort and pleasure in such an association, while seeming to assure equal success to their joint labors. Thus, too, would he be enabled to commit the work of St. George's Church

into the hands of one by whom it would be continued with all the fidelity and zeal with which it had been prosecuted in all the years past. From every point of view it appeared a prospect upon which he might look with confidence and joy. It was, therefore, with grievous disappointment that he received the following letter from Mr. Marston, in explanation of his reasons for declining the call:

25 ONSLOW GARDENS,

London, S. W., March 2nd, 1875.

MY DEAR DR. TYNG—I have to thank you, as I do most warmly, for your very kind letter of the 12th of February, conveying to me the wishes of yourself and the vestry of St. George's Church on the subject of my accepting the post of associate rector.

I received your letter some days ago; but it was not until Saturday, Feb. 27th, that the official letter from your church deputation reached me, and I thought it better to wait for the receipt of that document before replying.

You will believe me when I say that to be associated with you "as a son with a father," and, if spared, to survive you, to carry on so noble a work as that which you now superintend would be to me a matter of very real happiness. It would be no common link which would bind us together, when I remember that my first religious instruction was received in your Sunday-school.

I am, however, obliged to decline the offer so kindly and so unanimously made, for indeed I do not know how I can accept it.

My position here as a minister of the gospel is one for which I have in every respect to thank God. He has been pleased to give me many doors of usefulness, and to employ me in many ways among the Evangelical brotherhood of His people. I feel that the field must be a peculiar one which would call me hence, while strength and ability remain to work where I am.

Besides this, as respects myself personally, and apart from my ministry, I seem to be tied to England. I have a very large family of children, many of whom are in the midst of their education, and some so circumstanced that to remove them from their present position would materially affect them. In addition, my mother, who is entirely dependent on me for a home, is now a helpless invalid, confined to her bed, and my wife's parents are old and by no means likely to bear the shock of separation from her.

Moreover, the expenses of moving such a household as mine to America would be quite out of my power, while the income which

I now enjoy is at least equal to, if not greater than, that which your vestry propose for the associate rector.

I write these things very frankly to you, my kind friend, in order that you may see that I do not lightly conclude against the proposal which you convey to me in such affectionate terms. As I have said, to be a co-worker with you would be a great pleasure, and it would be a source of deep interest to me to be connected with New York, where my ancestors helped to lay the foundations of Trinity Church. But I do not "hear the voice behind me saying, this is the way, walk in it," and I feel that certainly for the present my sphere is distinctly assigned to me in London.

Let me now assure you how truly I desire that God may bless you in your declining years. He has indeed granted you a long season of honored service. May He still have abundant favor on you while you remain here, and then may there be a very bright crown for you in "that day."

With sincere regard and repeated thanks, I am, my dear Dr. Tyng, yours affectionately in our Lord,

C. D. MARSTON.

The very sudden death of Mr. Marston, only a few months later, banished the hope that he might be induced to reconsider and change his decision. The disappointment thus encountered with other concurring obstacles, caused the abandonment of the whole projected establishment of a new church.

It must be deemed to have been a great misfortune that such an enterprise could not be then successfully accomplished. A future career would thus have been opened to St. George's Church which, in its influence and power, would have exceeded the whole period of its previous history, while the maintenance of two such churches as proposed, by individual means, would have been an unexampled instance of generous provision for the benefit and blessing of the thousands gathered therein.

In all these circumstances of difficulty and decline, the Thirtieth Anniversary of Dr. Tyng's rectorship occurred. His sermon on that occasion reflected the sadness with which he viewed such a condition, appearing to preclude a continuance of the same usefulness which the review of his past ministry so plainly exhibited in the statement of its truly remarkable results.

His text was taken from *Philippians* iv. 11: "I have learned in whatsoever state I am therewith to be content. I know both how to be abased and I know how to abound. Everywhere and in all

things I am instructed both to be full and to be hungry; both to abound and to suffer need; I can do all things through Christ which strengtheneth me."

"Such," he said, "is Paul's summary of his personal attainments in the Christian ministry and experience at the close of thirty years' service in the gospel of his Lord. It is a calm and satisfying conclusion, but it is also a noble and elevated view of what that gospel had accomplished for him and may accomplish for others in the experience of self-control, and in the complete subjection of mind and heart to the will, the wisdom and the love of this divine and glorious Saviour.

"This calm, satisfied grateful spirit, the merciful gift of God his Saviour, he declares to be the result of his thirty years' experiences in the ministry of the Saviour's word. It is certainly a ripened and precious fruit in human character and in the living ministry of the gospel which he describes, and it was as honorable to the character of the apostle as it was glorious to the beneficence of Christ.

"I wish indeed I could adopt the apostle's description, as personally applicable and appropriate in a similar review. From this season of Easter I resurvey fifty-four years of a pastor's life, unbroken and successive, *thirty* of which years have been expended in the rectorship of this church, and have been consecrated to the successive generations and households which during this period have made up the congregation connected with it.

"By the Divine permission I propose this day to take a survey of the history of these thirty years in the Lord's work, and I would do this in the spirit of the apostle's statement, calmly, thankfully, contentedly looking back over the whole, and looking upward and forward to the glorious result approaching, which the apostle so earnestly describes in his contemporaneous letter to his son Timothy, as remaining not for him alone, but for all them, also, who love the Lord's appearing: 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day.'

"In the outward aspects of this great enterprise, as seen and known of men, and as judged by human standards of thought and estimation, we have gone through the alternations which Paul describes, as included in his experience of thirty years in the work of the Lord in His outward Church. We have seen for many succeeding years large crowds of hearers and worshippers completely filling this glorious edifice, silently, intently listening to the truth

of God. We have seen as large, regular, pecuniary, material support steadily realized here, for the maintenance of the ministrations of the gospel, as probably have ever been known in any other church in this country. We have seen established a scheme of local missions among the poor in our own vicinage, which have been an original pattern that many others have subsequently gratefully imitated, but which in their extent and outlay no other church has yet exceeded. We have seen Sunday-schools here gathered and maintained, which have been gratefully acknowledged and admired by all the people of God throughout the churches of this nation, but which in their years of prosperity have been exceeded by none, perhaps equalled by few, of these churches, in any ecclesiastical connection. We have seen an organized and consistent system of pecuniary beneficence maintained with facility and with unceasing success and perseverance, which has been a subject of wonder and gratitude among our fellow Christians around us. We have beheld the Lord's gracious work of personal salvation among the families and the souls to whom we have been permitted to minister, continually prospering, and to a degree which has called forth and employed our unceasing thanksgiving and delight.

"We have witnessed an unity of sentiment, and sympathy of taste and feeling, marking the action and arrangements of this large congregation; as generally controlling and as little violated by individual purpose or conviction as has probably ever been witnessed in any congregation of comparative size. This whole concrete arrangement may well be distinguished as a line of unbroken prosperity, maintained upon the highest reasonable level, and as elevated and abiding as can be wholesome for any community of Christian people.

"Some distinguishing elements of this historical display of that which St. Paul calls 'abounding' and 'being full,' we may justly and gratefully recall, as tokens of the gracious favor and providence under which we have lived in this united relation. They comprise discriminating facts of the history of the last thirty years, which have made the period of our connection as a pastor and a people.

"I. Our benevolent dispensations in money in this period have amounted to *Nine hundred and sixty-two thousand four hundred and six dollars and eighty cents*, giving an average annual dispensation for the whole period of *Thirty-two thousand and eighty dollars and twenty-eight cents*. There has been in this evidence of our advancing prosperity a very remarkable increase in the annual amount of gifts bestowed.

“The aggregate of the *First* decade of years was *Seventy-seven thousand and ninety-seven dollars*, or an annual average of *Seven thousand seven hundred and nine dollars and seventy cents*. The aggregate of the *Second* decade was *Three hundred and twenty-five thousand and twenty-four dollars*, an annual average of *Thirty-two thousand, five hundred and two dollars and forty cents*. The aggregate of the *Third* decade has been, *Five hundred and sixty thousand two hundred and eighty-four dollars*, an annual average of *Fifty-six thousand and twenty-eight dollars and forty cents*. Thus may we be said, in the good providence of God, to have *abounded* in our means of liberal effort and bestowal, for the welfare of others, in the various channels which the goodness of God has laid open before us. Other illustrations of beneficent action have also been remarkably maintained, independent of this general dispensation of money, for objects and calls which demanded pecuniary aid. And of this amount thus far reported, it must be remembered, that it includes no other funds or expenditures but those which have passed directly through my hands and thus come to a record in the account kept by myself. Besides these sums I shall refer to others as well known to me which are not here included.

“The ladies of St. George’s Church constituted a Dorcas Society among themselves soon after the church was opened, on this location, which has been maintained through the period of more than *twenty-five* years past. And their dispensation has been most abounding and regular, of garments prepared by themselves and under their inspection for the children of the poor. They have clothed 8,134 children, with 26,360 garments expressly prepared for this distribution, and at a cost of \$14,063. They have distributed more than 10,000 pairs of shoes, at an average cost of more than one dollar per pair, among these children of the poor. Through all these years this merciful work has gone patiently and kindly forward, and still proceeds, without pretence or display, like the dew upon the grass, fertilizing but not disturbing, blessing but with no sound.

“In another most important department of Christian work we have maintained, for more than *fifteen* years, *Three* Mission Sunday-schools and their stated public worship and pastoral agencies, at a cost never less, including all the demands and arrangements involved, than \$10,000 a year, or \$150,000, excluding from this calculation the erection of three Mission Chapel buildings, demanding an outlay of more than \$80,000.

“When from these outward facts, known and seen by all and

measured by actual cost in money expended, we turn our attention to some other results of these thirty years of ministry, the evidences of that which Paul calls 'abounding' are not less remarkable.

"Another most important element of our 'abounding' has been in the record of our Sunday-schools. They celebrate their twenty-sixth anniversary in connection with this location at this Easter. They have maintained an average of 1500 scholars and 125 teachers during this long period, and their contributions to their own fund of beneficent dispensations have exceeded *Eighty thousand dollars*. Their fidelity and assiduity in this important work and privilege have given to these schools a reputation and influence among the churches of our country, most honorable and valuable; I earnestly hope they may never fail or come short of such a history.

"From these general facts and results, involved in our history as a church during these thirty years, I turn to those recorded acts of personal ministry, which have been especially my own. I have admitted to the Lord's table as communicants in this church 1604 persons. I have presented for confirmation, to the Bishop successively officiating among us, 1256. I have officiated at 615 marriages. I have administered Baptism to 1061 infants and adults.

"Of my own public offices of the ministry I need not particularly to speak. It has been a cause for sincere personal thanksgiving to myself, that my health and strength for their public labors have been so remarkably preserved and prolonged. With what sincerity and truth I have thus labored among you I must leave you to witness. Of your generous and faithful personal conduct to me, I should be most ungrateful not to bear the most decided public testimony and to offer the most grateful acknowledgment. You have abundantly ministered to my wants and in a generous measure provided for all my needs. *Four* times have you assisted me liberally in a summer's absence and journeying in Europe, and in all respects have given yourselves a name and repute among surrounding churches, in your relations to my person and my office as your pastor, which have redounded in just honor upon yourselves. Personally you have allowed me to come behind in no gift which was within your power to supply, and collectively as a congregation you have been in all these relations a living epistle known and read of all men.

"This has been an 'abounding' in our past history, in all its branches of manifestation. God has been very gracious to us, in keeping here, in all the changing circumstances and tendencies of this

enlarging city, a congregation of worshippers and hearers, so large in numbers, so constant in attendance, and so uncomplaining in habit and character. For these many successive years, we have been abounding in this gift also, and the character and aspect of this church, under this peculiar review of it, have been too well known, and too generally acknowledged, to be doubted by any, or need testimony from any, to its reality and worth. To bear prosperity with meekness, to receive honor without boasting or self-esteem, is a peculiar and a precious gift. This gift the apostle gratefully says he had graciously received. He had been divinely instructed and divinely enabled to be a pattern to others in this most important experience of self-control and self-abnegation. 'I have learned in whatsoever state I am therewith to be content. I know how to be abased and I know how to abound. Everywhere and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me.' Gracious is such a lesson in providence. Precious indeed is such an attainment in grace.

"The trial of 'abounding' we have passed. The trial of being 'abased,' we may still have to bear, to what extent, our gracious Lord alone can tell us. But many facts combine, in their stubborn witness, to testify of the things which are yet to come.

"The removal of large numbers of families in their residences, either to distant and upper parts of the city, or to the surrounding towns and villages of the country, has already so reduced the number of stated families, and personal attendants upon our public worship, that we have become but a remnant of what we were, and there appears no likelihood of the reversal of the current, or of a change in this respect in the future. Our attending congregation on the Sabbath or in our week services, which last have indeed expired, is not likely to increase. Our collections for benevolent dispensation, have fallen off one half. Our local and relative demands in our public work thus far assumed, have, on the other hand, in no degree diminished, rather have manifestly increased. That which may be called our *attractiveness* to the general community around us has been very much lost, and we are evidently floating upon an ebb tide, with but little hope, in outward indications, of any flood to succeed it. I speak of this in our relative condition as a church.

"Thus we are to experience that which the apostle calls being *abased* and suffering *need*. How far this state of facts is dependent upon and produced by a personal failure in the ministry here, it is

impossible for me to decide and would not become me to say. I am certainly conscious that the decays of age and the *natural* weariness in others in meeting a ministry so protracted, are most important elements of failure in actual results, and I wish I may be able to take the apostle's ground of quiet and peaceful submission to the gracious providence of my Lord, and say, 'None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.'

"My failures do not come from idleness, or indifference to the wants and feelings of others. That which I can do, I am willing and thankful to do, and whatever may fail, my love for you and for the gracious Lord who sent me among you, does not fail—I trust cannot fail. I can do nothing but continue my work, with the best powers that shall be given to me, till my Lord shall be pleased to remove me, if to no other earthly sphere, to His own presence and to my heavenly home.

"The social and fiscal prospects and the arrangements needful thereto, in reference to the future prosperity of this eminent church, are in the hands of the wardens and vestrymen chosen by the congregation, as their accredited agents and representatives, and I shall in no way interfere to obstruct any decision of theirs, or to refuse any co-operation which I may be able to give to the plans which they may form and determine to pursue, esteeming them in all things appertaining to the prosperity of the church, the fair and proper representatives of the congregation.

"But from the responsible office of the rector of this church, to which my Lord was pleased to appoint me, without any agency of my own, in a generation now mostly gone, I shall not feel myself at liberty officially to retire, without the clearest evidence of my Saviour's will concerning me. Then, whether the abounding or the abasing shall be my dispensation, I trust I shall have grace given to me, to honor my Lord in all the trials to which He may call me, and herein I do rejoice, yea, and will rejoice.

"But there is a higher relation, in which, by abasing, we abound. To the feet of a gracious Saviour, we go with conscious sinfulness, and, most unworthy, we cast away all imaginations of personal goodness in ourselves and tread our pride beneath our feet, to find our true exaltation and our all in Him. We bring Him nothing; we have nothing to bring. We come empty, helpless, and naked to the infinite fulness of righteousness, of joy, of hope, of peace, which there is in that infinite Saviour, and we experience the blessed

provision of His testimony of grace, 'he that abaseth himself, shall be exalted.'

"Thither to bring you all, to persuade you all to come, cheerfully, thankfully, happily, have I been permitted to labor these thirty years in the Saviour's ministry among you. Happy are they who have accepted His call, embraced His offer, and been made partakers of His everlasting love. But of what worth, of what real use, is the ministry of the gospel if it does not, cannot, produce this great result. All our privileges must testify. For all we must render an account, either for us or against us. To have heard this gracious gospel simply, truly, faithfully proclaimed, the way of salvation clearly taught, its glorious provisions fully displayed, is certainly the highest privilege of the human condition. Let us not suffer all its mercies to testify against us. Let us grasp the hand so freely extended, believe the word so simply uttered, accept the promises so freely displayed, and be partakers of the glory to be revealed and of the Kingdom of the God of holiness, so sure. so precious, and so unchangeable.

"This is the one great purpose of the Christian ministry on earth. Every attainment, beside, is comparatively worthless. Those of my hearers who have been truly led to Christ by the ministry which I have been permitted here so long to exercise in His Name, have gained that blessing the value and joy of which eternity alone can fully expound or display. They to whom this unspeakable blessing has been so freely and constantly presented in vain, can only meet such a ministry and such privileges as an element of solemn responsibility, before the throne of a God of holiness, who cannot be deceived, and whose judgment must be final and absolute. Blessed is the memory of Christian believers, whose departure to a Saviour's glory I have witnessed. Precious was the testimony which they gave to Him, who was all their salvation and all their desire, and the cheerful and sufficient hope by which they were cheered as they arose to their Saviour and their God. For me, the journey to reach that last abode will be short. For many of you, years in this wilderness may be still appointed, and others may have the privilege of proclaiming to you the fulness of a Saviour's love and the glory of the home prepared for those who love Him. O, brethren! make your calling and your election sure, and see that you stand upon a foundation which can endure the trial and secure for you the glorious result, an inheritance of peace which fadeth not away. Let us meet at last in the blessedness of His abode, among that blood-washed, sanctified multitude

with him as an associate and active friend, and they thus record their sincere sorrow at his unexpected departure, and their grateful remembrance of his association with them in the responsible administration of this remarkable and prosperous church. He entered into the promised rest of the disciples of the Lord, on Wednesday, the 4th of November, 1875."

This record, however, seems to demand a more extended notice of one to whose liberality St. George's Church was so greatly indebted, and whose services, in its most critical period, were so peculiarly important as those of Mr. William Whitlock, Jr. The tribute of the American Bible Society to his memory thus delineates the principal facts in his valued career :

"William Whitlock, Jr., was born on the 23rd of February, 1791, in the city of New York, where he resided throughout his life, and where he died on the 11th of July, 1875, aged eighty-four years. He passed his commercial apprenticeship here, and commenced business on his own account as early as the year 1812.

"In 1835 he established a line of Havre packet ships, for the conveyance of passengers and merchandise to France, which was kept up until the commencement of our late Civil War. As a ship-owner and manager, he possessed the unqualified confidence and regard not only of all those by whom his ships were navigated and manned, but of the travelling and commercial public. His ships were uniformly thoroughly and liberally fitted out and provided, and kept safe and in good condition. His officers were picked men—often those brought up by him from boyhood, devoted to his interests and attached to his person.

"He was thoroughly patriotic. When he learned, fifty years since, that General Lafayette was coming to this country as the 'Nation's honored guest,' he fitted out his packet ship 'Cadmus,' and placed it at Lafayette's disposal, who accepted it for the voyage. For this use of his vessel, although entailing a loss upon his business, he never claimed or received any remuneration from the government, although it had assumed the payment of all Lafayette's expenses. He served his country in the war of 1812 as a volunteer, in manning harbor forts; and the land warrant he received from the government for this service he preserved as a valued curiosity and memento.

"After the late Civil War his vessels were engaged in other trade, until they were finally disposed of a few years since, when he gave up all active commercial business.

"Mr. Whitlock took a deep interest in our benevolent and re-

ligious institutions, but the deepest of all seemed to be for this society and its appropriate work. He served in the capacity of vestryman and warden of St. George's Church for many years, and was chairman of the Building Committee which erected the beautiful edifice in which the congregation worshipped. The gratuitous labor and pecuniary aid rendered by him during the building of the church, and his long connection with it, were known and appreciated by the rector and members of that important parish.

"He was a director in the Bank of America for many years, and attended assiduously to his duties in that regard, as well as to those devolving upon him as trustee in other public corporations and institutions. His clear judgment, strict integrity, and great business experience, rendered his services exceedingly valuable to those institutions, as well as to all who consulted with him. His mercantile honor and integrity were always unquestioned; and his example of fidelity to obligations as a merchant, at whatever sacrifice, while engaged in extensive transactions, and through periods of great financial and political trials, was such as to secure the confidence of the public, and to benefit all by his example within the range of his influence.

"For many years he was a life director of the American Bible Society. He was elected treasurer May 7th, 1840. In 1853, contemplating an absence from the country, he resigned his treasurer-ship. He was re-elected in 1855, and served the society as its treasurer to the period of his death—a term of active service of nearly thirty-five years. The fidelity and usefulness of his services for this long period are well known to his associates. The society was peculiarly dear to him, and in its financial arrangements and general work he has done much to promote its interests and prosperity. In 1864 he was elected a Vice-President. On the decease of the late Dr. Thomas Cock, in July, 1869, he became the senior Vice-President resident in this city, and was often called upon in that capacity to preside at the meetings of the Board. In all the important questions which have interested the society during the past thirty-five years, he has taken a deep interest, and although speaking but seldom, the general knowledge of his views and proposed action, has had its due influence in the decision of these questions by the Board."

"He loved 'the things which make for peace,' and his life was an epitome of what is required of man in sacred writ, 'to do justly, to love mercy, and to walk humbly with his God.' Such was he

uniformly in the family, the domestic circle, in his business relations, and in his public life. He rests without a cloud on his memory, and with the blessings of thousands he has benefited, upon his name."

During the year 1876, occurred the great revival work in New York under the direction of Messrs. Moody and Sankey, which commanded the public attention so largely and was so effective in its power. This movement, it may be needless to say, had Dr. Tyng's hearty sympathy and constant aid. At the first of a series of meetings arranged to prepare Christian workers for active engagement in the more public meetings soon to follow, he delivered an address upon "the preparation proper for the work of dealing with religious inquirers," and in many of the later meetings, took an active part.

At the Fifty-first Anniversary of the American Tract Society, in May of the same year, he again presided, speaking a few words of commendation of its objects and aims.

"We who have labored in it through its whole history," he said, in the course of his remarks, "have felt our admiration of the principles upon which it has been founded constantly increasing. We entered upon the work originally in the conviction that there was a simplicity of truth in the word of God, and a power attending its faithful administration which would make the society a pattern of usefulness and an instrument of strength. The foundation was the single principle, nothing but the salvation of sinful souls, nothing but the preaching of the Lord Jesus Christ, in His own work and glory, as the instrument of that salvation, should have an influence upon their work. They have carried on the same scheme, upon the same principle, with an unfailing success, with a spirit of union that has never wavered, with a spirit of fidelity that has never faltered, with a trust in the divine power that has never yielded and with an amount of success in spreading Christian instruction and saving grace that has been most wonderful.

"I am thankful to have been permitted to live to see this glorious result; working with it in its incipiency, I am permitted in age to look back upon it as a golden harvest for the glorious Saviour. The honor of Jesus has been magnified, the love of Jesus has been spread abroad and the power of Jesus has been exhibited in the accomplishment of these wonderful things."

Such was his closing testimony to the society's work at the end of his half-century of active labor in its behalf; the last of a large number of addresses which during that period he had delivered in advocating its claims to Christian confidence and support.

During the past year successive events occurring in the Protestant Episcopal Church, had produced and marked great changes as prevailing in its dominant spirit. To these, however, it is unnecessary to refer in any but the briefest manner. In the discussions by which they were preceded and accompanied, Dr. Tyng refrained from any very prominent part. His opinions on all their subjects were well known, his counsel was frequently sought, but he was disposed to leave to others the more prominent engagement in the controversy. Having no sympathy with any, who failing to obtain desired reforms within the Church, would advise, or co-operate in, a separation from it, the establishment of the Reformed Episcopal Church appeared a step as unwise as it was unnecessary. The secession to it of many in whom he took a personal interest was against his earnest protest, while in a sermon, which has been vainly sought, he took a most decided stand upon the question which was thus presented.

While this movement, to a large extent, disintegrated the Evangelical party, it yet proved one of the means by which the great object of its contest was obtained. Consequent upon it, and in perception of the danger which it made imminent, a more liberal and more tolerant spirit soon succeeded that which had before so widely prevailed. In the apparent unity and harmony in which this found utterance, Dr. Tyng, however, had little faith. In any obliteration of party names or lines, he saw only an obscuring of important principles which were as ever distinct and clear in their division. The yielding of the independent action of the Evangelical societies, more particularly that of the American Church Missionary Society, and its becoming auxiliary to the Board of Missions, seemed the surrender of a position scarcely less important than when it had been taken so many years before.

Many had been the efforts made to this end in the intervening years, but in reference to all, Dr. Tyng had consistently maintained that harmony and good will would be most promoted and conserved by continued independence in relation, and that in this there was nothing "incompatible with that unity of spirit and that bond of peace" which he desired and prayed might prevail.

When, however, liberty of opinion and freedom of action in the Church were freely conceded and fully established, all had been accomplished for which he had ever fought. Such a result had crowned the labors of the Evangelical party, and must in large measure be ascribed to the determined stand which Dr. Tyng had maintained. With this attained, he could justly feel that his

work was done and retire from the field of controversy and conflict.

In all the changing conditions of this time his sermon, "The Old Paths," delivered on the 23d of April, 1876, is a notable declaration of his position and of the consistency and simplicity of his faith, unmoved and unmovable; his protest against the tendency which he perceived so extensively prevailing.

His text was Jeremiah vi. 16, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

"The principle here established," he said, "is the unchanging permanency of the revealed will of God. The demand of the age in which we live, is that all revealed truth, shall be judged, not by the testimony of its authority; not by the evidence of its actual revelation from God; not by the demonstration of its saving, sanctifying, recuperative power; but by the demands and assumptions of that which is proudly called, 'The course of modern thought,' claiming the governing principle, that in professed religious teaching among men there is no declaration of truth or fact, which is really fixed or settled. But the whole field is open to new discovery, not from any direct revelations from God, but in the investigations and imaginations of men. Divine teaching has no longer supreme authority. The word of God is allowed no absolute control. But the assumption of pretentious modern teachers is, 'we are the people, and wisdom will die with us.' Thus all the peculiar, sacred, saving doctrines of the Bible are heedlessly denied. Its revealed schemes of salvation, of peace, of hope for man, are rejected with contempt. And 'modern thought,' late discovery, new systems, human imaginations, are placed upon the throne of authority, and we are called upon to give to unknown men the faith and reverence which has been refused to the revelation of God, and to the glorious fulness of His wisdom and grace.

"This is the subject which in its principles and operation is set before us in our present text. The persons to whom the special reference is made are here previously described. 'They have healed the hurt of my people slightly, saying, Peace, peace, when there is no peace.' This is precisely the practical operation of the errors in this modern teaching. They include, the safety of man in his own goodness; the ability of all men to restore and recover themselves from moral delinquency; the universal restoration of mankind to a final abode of peace and comparative happiness, by the gradual advancement of the mental and moral attainments of suc-

cessive generations of men. And these false cryings of peace when there is no peace, are styled 'a greater breadth of thought,' a 'higher form of culture' than the *narrow-minded* adherence to exploded systems, and the neglect of the wonderful discoveries and acquisitions of modern science and investigation.

"I profess, myself, upon this whole arrayed basis, to be one of these narrow-minded men, holding with unshrinking grasp the inspired word of God; adhering to the old paths and walking in them; seeking that rest for my soul which is to be found in them alone, and reverently listening to that promised word behind me saying, 'This is the way, walk ye in it,' when we turn to the right hand or to the left. The utmost modern devotion to the *word*, the *will*, the *teaching* of the Lord is to me an encouragement and a joy. I contend for nothing which is changing and ephemeral. I demand nothing which is merely formal or ritual. I ask only, I desire only, that the glorious and everlasting gospel of infinite grace in Christ the Lord shall be the acknowledged platform of union; the one bond of harmony, the treasury of united love; the object of united effort and abiding devotion.

"All inferior, subordinate ends and thoughts I can willingly, cheerfully concede. Upon this basis I have gladly welcomed the labors of those faithful men who have just completed in this city a ministry so wonderful and so effective. No Christian man can fail to rejoice over it. No intelligent, generous mind can withhold its acknowledgment of its worth; no truly believing heart can refuse its prayer, that our gracious Lord would abidingly bless and prosper such efforts for His own glory and for man's salvation. And as I stand this day and survey my own labors among you, for the thirty-one years now completed, of my pastoral relation with you, I am gratefully, humbly conscious that I have sincerely attempted to fulfil the whole command of our text, 'Stand ye in the ways and see; and ask for the old paths, where is the good way, and walk therein.'

"This is a teaching which rests upon divine authority alone, not upon the imaginations of men, but is as ancient as the first consciousness of personal sin, and the first ministry of divine grace, and has no origin in the developments of modern thought or the deductions of man's imagination, from the later discoveries of human investigation or argument.

"*First*, I say it is the teaching of divine authority, 'Stand in the ways and see.' These are God's ways. This teaching receives the Bible, the one book, as given by the express and full inspiration of the Spirit,

the breath of God. It takes the utterances of that book as infallible, upon the subjects of which it speaks. It carries every question of human experience or deficiency to that one standard, and abides by the authority of its decision. There were scoffers of this claimed authority in those days. The former have perished from the earth, while the Word, which was the object of their scoffing, still abides supreme. The latter will be buried in *their* time in the dust of their ancestral inheritance of unbelief, and the same glorious word, the brighter for all the conflicts of their revilings, will 'stand' in the way, as teaching the way, to generations of grateful believers yet unborn.

"In this way of divine authority, absolute, unchanging, most significant in the guidance which it gives to all humble, believing, sincere inquirers and students of its teaching, the true servants and ambassadors from God will stand; not looking forward to get their truth from new inventions of human wisdom, but looking backward, upward, for answer to the question, 'What saith the Lord?'

"This is our position and our preaching, the language and teaching of divine authority; accepting truth, because the Lord hath spoken it; uttering the truth because the Lord commandeth it; knowing that it is truth, because the Lord is a God of truth, and there is no unrighteousness in Him. This is the simple principle of guidance which is set before us in our present Scripture, and which in my whole work among you I have earnestly endeavored to maintain and follow.

"*Second:* In following this work of authority, this system of teaching asks but for old experience rather than new. The command before us is, 'Ask for the old paths.' In the great work of bringing redeemed souls to God and heaven, there can be nothing new, nothing to be yet discovered. The redemption of the first transgressors remains the type and example of the redemption of all transgressors to the end of time. There is here, first, the 'old path' of man's rebellion. It was disobedience to the command of God; contempt of the warnings of God; unbelief in the truth of God; refusal of submission to the will of God; the indulgence of personal appetite, desire, gratification in defiance of the solemn prohibition of God. Human sin remains the same, in every age, in every person, amidst all the varied circumstances and changing elements of human life. Thus God has laid it out in His word, and thus man finds it in individual experience. Faithful teaching in this old path of divine authority will always deal with

the sin of man in this one revealed aspect. Not as infirmity, but as rebellion; not as a palliable accident, but as a ruinous purpose of disobedience. The soul that sinneth,—it shall die.’ And we can deal with human sin upon no other plane of estimation.

“This presents our second point. The old path of divine authority pronounces condemnation and death upon human sin,—pronounces an absolute sentence which must be fulfilled. The penalty of sin against God is death to the soul of man. The divine law allows no mitigation of circumstances,—no apology and no excuse. And a teaching in accordance with the authority of God can make no compromise with man’s transgressions. The dealing of the Word of God with human guilt permits no flattering titles, takes into consideration no elements of explanation. It proclaims indignation and wrath upon every soul of man that doeth evil. A faithful ministry in accordance with that word must adopt and pursue with integrity and boldness the old path thus clearly described.

“Again, as our third direction, this old path reveals a divine plan and provision of a voluntary and absolute substitution of a Saviour’s death for the sinner’s deliverance. God hath laid on Him who offered Himself to bear the load, the iniquities and obligations of us all, of this race fallen and condemned. He presented Himself the unhesitating sacrifice, assumed the responsibility of guilty man, met the full demand of divine justice and truth, that by His suffering and endurance, the law might be honored, the sentence might be fulfilled, and yet the guilty might be rescued and forgiven. This now becomes the message of divine authority, announcing an open way of return for man to God, who, in His infinite grace, has thus declared His own reconciliation to him, and His willingness to receive and forgive the guilty and the lost.

“Upon this basis, as the fourth old path, this teaching of divine authority announces a complete salvation in a complete Saviour for man condemned and ruined in sin. It presents the glorious fulness of infinite grace: redemption by the death and justification in the righteousness of an infinite ransom and Redeemer. It offers to every one, who, in a true faith and an actual trust shall accept this offered Saviour, and this prepared basis of reconciliation, eternal life, unchangeable oneness with the Redeemer thus received; new holiness of character by the Holy Spirit whom He imparts,—and an inheritance, unfailing, incorruptible and eternal in the heavens, the gift of His grace. These are the ‘old paths’ of divine revelation, and taught upon the basis of divine authority.

They are as old as man's fall in sin. They are as abiding as God's power to save. They are as unchangeable as the mercy of God, and the guilt and need of man.

"Third : These 'old paths' are the good way in which we are to walk, and in which we are to find rest to our souls. Abiding faith in the truth—the will—the word of God receives in this way not only that rest, but every spiritual gift of which man is capable, every glorious provision for which man can be made competent, by the power of God in this salvation. To this scheme of infinite overflowing grace filling the word of God, modern thought, or man's assumption, can add nothing. 'Let not the wise man glory in his wisdom, saith the Lord, neither let the mighty man glory in his might. But let him who glorieth, glory in this,—That he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.'

"Fourth : This is the teaching of divine authority, which finds everything perfect in the revelation which God has given to us, in His word, and which seeks not the wisdom of man to add any new element or power to that which God has revealed and declared to be perfect, as His communication to man. For thirty-one years have I been with you, by the grace of God, ceasing not to teach and preach this glorious scheme of grace, of complete salvation perfected in God's own Son, for every believing soul. I have known, I have made known, nothing among you, save Jesus Christ, and Him crucified, as all your righteousness, all your hope, all your salvation. In many of these years, my Lord has allowed me to have a large and affectionate attendance on my ministry here. In later years, His providence has required me to witness this ministry exchanged for others by many of my previous hearers, some of whom have found local convenience their reason for removal and transfer ; others have deemed me too confined in my topics of public teaching, or, in the phrase of the day, too much a 'man of one idea,' and others still, perhaps, have been led by the feeling so general in our time—a mere love of change. In each case, the subjective experience has been the same; I have been left for that which was deemed more important or more desirable. Over this experience I could have no control.

"I am truly grateful for those and to those who still abide with me, and even to my old age have adhered to me with filial reverence and fraternal friendship. But my whole ministry among you has been described, in the words of Scripture selected from

our present text: I have stood in the ways of a transmitted gospel,—I have asked for ‘the old paths’ of inherited experience or of accumulated teaching, too conservative in my taste and habits to desire novelties; too well satisfied with the precious gospel of my Saviour to imagine any possible improvements on it; and too intensely loving the Church of my fathers, to feel the slightest wish for separation from its communion, or for changes of teaching or of government within its household. And there in my old age, I stand to-day. In the remembrance of my pastoral life among you, I can imagine no responsive gift of divine bounty in which I have come short. I have been always received in all your habitations with filial kindness. And I have attempted to administer to your happiness, in your days of trial, with the unadulterated affection of a truly loving heart; and with an earnest desire to be made a blessing from the grace of God to you all.

“Much longer, this ministry cannot be prolonged. With me, the day has passed, and the shadows of the evening are spread out. My confident hope and my earnest, constant prayer, are that our gracious Lord will raise up a faithful and well-qualified ambassador for Himself to maintain among you the same precious truth which I have been permitted to proclaim. In such an arrangement, I can only ask that the same fidelity may follow him, which has so long cheered and encouraged me. I exhort you, to be ever steadfast and immovable, always abounding in the work of the Lord, holding the truth of God in a good conscience, and with faith unfeigned, not carried about by new and strange doctrines, or by vain teachers of another gospel, which is not another, adopted only to prevent and destroy the souls of those who welcome and receive it.

The present generation of true believers in our Church, are manifestly to be tried in their faith by many new inventions of the pride of man. Amidst the pernicious errors of our day, human intelligence and attainment are made to assume the place of the divine teaching in the power of the Spirit of God. Human goodness, and the assumed virtue of man, are claimed as an adequate foundation for human hope, and sin is thus imagined to be abolished, and condemnation for sin ridiculed as an absurdity. The appointed Saviour, and the divine salvation for man as guilty, are rejected as a fable to be ridiculed and a folly to be despised, while total unbelief, and self-confidence of every assumption which leads to these, are encouraged and applauded as if they were the converging lines of wisdom, and the happiness and welfare of man were to be wrought out by them. In such circumstances of trial I

warn you, I urge you to stand in the Lord's way—to seek after 'the old paths' in which there is the good way, and find there the rest for your souls, which nothing but a Saviour's truth and a Saviour's power can ever give you.

"I am jealous over you, with godly jealousy, that the noble reputation of this church, during the whole period of its independent history, as the guardian and supporter of the truth of God, shall not be forfeited or lost in the generations which are to come. Cherish and prize the teachings of this pure and life-giving gospel. Encourage the ministry of all who proclaim its complete salvation in the perfect fulness of a divine Redeemer. Entire justification before God, in the spotless righteousness of this glorious Saviour, received and made sure by the simple faith and trust of the heart in Him; complete sanctification and holiness in the divine image, imparted by the indwelling Spirit of the living God; secure and certain salvation to the believing, new-created soul, by the everlasting covenant of God, thus wrought out and applied by the divine power, conquering and ruling over all the chosen redeemed household of the glorified Saviour of man—these are the ways of God in which you are to stand. These, are the 'old paths' which you are to seek. These, are the fountain and the source of that rest for your souls, which God hath promised. And without them, there is—there can be—no rest, no hope, no peace for the soul of man. May the Lord our Great Redeemer ever keep you upright, faithful and secure in this precious faith, through His infinite grace, and to His own glory—and maintain among you through succeeding generations, a ministry which shall be thoroughly sound in truth; intelligent in instruction, faithful in pastoral life and exemplary in a personal walk in those divinely provided 'good ways,' in which alone you can find rest to your souls."

Such a ministry as was thus desired, it was the earnest wish of the vestry should be permanently established in St. George's Church, and to the accomplishment of this purpose their efforts were now given. Since the invitation had been extended to Mr. Marston, no further action had been taken in reference to the settlement of an associate rector. It was evident, however, that Dr. Tyng required, not only efficient assistance, but also entire relief from many of the cares which had now become so burdensome, and the selection of one who should be able to take up and carry on his work became the subject of anxious thought. In the discharge of this duty Dr. Tyng deemed that the vestry should be the only agents, and be left perfectly untrammelled and free. While there-

fore agreeing to nominate and cordially co-operate with whomsoever they should choose, he declined to suggest any one for the position, or to exert any influence in the selection. Thus only could he be freed from the personal responsibility inseparable from any choice otherwise made, and thus only was it possible that he should obtain the personal relief which was the immediate object in view. After much consideration, it was decided that an invitation should be given to the Rev. Walter W. Williams, D. D., the rector of Christ Church, Georgetown, D. C., and on the 4th of April, 1876, he was elected associate rector of St. George's Church, with succession to the rectorship in the event of its vacancy.

In communicating this action to Dr. Williams the vestry wrote:

"The vestry of St. George's Church, in the city of New York, on the nomination of the Rector, Rev. S. H. Tyng, Sr., D. D., at a meeting held this day, have unanimously elected you Associate Rector, with succession to the sole rectorship in case of a vacancy; and an attested copy of the resolution is herewith enclosed:

"This church has been favored for more than sixty years, in the successive rectorates of Dr. Milnor and Dr. Tyng, with a ministry truly Evangelical, and has been enabled by the divine blessing to maintain a home of pure faith and uncorrupted worship for its large congregation, and a support and defence for friends of like views throughout this country. The closing years of its present Rector come at a time when errors are creeping in, and the right choice of a successor is very important.

"A duty thus devolves on the vestry which they deeply feel. In your election, under these circumstances, we have acted with full knowledge of your Evangelical opinions, your ministerial experience, and the ability and learning with which you are endowed; and we hope you will find it in the line of your duty and calling in the service of the Master, to enter our parish and here forward the good work. We promise you a most cordial welcome from our people, and assure you that the matter of your maintenance will be arranged with liberality and to your satisfaction."

The cordial invitation thus extended was soon after accepted by Dr. Williams, and in the fall of 1876, he entered upon his ministry at St. George's, the succeeding months being occupied in such an arrangement of duties as seemed to promise the largest fruitfulness to the joint ministry which had been thus established. Several years of united labor appeared to be spread out in the prospect, and all things promised a most useful association.

At Easter, 1877, however, immediately after the Anniversary of the Sunday-schools, Dr. Tyng was prostrated in a severe illness. His disease quickly developing into typhoid fever, accompanied by erysipelas; he lay for weeks hovering between life and death, and it was evident that, should he ever be able to resume his duties, many months must pass before any such attempt could be feasible. Recovery from such an illness at his advanced aged seemed impossible; yet his vigorous constitution prevailed, the crisis was passed, and the disease overcome, though he was left in a condition of physical exhaustion scarcely less dangerous than the disease of which it was the result. On removal to his country home at Irvington, in July, he soon began to improve rapidly, however, and with returning strength increasing anxiety to be again at work manifested itself in all his conversation and was prevalent in all his thoughts.

In the early autumn he was sufficiently recovered to be enabled to resume his work, and with Dr. Williams' assistance met all its requirements, though his strength being still unequal to the exertion of standing, he was obliged to remain seated while preaching. This rather added to the impressiveness of his sermons, however, and gave weight to his words.

There was no apparent decrease in his ability to sustain his full share of responsibility and labor; he sought no release, wishing only "to spend and be spent," in the service of his Lord. In their affectionate consideration, however, the vestry deeming it just that a means should be opened, by which he might have entire rest and obtain freedom from all care, took early action in fulfilment of this generous desire, and at a meeting in December, 1877, adopted the following resolutions, which were duly presented to Dr. Tyng by the wardens of the Church:

"*Whereas*: The Rev. Stephen H. Tyng, D. D., is now approaching the thirty-third year of his rectorship, the seventy-eighth year of his age, and the fifty-seventh year of his ministry, and has reached a time when the vestry recognizes that he is in every way entitled to relief from the cares and burdens of an active rectorship, and to adequate provision for his remaining years, therefore,

"*Resolved*: That in case the Rector desires to resign the rectorship of this church and accept the honorary position of Rector Emeritus, then, and in that case, the bond of this corporation shall be issued in his favor, obligating this corporation to pay him the sum of four thousand dollars annually, in quarterly payments, during the remaining years of his life.

“ *Resolved* : That the wardens be requested to wait upon the Rector, and communicate to him the foregoing resolution and the feeling of affection and consideration which led to its unanimous adoption.”

The offer thus unexpectedly made, accompanied by such expressions of generous regard, brought before Dr. Tyng a question most difficult to decide. Conscious that the continued failure of his strength could alone be expected, and that the needs of the church required greater efforts than he would be capable of, it seemed to be his duty to retire, but the thought of a change in his relation to St. George's was in every element painful, and the voluntary relinquishment of his ministry appeared a step impossible for him to take. After much thought, however, and when some minor change had been agreed upon, he determined to accept the proposal which the vestry had made, and, in formal acceptance, transmitted his resignation as follows:

ST. GEORGE'S RECTORY, *Jan. 10th, 1878.*

“ GENTLEMEN AND BRETHREN:—In reply to your note of the 5th inst., and accompanying documents sent to me for examination, I have now to say that I have examined them all, with satisfaction, and I desire you to announce to the vestry my entire agreement with them. In pursuance of the course which is therein proposed, I ask you to announce in my name to the vestry, my resignation of the rectorship of St. George's Church, to be accepted by them as to be accomplished actually on the first day of May, and all their arrangements may be made on the basis of this avowed purpose. Be pleased to present to the vestry my assurance of earnest gratitude for all the kindness and confidence which have followed me through these thirty-three years thus completed in my sacred work in St. George's Church, and the assurance of my earnest prayer to God for His abounding blessings to rest upon them individually in their households and in the church.

“ To yourselves personally I owe much for years of kindness, respect and care. May the blessing of God rest upon your families and yourselves in the life which now is, and in that which is to come. I am, personally and officially, ever your faithful and grateful friend and brother,

“STEPHEN H. TYNG.”

In submitting this communication to the approval of the vestry at their meeting on the 17th of the same month, Dr. Tyng embraced the opportunity to address them in these words:

"MY FRIENDS AND BRETHREN: I cannot present this resolution for your adoption without an expression of my own emotions in such a relation. I shall have occupied the honored position of rector of this church for thirty-three years on the first of the approaching May. I have been thus connected with many gentlemen as members of this vestry. My relations to all have been in the receipt of unfailing kindness, affection and respect. My age, my extreme illness in the last year, and my many infirmities make it expedient that I should now retire from a post so burdensome and so responsible. The arrangement which has been made by the wardens of this church, acting with full power for the vestry, accords entirely with my own wish and my own convenience. And I receive the action of the vestry thus presented to me with gratitude and satisfaction.

"I would now express my grateful sense of the kindness which has provided for me this relief, and my personal affectionate acceptance of the provisions of the vestry thus made and declared. And I humbly pray that the gracious blessing of our Divine Saviour may rest upon you all, and upon your homes and households with abounding gifts of love and grace, and grant unchanging ministrations of His love and power upon the congregation and families whom you are appointed to represent, in this relation."

He then offered prayer for the divine blessing upon this action and those who were engaged in it, and pronounced the benediction of peace, and, with a personal salutation to each member of the corporation present, retired from the room.

A committee, consisting of Mr. Charles Tracy, Mr. David Dows, and Mr. J. Pierpont Morgan, was then appointed to draft resolutions expressing the feeling of the vestry at the change which had thus occurred, and at a subsequent meeting the following minute was reported by them and duly entered upon the records of the corporation:

"The Rev. Stephen H. Tyng, Senior, D. D., having retired from the position of Rector of this church on completing the thirty-third year of his ministry therein, the vestry desire to express to him and place on record their profound sense of his great ability, his ardent, constant zeal, his steadfast adherence to the Evangelical faith of the Protestant Episcopal Church, and to its order of worship through the long period of his rectorship, and to assure him of the affection felt for him by the whole congregation of St. George's Church.

"It is a cause of general regret that he has found it necessary,

by reason of age and infirmity, thus to seek a release from the duties and cares of the pastoral office, but the memory of his eminent ministerial fidelity and usefulness, and of his true and large liberality in works of benevolence, will never fail, and the personal attachment of those who have enjoyed his ministry or shared his confidence will not be broken by this separation. It is their hope and ours that the residue of his life may be cheered by recollections of the past, full of labors and not free from cares, but abounding in successes, and be gladdened by the confidence of a future higher life which he has so often and so nobly preached."

At the annual meeting of the congregation and annual election of wardens and vestrymen held on Tuesday in Easter week, April 23rd, 1878, the following resolution was adopted :

"*Resolved*: That as this is the last annual meeting of the electors of this congregation over which our beloved Rector is expected to preside, we desire to record our continued love and affection for him in his retirement, and the acknowledgment of his faithfulness in the administration of this parish."

The intervening months were occupied in the necessary preparation for transferring to his successor the responsibility and cares which he had personally borne for so many years, and the last Sunday in April, the first Sunday after Easter, which had always been his Anniversary Sunday, was appointed for the delivery of his final sermon as the Rector of St. George's. It was an occasion of deep solemnity, the church being crowded with an attentive congregation, who shared with Dr. Tyng the sadness with which the severance of such ties was accompanied. The sermon, upon the text, Hebrews xi. 10, "Perfect through suffering," was in its points as follows:

"Two schemes for personal happiness are opened to man. One the path of self-gratification,—the other the path of self-denial. The one proposes the indulgence of every desire,—the other the conquest and ruling of every emotion. The one is the path of animal pleasure,—the joy of the flesh. The other is the scheme of spiritual improvement,—the triumph of grace, the reign of holiness. The one is the plan of man's fallen nature, the other is the suggestion of the revealed will of God. The one proposes man's perfection through indulgence,—the other through suffering. Man would be happy by acquiring according to his will. God would have him happy, by conquering according to the will of God. In this, God's ways are not as our ways, nor His thoughts as our thoughts. This is the important subject here presented to us,—as illustrated in our text, by the appointed endurance of the Saviour, and by the conse-

quent discipline of man redeemed by Him. Under these two heads, may we consider it, as the Christian's hope and the Christian's discipline. The foundation on which he stands,—and the path and process through which he is led.

“The ministry which is now closing in this place,” he remarked in the conclusion of his sermon, “has been no exception to this rule governing the world. For a third of a century I have here preached Christ crucified. It has been an unceasing proclamation of the power of an Almighty Saviour; repentance towards God and faith towards Christ. I have endeavored constantly to unfold these truths and to teach them from house to house. How faithfully, ye are witnesses. God knows how I have loved you, how I have prayed for you through these long years. He alone can announce the results of such a ministry, and to His judgment I must commit the acceptance of my life of labor. Eternity alone can tell how many souls have here found rest and salvation.

“The multiplication of my years, the enfeebling of my body, the increase of my physical infirmities, have led me to this voluntary retirement from a ministry which presses so heavily upon a responsible soul. Of your relations to me I have no ground for complaint, but much for which I give daily thanks as for God's will and provision for me. The generous way in which you have encouraged me was all that any man could ask, and your provision for my necessities has been just and adequate. This day our personal relations, so long maintained, are severed, but I leave with you a beloved brother whose fidelity I acknowledge, and I pray that under his ministry, God will give abundant evidence that he is an apostle from the Most High. We shall meet before the Saviour's throne, and together shall rejoice and praise Him for having thus associated us during these years of preparation. I leave with one sad regret,—regret that there are many here who are kind and respectful to me, but without any personal knowledge of Christ's love. Every one in this church might rejoice in the perfect blessing of heaven, and say that Christ reigns in them. How many of you can say this? God's alternatives are before you. They cannot be escaped. Are you determined to be His children? Nothing else will answer the unceasing prayer of my poor heart. With the power of God and the guidance of his Spirit, I have endeavored to discharge the trust committed to me. You have heard His truths and I leave them with you. And now may the peace of God which passeth all understanding be with you and keep you to the end. Amen.”

Thus closed a ministry which, in whatever view it may be regarded, must be deemed remarkable, and which, whether in the influence it exerted, the fruits by which it was attended, the labors by which it was marked, the character by which it was distinguished, has never been exceeded by any ministry in the annals of the Church it honored. It must remain a pattern of faithful, devoted service in the cause of Christ and the Church gathered in His Name.

CHAPTER XIII.

SUNDAY-SCHOOL AND MISSION WORK OF ST. GEORGE'S CHURCH.

ONE very important feature of this history and of Dr. Tyng's ministry has been heretofore but incidentally mentioned. It remains to trace as briefly as possible the history of the Sunday-schools of St. George's Church, their system and practical operation, their astonishing growth and missionary work, and to collect their methods and principles of instruction, their agencies of interest and influence. All these combined to produce the remarkable results which crowned their labors during the long period covered by his rectorship.

In its every connection St. George's was a working church. Unceasing work was in all Dr. Tyng's teaching the condition of Christian growth, the expression of Christian love, and nowhere was this more earnestly or more constantly impressed than in the Sunday-school. In no other branch of his great work were his principles, his character, his devotion and zeal more clearly exemplified and displayed. No other department of his ministry received more unremitting personal care.

"I have always labored," he wrote in 1863, "upon the theory that the religious training of the young was to be the sure and blessed instrument of the divine Spirit for the conversion of youth to Christ. I am no less earnest and fixed in this conviction in age, than I was in youth. My pastoral life has, therefore, been much given to the children of my flock. With them I am at home in sympathy, in feeling and in thought. And of all my pleasant places I must still give the precedence to my ministry with my children in these happy schools."

It is not surprising, therefore, that under such ministry St. George's Church became pre-eminently distinguished for its Sunday-schools, and their natural outgrowth, the great City Mission work, in which it was a pioneer for the churches of New York.

When Dr. Tyng became the rector of St. George's Church in

1845, its Sunday-school numbered two hundred scholars and thirty teachers. And in the declining circumstances in which the church in Beekman Street then was, this aggregate testifies the care and attention which had been given by Dr. Milnor in the last years of his ministry.

To maintain every element of usefulness was at once the effort of Dr. Tyng, and to perpetuate his predecessor's influence and memory in this, as in every connection, was his privilege and purpose. More than this could not be accomplished in the changing conditions of the time.

The erection of the new church had not proceeded far, however, before a Sunday-school in connection with it was established. And in November, 1847, the Sunday-school of the new St. George's was organized, with thirty-five scholars and nine teachers assembled in the rooms of a dwelling house in Sixteenth Street, opposite the present chapel. There they remained, constantly growing, until, on the completion of the church in the following year, its galleries were made use of for temporary accommodation.

The church had not been finished when provision was made for the permanent occupation of the schools. With how much earnestness this was urged by Dr. Tyng may be inferred from the following expression of his views in reference to the duties of a church to its Sunday-school.

"The obligation to provide a decent and appropriate house for their own worship is no more imperative in their condition, than the obligation to make similar just and ample provision for the care and convenience of their Sunday-schools. The duty of supporting the preaching of the gospel to the adults, and of maintaining the pastoral office for the purpose, is not more obligatory or needful than the duty of full and adequate provision for preaching the gospel to the children, in the appropriate arrangements of the Sunday-school.

"I will not speak now of the minuter arrangements and provisions for conducting the school. But I must speak of the necessity of an adequate building, appropriately arranged. Much of the usefulness and success of the enterprise must depend upon this. It is impossible to maintain a school successfully without it. To classify the children, to bring them together as a collection of little congregations in one audience, to place them in direct and easy communication and sympathy with their teachers, to give them the opportunity of familiar instruction, without noise or effort, we must have a compact, accessible and well-ventilated room, with seats and

construction expressly prepared for the purpose. What I should like to have for such a work, I have never yet seen. The best I have ever attained is to make, in the best way I could, the same room answer for a Sunday-school and the weekly meetings of the adult congregation, a scheme involving very great, and in some respects, insuperable difficulties."

Such was the twofold use made of the chapel of St. George's Church, and to it, when completed in 1849, the school was immediately removed. Here it was finally located, and from this time dates its recorded history. At the First Anniversary at Easter, 1850, *Forty-two* teachers and *Four hundred and forty-five* scholars were reported as in regular attendance, and the following years witnessed a marvellous growth. The Sixth Anniversary, at Easter, 1855, presented an aggregate of *Sixty* teachers and *Eleven hundred and sixty* scholars as comprised within the various classes of the school. Hitherto it represented only those assembled and taught in the chapel of the church, but in 1854, a mission school had been established, and at the Seventh Anniversary, in 1856, this school was present with *Thirty-three* teachers and *Four hundred and twenty-three* scholars. The Sunday-schools of St. George's Church at this date, therefore, included *Ninety-three* teachers and *Fifteen hundred and eighty-three* scholars, a total of *Sixteen hundred and seventy-six* engaged and continuously occupied in their work. Thus had they multiplied more than forty-fold within little more than seven years.

Remarkable as had been this increase, still more remarkable was the interest in the schools, which pervaded the whole congregation of the church. They were a part of its life, the object of constant attention. Very few indeed of its families had not some of their members interested and engaged, and frequently whole families, parents and children, were thus employed, week by week and year by year, without weariness or failure of activity in this work. Many were the children who began in the infant school, and passed through every intervening grade, and finally became teachers to give in turn to others the lessons of truth which they had learned. With them all Dr. Tyng was himself always earnestly and actively at work. This was the tie which bound all the various parts firmly, in one united whole.

The organization and arrangement of the schools were in no wise remarkable or peculiar, and of them it is unnecessary therefore to speak.

The subject of instruction; the means employed to make it applicable; the efforts made to make it interesting, all these how-

ever, call for special reference. The one great object of all may be first referred to in the following words of Dr. Tyng in an address to the Sunday School Institute in March, 1867.

"I feel perfectly at home," said he, in the midst of a company of Sunday-school teachers, gathered together for the great purpose of learning still more of their important work, and of understanding more and more the blessedness of fulfilling it, and when I am asked to speak of the object of Sunday-school teaching, it brings to my mind the very interesting incident which occurred at the death of Sir Walter Scott. Turning one day to his son-in-law, Mr. Lockhart, he asked him to read to him, and when his son-in-law replied by asking him 'What book shall I read?' 'What book?' exclaimed that eminent man, 'what book? *There is but one book*, Lockhart; read the *Bible*.'

"It is in the true spirit of that simple reply, which was the result of a long and manifold experience of every variety of other books, that you and I assemble here to-night. *There is but one Book*. There is but one object in any body's life. There is but one single purpose of living at all. There is but one great end of being. There is but one way by which that end of being is to be attained. There is but '*one name*' under heaven given among men whereby it can be attained,' and when one asks me, 'What is the end, and how is it to be attained?'—when there is but one end and one way—oh, how simple is the reply! Every little child can tell me what is the object of Sunday-school teaching, as every little child can tell me what is the one great purpose of living at all.

"My dear friends, what is the whole scheme of divine providence but the service of the one wonderful scheme of divine redemption, and God's government of those whom He loves? What is it but the manipulation of that divine love that spoke upon Calvary, that triumphed in the ascension, and ever lives to look down with the same watchful eye as the stars of heaven look down upon the earth, upon those whom God loves, and for whom 'all things' are made to 'work together for good.'

"Everything is for Jesus. The world stands for Jesus. The race of men is delivered from the curse, for Jesus. The whole of human life is laid out, arranged, directed, prospered, for the glory of Jesus. Every living man and woman upon whom I look to-night is living, working, planning, suffering, striving, laboring only for Jesus. I know no other object. What is life worth, if it does not promote the glory of Jesus? What work is there in life the moment you take out that one precious name from the area of

its consideration, and the system of its arrangement, and compel one to think of life in its absence? All the gold, the fine gold, is removed, and nothing but dross remains. Now, then, the one grand object of Sunday-school teaching, apart from the immediate persons upon whom the influence is to impinge and impress itself, is *the glory of Jesus*; and no loving man or woman has ever started in the work upon whose living tablets the Holy Ghost has not written the name of Jesus; so that each teacher may go out filled with the overflowing of His divine power, charged and prepared to speak to the feeblest child that providence brings under his personal attention, of the glories of this one great and gracious Saviour.

“Why, when I listen to an infant school singing that beautiful hymn:

“‘Jesus loves me, that I know,
For the Bible tells me so,’

or:

“‘Jesus loves me, loves me still,’

“—and how often have I heard them, and never without the tears starting to my eyes!—I feel that the teacher of such a faith as this is casting the light of heaven upon the darkness of the earth, and feeding souls upon bread which angels delight to make their food.

“What is the object of Sunday-school teaching? *It is to bring the souls of the children to Jesus.* Nothing less, nothing more. There can be nothing more in eternity than that. There can be nothing less in all the labors of time than that—to bring lost and fallen children to know, discern, accept, enjoy and feed upon a Saviour’s love. Do you understand it? Can you go, and from the experience of your own heart, in the fulness of divine forgiveness, sit down beside a company of little ones and tell them, without pretence, or profession, or guile, of the fulness of the glory of a divine Saviour?

“This is the object, and the minister of Jesus has no other. The power of the ministry does not depend upon its office, or upon the intellect of the men that fill it, but entirely upon the simplicity of the truth with which the teacher speaks; and it can be demonstrated in the experience of the whole Christian Church, that the most useful men are not, after all, the men that rise and shine in the sight of men, but those who, with loving hearts, and praying spirits, and watchful souls, and with a deep and true enjoyment of

the divine favor, go forth to speak the most simply and unceasingly of a Saviour's love.

"*There is no appointed minister of the gospel that can occupy a higher office than the Sunday school teacher occupies.* As a teacher you have put into your hands, at the very time when most of all you desire to have them, souls that are to live forever, nay live with Christ forever. And how often do we see it so?

"This finished fruit of Sunday-school labor has been seen in my own experience, in class after class brought to Jesus, and it was only the story of other faithful teachers repeated.

"A young man, a perfect stranger, came to me, not long since, and asked if I did not know him—Mr. Brown? 'I do not,' I replied, 'it is such a common name.' 'Do you remember *Elias* Brown?' 'Oh, yes! I remember *Elias* Brown in Philadelphia, five and twenty years ago.' 'Well, I am his son; I was in your Sunday-school in Philadelphia; there I first learned a Saviour's love, and now I have been preaching the gospel of Jesus, in a poor way, these twenty years.'

"Taking a step further, the object of Sunday-school teaching is not only to bring souls to Jesus, *but to do it now*; every Sabbath morning to have the simple purpose, 'I mean this very day, if the Lord will, to bring my whole class to Him; I mean to explain to them what He has done for them; to tell them what He has promised to them; to show them the blessedness of embracing Him; to show them how to embrace Him, until, by His blessing, I shall see them all truly living to Him, consecrated to His glory.' It is the business of every teacher to do this. I do not like the thought of the teachers preparing the way for the minister to do this work. I do not ask any Sunday-school teacher to be a mere door-keeper for me to enter upon my work, to sow the seed for me to reap. Oh, no. If you all could but carry home your armfuls of sheaves, and lay them down at the Saviour's feet, and spread them out to the Saviour's glory, God forbid, God forbid, that any envious or repining thought should come into my mind as a minister of the Lord Jesus Christ. Still would it be my happiness to rejoice with those who rejoice, and to enter upon the song of Alleluia and thanksgiving, that you and they will sing together around the throne.

"Again, the object of Sunday-school teaching is *to enlarge the Church of Christ*; to bring the children to a direct and open acknowledgment of a Saviour's name; to array themselves in that which Cowper calls 'the sacramental hosts of God's elect,' to lead

them to the duty of confessing Christ before men. Can I ever forget that sentence of that dear son of mine, 'STAND UP FOR JESUS.' And it is this confession of Christ around the Lord's table that we would lead our scholars to make.

"This is the grand object of the teacher, not merely to gather his scholars to the enjoyment of a Nicodemus faith, of one who comes by night, or of a Joseph of Arimathea faith, of one who is a disciple, but secretly, for fear of others; but to lead them to take a bold, open stand for Christ. This is not a sectarian matter. For how can we bring them into the Church, and not bring them into a Church? How can we connect them with the table of the Lord and not connect them with a table of the Lord? And if a table, then the one that is providentially appointed for them. Wherever the people of God, holding the divine truth, meet to break bread in His name, there is He in a diviner ministry than the apostles' ministry, in a higher ministration than a human ministration.

"And it is not for us to stand in the midst of those whom the Saviour loves, and carry out our little plans and creeds of Christian profession, and say this is right and that is wrong. Everything is right that Jesus accepts. Everything is wrong that is not united to Him. If, therefore, you cannot say from the very beginning of your work, 'Grace be with all them that love our Lord Jesus Christ in sincerity,' it is because you do not love Him in sincerity. The man who, when revivals should come, would bottle them all up in his own church, has no knowledge of their importance, no taste for them. The man who cannot delight in his heart that his neighbor's field is growing, and that his neighbor's harvest is thriving is not a wholesome member of a community. In the very spirit of his nature, he is a robber of his fellow-man, and in the same spirit that grudges their prosperity would he despoil and destroy their inheritance.

"Beyond these things, again, I behold a primary object of the Sunday-school in teaching the children who are brought to Jesus, *to labor for Him*, to press unceasingly upon them the connection between the many privileges and opportunities they have, and their responsibility. Never was there a day of greater opportunity in the Church and world. Never was human life so valuable as it is now. To live in this generation in the city of New York and here to tell a Saviour's love, and train others to tell it, is a ministry more important than was ever permitted to Christians in the history of the Church. So, too, a man that is a wicked, godless man in this

generation and teaches others to be so, is more wicked and dangerous than in any age of the world before. A man who throws poison into a wilderness stream, may not do more than kill a chance traveller: but he who throws poison into the source that gives refreshment to a city, slays his thousands and tens of thousands. The man that brought up a wicked son in this city fifty or one hundred years ago, brought up one with comparatively little power for evil, but he who to-day brings up an unconverted son, trains a man to be a mighty agent of Satan, with tremendous increase of opportunity and power for destruction of men's bodies and souls. And it is just as true that a man who brings a soul to Christ now, prepares an agent of amazingly advanced means and power for good.

"The children of the United States under fifteen years of age, whatever be the view we take of the promised final and universal triumph of Christ's Kingdom, will have a wonderful part to play in that scheme of divine exaltation. Who knows but they may be the very reapers that shall bind the sheaves of a converted, redeemed, world, and lay them down in bundles before the Saviour's feet.

"In this view, what a work and reward is before the teachers of the Sabbath-school of to-day! It is theirs to make earnest, laboring Christians, by the grace of God, of every child that comes to them.

"I would have every teacher so train every child that if one of them should be set down in the midst of a heathen village, he should become immediately and spontaneously a preacher of the gospel and of salvation to every soul whom he could reach. I would have no one under any teacher so untaught as not to be qualified to teach any weary, heavy laden soul the way to Jesus. Thus bringing up their scholars in the spirit of earnest labor for Christ, the teachers of this day are preparing for the Church of God a band, such as if Paul had them, his noble heart would have gushed out with delight over them; as if Luther had had them, he would never have felt himself alone in the midst of all the conflicts of his dark, yet triumphant day; such as if Whitfield and Wesley had had them, the grandeur of their spirit of conquest and organization, would have triumphed with still more adequate and abounding material.

"I saw an account of a Sabbath-school meeting in Massachusetts in which a clergyman spoke of Sunday-schools as a *failure*. Well, if Satan should stand up and say to me, 'Sir, I have been trying for fifty years to put you down and to put down the things that you preach, and I can't do it,' I should think it an honest

statement, and I should say, 'Poor fellow! it's a failure, and I advise you to let it alone.' If infidelity should say, 'I have been trying to undermine all the ramparts you have built up, and to poison the mind of these children and lead them away from you and from holy influences, and I cannot do it. It's a failure.' I should say, 'Yes, and I advise you to put your intellect and talent to better employment.' But when a man professing to be a minister of the gospel rises and says, 'In my experience Sunday-schools are a failure,' I answer, 1. They are a failure because you never attended them. 2. They are a failure because you did not know what to do in them, if you did attend them. 3. They are a failure because you never had a heart to teach the young when they came before you, and 4. They are a failure because your own soul has no knowledge of a Saviour whom it was your duty to teach to them. No man or woman that has worked in them can say that they are a failure. It is now seven and forty years since I began the work of Sunday-school teaching. Has it been a failure? Oh, I have seen the children of God gathered by hundreds, and I will venture to say, without consulting my list particularly, that more than a *thousand children* from the Sunday-school under my care, and that of the faithful teachers God has given me, have been brought, through all the steps I have described, to glorify a Saviour's name upon the earth and to be partakers of the Saviour's glory in heaven. And although, as I look back upon the work, I feel disappointed in it, I tell you what disappoints me; it is that I see so many professing Christians that have not the heart to take hold of it; that so many fathers and mothers in the Church can be contented to be the mere sheep of Christ, to feed and lie down in the shade, and work not a day nor an hour for Him: and that so few of the intelligent and worldly influential men and women of the Church are what I have desired them to make of the dear children of the Church, living, loving laborers for Christ. There is my disappointment, and I would go to such members and say to them, 'When will you awake? Do you not know that there are poor children at your very door, crying for some one to tell them of a Saviour's love, while you are living for ease, self-indulgence, enjoyment? Do you not know that there are poor, perishing souls heaped up all around your path, and you pass them by unconcerned?'

"Work on, love on, preach on, pray on, exhibit on till the Master calls, 'Come up higher; I will show you things that must shortly come to pass.'"

Again, writing upon the same subject, he said:

"The Bible is our great book for Sunday-school instruction. Yet every class of Christians have organized and arranged their peculiar interpretations of Scripture teaching, in Catechisms, as compendiums of the Christian doctrines which are deemed by them of special importance. While therefore I am content to yield a certain attention to these catechisms, I can never exalt them out of a merely subordinate place. In practical use they are dull, unintelligible and unattractive to children, and it is always a burden on the minds of children to learn them, and a very dry and heavy work for teachers to teach or expound them. I can never speak of them as in themselves desirable. I have great doubts how far they are especially, positively useful. I have no doubt that actual simple Scriptural instruction is far more so.

"Though I have taken a small portion of the time, on one morning out of four, to teach and expound our Episcopal Church Catechism, as were I a Presbyterian minister I should have done for the Assembly's Catechism, I cannot recall the avowals of opinion which I made some years since in Brooklyn, at the New York State Convention of Sunday-school teachers, or admit that any further experience has led me to change them. Then I said: 'The great business of a Sunday-school teacher is conversion, not catechisms, not confessions of faith. Our Schools are to be Bible Schools, technically and entirely. A man may teach a child to repeat the catechism ten years over successively, and yet that child gain no spiritual idea. But no Christian man can take the fifteenth chapter of St. Luke and teach it to a little child or to a family of children, without imparting influence that must and will produce its effect. I have no sympathy with that miserable scheme which would take away from you all that is vital and glorious in your work, and persuade you to be the mere agent of sectarian teaching. I will agree that when minds are better trained and hearts are early drawn to the Saviour, catechisms and confessions may then be useful and instructive; but God has never promised conversion to the Confession of Faith, or to the Thirty-Nine Articles, or to the Westminster Catechism; nor can you find the word in the Bible: 'Go teach the Catechism, and whosoever learneth it shall be saved.' The simple principle of the Bible is to teach the Bible. I have no disposition to shrink from the responsibility of every part of it. There is not a history which does not exhibit some spiritual truth able to make wise unto salvation, through faith in Christ Jesus.

" 'There is not a single narrative or fact which in the hands of a

spiritually-minded teacher will not be brought out as a definite instrumentality for the instruction, and, if God shall please, the conversion of the soul.'

"These were words freely spoken in an impromptu address; but the principle involved in them abides with me, confirmed and strengthened by continued and enlarged experience. From a child are our children to know the Holy Scriptures, which are given by inspiration of God, and are profitable for them, as for others, for doctrine, for reproof, for correction, for instruction in righteousness. This wonderful book is always interesting, attractive and instructive. No children in our schools are too young to delight in its stories, or to comprehend the history and the love of that great Saviour in whom all its instructions meet.

"It never wearies their attention or fails to awaken their conversation and their thoughts. Its language is the most intelligible, its narrations are the most simple and natural, its principles and truths are the most dear and easily comprehended which can be given to the young. And the time expended in its study and its exposition in a well-ordered Sunday-school, is always found too short and too rapid for the great purpose for which it is devoted.

"The book for the Sunday-school is the Bible. Every portion of its history and its teaching should come up for study in its turn, its various parts must be made to illustrate and confirm each other. Children must be familiarized with its use, and accustomed to refer to its various parts easily and freely. And even when catechisms are taught, the proof and authorities should always be found and stated from the Scriptures themselves. Accordingly, the very first demand of a Sabbath-school teacher is to be personally an assiduous reader of the Bible, and familiar with its language and contents. The general structure of its books, the succession of their contents, the special subjects particularly taught in each, the location of particular facts and stories must all be made familiar to a teacher's mind by the habit of constant and attentive personal reading.

"The Church commits this Bible teaching of the young to Sunday-school teachers. The pastor watches over it, assists it, expounds it, prepares for it. The teachers owe it as a reciprocal obligation to the Church, to be qualified by familiar knowledge of the sacred book to instruct with faithfulness and ease. This requires only a constant, earnest reading with a desire and purpose to retain and understand. Some of our poorest Christians are often found mighty in the Scriptures. It has been often a great

delight to me to meet the instances in proof of this. It does not demand peculiar talent or higher education. It requires only a love and knowledge of the Bible itself,—a knowledge within the reach of the most burdened and laborious Christians in their earthly affairs, if a love of the Word is in the heart. And we may well ask Sunday-school teachers, How frequently do you read the Bible through? How often have you read it through? How much do you really study it as a whole, with the desire and purpose to understand it? This is fundamental in your work. It is endless in your privilege. If you really love it, you will continue to study it with increasing advantage and delight and find no end thereof."

The Bible was everything, therefore, in the Sunday-schools of St. George's Church. That it should be taught in all its simplicity fully and clearly was Dr. Tyng's constant aim and effort. With this object his weekly lecture on every Friday evening was specially designed for his Sunday-school teachers and older scholars, the subject of exposition being always the portion of Scripture appointed for the lesson of the following Sunday.

In addition to this, however, he prepared and published at various times, series of questions upon the different books of the Bible, to bring out the full meaning of every passage, and that the doctrines and forms of his own Church, secondary as he considered them, might not be neglected, several volumes of questions upon the Prayer-book were also successively prepared. In his comprehensive plan he designed to include in eight volumes the Collects, Epistles and Gospels, Catechism, Morning and Evening prayer, Litany, Communion and other Offices. But only three volumes—on the Collects, Epistles and Gospels, the Catechism and Confirmation Office—were ever completed. In all the one great subject of instruction was not obscured, it was not "the Prayer-book" alone, but "the Prayer-book illustrated by Scripture" which was alike their title and their theme.

This care of the subject of instruction was accompanied by diligent personal superintendence of the schools. It was an exceedingly rare occurrence if he was not present, passing from class to class, with his affectionate greeting to both teachers and scholars, of whom, as had been truly said, he knew all by name. The influence of such interest and care was seen in the earnestness and energy which characterized the school. All, from the youngest child in the infant school, to the oldest scholar in the Bible class, were governed by the same spirit. Teachers and scholars vied with each other in devotion to their work, and in affection for the pastor

whose ceaseless thought was for them, and who never wearied in his efforts for their encouragement, entertainment and instruction. This personal superintendence and care in its application and influence is fully exhibited in the following note:

"It very rarely occurs, my dear pastor, that a Friday evening leaves my mind unsatisfied upon any point of the Sunday's lesson. But there is one in that of to-morrow which has always struck me exceedingly, and on which I long for a word of explanation. It is the remarkable story of Ananias and Sapphira. It is quoted in our lesson as a warning against lying. But the punishment seems so fearful, and the lie, humanly speaking, not of so aggravated a character as others—that of Peter, for instance, who was yet allowed to live for repentance—that it seems to involve something more than the sin of falsehood. It is spoken of as a 'lie not unto men, but unto God.' 'Why have ye agreed to tempt the Spirit of the Lord.' 'Ye have lied to the Holy Ghost,' etc.

"Was hypocrisy here meant as the lie against the Holy Ghost? or was it the sin of attempted self-deception, the 'dissembling with God,' the silencing of the voice of conscience, which is the Spirit speaking in the heart, and which must eventuate in spiritual death, for which there is neither repentance nor pardon?

"Will you, dearest friend, as you pass through the school to-morrow, stop for a moment by my class, and if you have time, give me the explanation I desire. The 'Teacher's Assistant,' and such books as I have at hand, pass over the story in silence, and you know I am on new ground as a teacher, and in my ignorance can do nothing but throw myself upon your kindness and patience for the light I need. The privilege of being allowed in every difficulty to turn to a pastor as affectionate as he is wise, is one among the most prized of the many with which my lot has been blessed."

No one who enjoyed the privilege of being a member of the Sunday-school of St. George's Church in those days will forget the efforts which Dr. Tyng made for the entertainment and instruction of the children.

Many will recall the "Magic Lantern" exhibition on the afternoon of Thanksgiving Day, the different lectures illustrated by dissolving views; and the children's service on the afternoon of "Communion Sunday." It is one of these latter occasions which is so aptly pictured in the following sketch:

"Let me take you to the lecture room of the Rev. Dr. Tyng. It is the first Sunday afternoon of the month, when he regularly

meets the children of his parish, who are mostly members of his Sabbath-school. It would seem an easy thing to address a company of children. Let him who thinks so, try it. Let him be familiar, without being flat; let him be instructive and at the same time entertaining; let him fix roving eyes; let him nail skittish ears; let him stop just at the moment when a child's mental appetite has lost its digestive powers; all this requires—a Dr. Tyng. See, group after group of bright faces gather around him and take their seats; not one is afraid of *their* minister. He has a smile of love and a word of kindness for all. He has closed his church 'purposely' to meet them. He asks some questions aloud. Instantly a score of little voices hasten to reply, as fearlessly as if they were by their own fireside. He wishes to fix some important idea in their mind. He illustrates it by an anecdote, which straightway discloses rows of little pearly teeth around him. He holds up no reproving fingers, when some lawless, gleeful little two-year old rings out a laugh as musical as a robin's carol. He calls on 'John' and 'Susie' and 'Fannie' and 'Mary' with the most parental familiarity and freedom. He asks their opinion on some points—children like that—he repeats little things they have said to him; *their* minister has time to remember what even a child says. He takes his hymn-book, and reads a few sweet simple verses; he pitches the tune *himself*, and at a wave of his hand, the bright-eyed cherubs join him. Look around. There is a little Fifth Avenue pet, glossy-haired, velvet-skinned, her dainty limbs clad in silk and velvet; close by her side sits a sturdy little Erinite, scantily clad enough for November, but as happy and as unconscious of the deficiency as her tiny neighbor. On the same seat is a little African, whose glittering teeth say as plainly as if he gave utterance to it, 'we are all equal, all welcome here.' Oh, this is Christianity; this is the Sabbath; this is millennial; look around that room, listen to those voices if you can without a tear in your eye, a prayer in your heart, and Christ's sweet words upon your lips, 'Feed my lambs.'"

Happy indeed were those years in the Sunday-school of St. George's; happy for the scholars in their privileges, happy for the pastor about whom all gathered in confidence and love.

The great occasion of the year, however, was the Anniversary on the Sunday after Easter. Who that was ever present at one of these, will ever forget the scene! The floor of the Church crowded with children, the galleries packed with members of the congregation and interested friends; the chancel filled with plants

and flowers ; its platform covered by tables loaded with books, and over all, in the pulpit, Dr. Tyng, his face beaming with happiness as he surveyed the gathering around and before him, on this the happiest of all the days. Famed far and wide, St. George's Anniversaries were a sight not elsewhere to be seen, and attracted universal attention.

A prominent feature of the Anniversaries and a very important part of the work of the schools is yet to be noted, the Missionary Offerings.

A cardinal principle with Dr. Tyng was the practice of benevolence, and in his theory Christian living and giving were always inseparable. He inculcated this most strenuously and earnestly in the Sunday-school, and the Missionary offerings were scarcely subordinate to the Bible lessons. Such collections were regularly made, through every year, but in 1854 he first put in operation the system subsequently followed, and by which such wonderful results were accomplished. In this year he addressed to the school a letter which developed the plan, and impressed it thus upon them:

"We have a most flourishing and happy school. All things in it are doing well. The teachers are useful, the children are happy. But I think we can increase our efforts for Missions with advantage. We might be more regular in our contributions, and we might without much exertion raise a much larger sum of money every year. And while we are so blessed in our privileges and are so able to assist the ignorant and the destitute, and while there are so many millions of children who have never heard the gospel, and so many openings now to send the gospel to them, would it not be well for us to do all we can to give to others the blessings which we enjoy? I propose therefore:

"1. That there shall be a Missionary Collection in every class in the whole school every Sunday.

"2. That every teacher and scholar shall give every Sunday just what the gracious Lord enables them to give, whether it be little or much; that those who have but little should not be ashamed or unwilling to give from that little, and those who have more should be glad to give what they can.

"3. That the money given each Sunday shall be the child's or teacher's own money, and not merely something which they have asked from their parents for the purpose.

"4. That beside giving their own, each teacher and child may collect what they can from others—friends who are willing to help them—and give it as a separate amount and not their own.

"5. That the teacher, or some one of the class whom the teacher shall appoint, shall be the treasurer of each class, and keep the money, and keep an account of the money which is received each Sunday.

"6. That each class should be a separate Missionary Society, having any name they shall choose, and be known by that name.

"7. That at our Anniversary, the contributions of each class shall be brought in any shape which the class shall adopt, and presented to the rector at the Anniversary by some member of the class who shall be appointed for the purpose by the teacher.

"Thus we shall grow to a large Annual Contribution for the spreading of the gospel abroad, and every year will be an increase of what we have done the year before. At our next Anniversary, the Sunday after Easter, the 23rd of April, 1854, we will make our first contribution; of course we cannot have much now in so little time; but we will get all we can and make a beginning, and thus we shall be prepared to work to more advantage another year. As soon as you get this circular, I hope you will all immediately begin and we will see what can be done in a few weeks. When our hearts are in the work we can do much. May the gracious Saviour bless you all and make you faithful and fruitful to His glory.

"Your Faithful Friend and Affectionate Pastor,

"STEPHEN H. TYNG."

ST. GEORGE'S, *March 6th*, 1854.

This system, which has given form and force to the Missionary efforts of Sunday-schools, as it has since been so universally adopted, was thus established. Though not original with Dr. Tying, he unquestionably carried it out with the greatest success, and the largest results. This was the beginning of the organized Missionary Work of St. George's Sunday-school. It is interesting to follow it, year after year, constantly and wonderfully increasing, and trace through it all the unceasing effort of Dr. Tying, urging, encouraging, assisting by every means, as he presents it to the children in his letters to them. The report of the Fifth Anniversary gives the result of the first effort as four hundred and forty-five dollars and five cents.

"This amount," he says, "we have collected in about six weeks. But I want this operation to be a permanent one. And now let there be an offering every Sunday of what you can spare from your little amount of money given you, or from your earnings by your own labor, so that it may be regular and never forgotten. Remem-

ber that two cents a Sunday from each scholar will be over a thousand dollars at our next Anniversary. But if any can give only one cent, let them not be ashamed of giving it, others who can have much more, can give much more, and thus we can make up the sum. The Lord loves a cheerful giver; and accepts us according to that which we have, and not according to that which we have not. Let us try to do all for the love of our blessed Saviour who gave Himself for us, that sinful man may have that great salvation which He has bought and purchased with His own blood. If we love Him, we shall love to spread the knowledge of His gospel among the poor heathen, and to give them the news of His salvation. And now we will set out for another year. Our labor is a happy one. Our connection together is a bond of love. Let it be love for each other, love for all men, flowing out from love to our Blessed Lord and Saviour. The Lord be with you, my dear children, and bless you, and make you a blessing."

In February, 1855, the first proposition of an appropriation of the funds was made. This was to complete a stone church which had been begun at Monrovia, and the erection of which had been stopped for want of funds. The cost to finish this would be about seven thousand dollars, and it was the work first undertaken.

Setting before them always some undertaking like this, as an encouragement and incentive to increased effort, he gave his own personal efforts to its accomplishment. At one time it was by lectures, the proceeds of which were appropriated to the fund, at another, on the publication of one of his books, the sale and profit was given to the schools, and funds personally solicited from personal friends were devoted in the same way. Thus he was always working with the school in the accomplishment of whatever the object was at the time, and the children in their fairs and every effort knew they had the earnest, loving sympathy and assistance of him, who in all their relations to him was truly a father to them all. It is not surprising that so much was accomplished, and that all, from the oldest to the youngest, were thoroughly alive in their Master's work.

Again in 1856 he wrote: "I have much joy in giving you an account of our Seventh Anniversary last Sunday. The Lord was pleased to give us a lovely day in the weather abroad. Our schools were assembled in large numbers, and the clear weather brought us together hundreds more of our friends than could get within the doors of the church. I suppose there could hardly be seen a sight like that immense congregation, in the world besides, as the people and children of a single church.

“Our schools at the church numbered over one thousand one hundred children and sixty-three teachers; our Mission Schools contained five hundred and twenty-five children and forty-one teachers. So that our whole number was one thousand six hundred and twenty-five children and one hundred and four teachers, making in all one thousand seven hundred and twenty-nine. There were two German schools and two English schools included in the Mission Schools. I was delighted to see the order and improvement of these schools. The quietness and regularity of the whole assembly were very remarkable, and everything was so pleasant and encouraging, that I think we never had so happy a day before.

“Our Sixth Anniversary gave us as our whole sum thus far collected three thousand three hundred and nineteen dollars. That year the schools determined they would raise one thousand dollars. But they found their contributions amounted to one thousand eight hundred and twenty-five. Then they resolved that they would raise for our Seventh Anniversary two thousand dollars; and when all our contributions were brought together for this seventh year, they amounted to three thousand two hundred and eighty dollars and fifty cents. See how the Lord has blessed us in our work. How grateful, happy and united ought we to be!”

The payments for the church in Africa were still proceeding, when a still larger undertaking was proposed. The following letter, embodying it, was addressed to the schools in February, 1858, and first brought before them the City Mission work:

“MY DEAR FRIENDS AND CHILDREN:—Our Ninth Anniversary is approaching. The 18th of April will be the day, if the Lord will. We must try to get up our Missionary work as far and as full as we can. We have contributed over six thousand dollars to build a church in Africa; we have given over three thousand dollars to build churches in the western part of our own country.

“Now I propose to you that we shall unite to build a Free Mission Chapel for the poor in our own city. There is in this city as much need of missionary work as in any part of our country. There are thousands of people for whom no church has been provided, and who have no means or opportunity for the public worship of our gracious God and Saviour. To build a Missionary Chapel ourselves, by the efforts of the Sunday-Schools alone, will be a noble effort. In two or three years’ collections, we can easily do it. Let us undertake it now.”

Thus was begun the first Mission Chapel of St. George's and the progress of the work and its cost is noted in 1859, in the letter which follows.

"MY DEAR FRIENDS AND CHILDREN:—Our Tenth Anniversary is approaching, and we must be busy in our missionary collections. Our Mission Chapel in Nineteenth Street, by the First Avenue, is going up very rapidly, and it will be nearly complete by the time of our Anniversary. We must now be industrious to ask from all our friends such contributions to our work as they can give us. The smallest must not be refused. The largest must be sought and welcomed. Our last Anniversary gave us three thousand two hundred and seventy-nine dollars and thirty-two cents. Our Chapel will cost us fifteen thousand dollars, when everything in it is completed. In a few years we can pay this easily. We will try to pay as much as we can this year. It is a great and a very valuable and useful work. Multitudes will rejoice in it for years to come; we shall look upon it with gratitude and delight when we have been able to finish it.

"The vestry have bought the lots and paid for them, so that the building will always be held safely and sacredly. It will be a noble building, with a tower and a bell, and over the front door there will be a tablet with this inscription:

ST. GEORGE'S MISSION CHAPEL.

Erected A. D. 1859.

BY THE SUNDAY SCHOOLS OF ST. GEORGE'S CHURCH.

"The English Chapel will hold eight hundred persons, and afford thus ample accommodations for worship and for preaching to great numbers. This is a most useful work. Your friends will delight to contribute to it. What object can be more important or valuable in their view? Let us all collect for our separate classes all that we can, and when our Anniversary comes round, we shall rejoice over the work of the year, as God has prospered us. If we love Him and do this for Him, He will certainly give us His blessing.

"Your faithful friend and Pastor,

"STEPHEN H. TYNG."

With such words of encouragement to the children were coupled his own personal exertions in the collection of funds and the application by himself of no small donations from his own income, to swell the amount of each year's collection.

The Mission Chapel in Nineteenth Street was completed, and the final payments for it had scarcely been made in 1861, when a further undertaking in the same line of effort was made, and the erection of a German Mission Chapel in East Fourteenth Street was begun. This was completed in 1864, at a cost of twelve thousand dollars and the collections of the following years were then applied to the furnishing of the chancel of the Church, when re-built after its destruction by fire in 1865.

The schools during these years, aggregated over two thousand scholars and teachers in regular attendance, and were in most prosperous condition. More than ten thousand children had been taught in them, of whom very many had made a Christian profession, and thus testified their love for the Saviour, of whom they had been so diligently taught, and more than twenty had been called to preach the gospel to others, some of them having since become eminent ministers of God's word.

In the first twenty-one years, the aggregate collections of the schools reached the large sum of Sixty-four thousand dollars, of which thirteen thousand five hundred dollars had been devoted to the erection of two churches and two school-houses in Africa, thirty-seven thousand five hundred dollars to the completion and other expenses of the two Mission Chapels, nine thousand dollars to the Chancel furniture in the church, and the balance to miscellaneous missionary objects, as they had been presented at different times.

The reports of following years presented a record of unchanging prosperity and continued success in every line of operation, and truly remarkable is it that year after year the interest was maintained without interruption.

The growth of the Mission Work of the church had been so rapid that increased accommodations were required constantly, and the provision of the funds to meet this need was the privilege and province of the Sunday-school. A new German Chapel being necessary, the cost of its erection was, as before, assumed, and was the last special object submitted during Dr. Tyng's ministry. The efforts of many succeeding years were required to fulfil this obligation.

The report of the Twenty-seventh Anniversary, at Easter, 1876,

is the last which he prepared and addressed to the schools. Though present as usual at the next, in 1877, he was on the following day stricken by the sickness from which he never wholly recovered, and which so soon after was followed by his retirement. This report is therefore his last recorded address to the Sunday-schools, in accordance with the custom adhered to for so long a period, and may be considered as presenting their condition at the close of his long ministry in St. George's. In it he states, one hundred and twenty eight teachers and seventeen hundred and twenty-five scholars as composing the schools, and nineteen hundred and forty dollars and sixty-four cents, as the collections of that year. In its conclusion he says :

“ MY DEAR CHILDREN :—We have now passed our Twenty-seventh Anniversary. Our dear Lord has been most gracious to me in sparing my life to labor with you so long. Such pleasure and thankfulness do our anniversaries impart that I look upon them as among the brightest spots in my experience. The last one always seems the happiest and the best. We may say this with equal truth at this time. We have had a very pleasant year, and a very happy and delightful result. Let it be one act and evidence of our thankfulness, to give ourselves more really and entirely to the service of the gracious Saviour, and strive from youth to age to love, obey, and honor Him from whom all our comforts come, and by whom all our most precious fruits are bestowed. May His loving blessing be ever with you, is the earnest prayer of

“ Your affectionate Pastor,

“ STEPHEN H. TYNG.”

St. GEORGE'S RECTORY, *Easter*, 1876.

For twenty-seven years he had thus labored for and with the children in their benevolent work, for the welfare of their souls, their instruction in righteousness, and now in old age, in the same cheering and inspiring tones, he encourages them to continue in the paths in which he had so diligently led them, and in which he had so earnestly sought that they should follow.

More than a quarter of a century of incessant effort had passed. Many had been the changes which time had wrought. Most of those who had stood with him in the beginning had long since been removed and a faithful few only remained who from personal experience or knowledge could claim any familiarity with the facts which made up the history of the years which had been spent.

To give any statistics which would present in detail the growth and condition of the schools from year to year would be impossible in this sketch of their history, but it may readily be gathered from the amounts of the collections in the different years as they were enumerated in the following statement, included in the report last mentioned:

| | | |
|--------------------------|--------------------|-------------|
| First Four years..... | 1850 to 1853 | \$920 81 |
| Fifth year..... | 1854 | 573 30 |
| Sixth year..... | 1855 | 1,825 00 |
| Seventh year..... | 1856 | 3,280 50 |
| Eighth year..... | 1857 | 3,403 55 |
| Ninth year..... | 1858 | 3,279 32 |
| Tenth year..... | 1859 | 4,224 02 |
| Eleventh year..... | 1860 | 5,409 92 |
| Twelfth year..... | 1861 | 3,361 75 |
| Thirteenth year..... | 1862 | 2,522 93 |
| Fourteenth year..... | 1863 | 4,317 00 |
| Fifteenth year..... | 1864 | 5,234 50 |
| Sixteenth year..... | 1865 | 4,416 83 |
| Seventeenth year..... | 1866 | 5,077 55 |
| Eighteenth year..... | 1867 | 4,930 42 |
| Nineteenth year..... | 1868 | 3,975 17 |
| Twentieth year..... | 1869 | 3,412 21 |
| Twenty-first year..... | 1870 | 4,079 28 |
| Twenty-second year..... | 1871 | 3,162 13 |
| Twenty-third year..... | 1872 | 4,554 49 |
| Twenty-fourth year..... | 1873 | 5,531 74 |
| Twenty-fifth year..... | 1874 | 2,827 94 |
| Twenty-sixth year..... | 1875 | 2,608 07 |
| Twenty-seventh year..... | 1876 | 1,940 64 |
| | | <hr/> |
| | | \$84,869 07 |

Such was the total of the contributions of the schools to the various objects of Missionary effort which enlisted their interest during all these years. It is a record which reflects lasting honor upon those who were engaged in the work, and gives abundant proof of the spirit which pervaded the Sunday-schools of St. George's, and as well, of the energy and labor of the Rector, under whose personal efforts and direction the whole was accomplished.

Such in too brief outline is the history of St. George's Sunday-school. That of its City Mission work must now be told.

It will be recalled that the original plan for the establishment of a church up-town, contemplated that it should be a free chapel for the poor, as well as others who might wish to worship in it. And

it has been seen that throughout its whole history this plan, though followed in spirit rather than in letter, was never forgotten in St. George's. The portion of its history now to be related, however, will prove the even more than literal fulfilment of the original plan. It presents a most remarkable record of the benevolence and generosity of the congregation of St. George's under Dr. Tyng's ministry. It gives also a view of his own personal labors and exertions in a branch of his work which has before been omitted, and of the skill and watchfulness required in the successful maintenance of such a system. None of the agencies of St. George's Church involved more liberal expenditure of money or more diligent and constant care than the large city mission work in which it maintained its pre-eminence.

While this mission work of St. George's was in great part an outgrowth from its Sunday-school, it was also to some extent of independent origin. Scarcely had the church been opened in 1849, and its services put in regular operation, when efforts were made for the care of the poor who were even at that early date settled in large numbers in the district lying between the church and the East River.

In March, 1851, Dr. Tyng was authorized by the vestry to employ a regular missionary upon an established salary, for the special visitation and care of the poor. He at once appointed to this position the Rev. Calvin C. Wolcott, whom he had long known as one eminently fitted for such duties, and most assiduously and faithfully did he discharge them during the eight subsequent years. Soon after his appointment, Mr. Wolcott called Dr. Tyng's attention to the large number of children whom he found without any provision for their religious instruction, and suggested that a Sunday-school should be opened in a location in which it would be convenient for them to attend. A suitable room was found at Avenue "A" and Nineteenth Street, and there in 1854, the first Mission School of St. George's was gathered. From its very beginning it was a remarkable success, and at Easter, 1855, the first anniversary after its establishment, thirty-three teachers and four hundred and twenty-three scholars were reported as in regular attendance. In this school-room, Mr. Wolcott also officiated and preached in the morning of every Sunday, and for several years the mission was thus conducted. Its growth was so rapid, however, that an enlargement of the effort was soon found to be necessary, and immediately upon the final completion of the church in 1858, measures were adopted for the permanent establishment of this mission.

The field of its operation, and the character of the population, were aptly described in the personal report of one of the missionaries, when he wrote of it as follows:

"The population of my district is immense, and of a very low grade, part of it bearing the degrading title of the Upper Five Points, and, I regret to say, not altogether misapplied.

"In the midst of all this darkness, vice, ignorance, superstition, the mission resembles a light set upon a hill. During the month of August, last year, I had a census taken of the district bounded as follows: south, by the north side of East Seventeenth Street; north, by the south side of East Twentieth Street; west, by the west side of First Avenue; and east, by the East River; I found it to contain sixteen hundred and ninety-six families, about four hundred of whom were Germans, the balance Irish, English and Americans, and thirty-three hundred children."

A selection and purchase was made of lots on Nineteenth Street, east of First Avenue, for the erection of a mission chapel, which the Sunday-schools of St. George's undertook to build with their missionary collections. The work proceeded without delay, and in the fall of 1859, the chapel was completed in all its parts. On the 18th of September in that year, it was consecrated to the service of God by Bishop Horatio Potter, of the diocese of New York.

The total cost of the Chapel, including land, building and furniture, was twenty-four thousand eight hundred dollars, and this sum, exclusive of the cost of the land, about six thousand dollars, was repaid within the next year to the corporation of the church, by the Sunday-school, according to the agreement which had been made. As the representative of the Sunday-school, Dr. Tyng personally assumed the whole responsibility for the provision of the funds for this purpose, and by his own solicitation from personal friends in the congregation collected a very large portion of the amount and thus enabled the Sunday-school to discharge the obligation. The work was thus permanently established at a small expenditure of the corporate funds of the church.

In the anticipation of the opening of this chapel, and with a view to the still further enlargement of the effort in the near future, Dr. Tyng submitted to the vestry the following comprehensive plan for the government and maintenance of the work:

"I. This Chapel shall be called St. George's Mission Chapel.

"II. It shall be held and kept by this corporation as a Free Mission Chapel.

"III. The Minister or Ministers who shall be appointed for

the service of this Chapel, shall be so appointed by the Rector, Wardens and Vestrymen of St. George's Church, and shall be considered as part of the regular ministry of this parish.

"IV. The salary of said Ministers shall be arranged and provided for, by the Board of Trustees herein after appointed, out of funds to be contributed for the support of said Chapel.

"V. Whatever appropriation may be made by this corporation for the support of said Chapel, shall be paid under a resolution of the Vestry by the Treasurer to said Board of Trustees or to the constituted Treasurer thereof.

"VI. There shall be annually appointed, by this corporation, at their first meeting after Easter, a Board of Ten Trustees, who, together with the Rector of St. George's Church, shall have the management and control of said Chapel as a Vestry for the same, and shall be empowered to make their own By-Laws and arrange the government and operation of said Mission Chapel, provided that no such By-Laws or arrangements shall be inconsistent with the Articles herein adopted.

"VII. The Annual Report from said Chapel in its ministry and results, shall be made on Easter in every year, to the Rector, Wardens and Vestrymen of St. George's Church, and shall be a part of the annual Parochial report to the Bishop.

"VIII. The first Board of Trustees of St. George's Mission Chapel shall be the following named persons, who shall serve in said office until Easter, 1860, with power to fill their own vacancies, should any such vacancies occur in this interval."

This organization was found, in the experience of many years, most satisfactory and continued through the whole of Dr. Tyng's administration. The members of the Board of Trustees were in the first and all succeeding years gentlemen who were deeply interested in the Mission work, closely associated with the ministers in the chapels, and thus familiar with all their difficulties and needs. Not less familiar with every detail, unceasing in his oversight, unfailing in his support, ready in every emergency was Dr. Tyng himself, and it would be difficult to estimate the responsibility and care which devolved upon him.

This new effort made a new demand upon the congregation for its constant support, and one which was always generously and abundantly met. Once each year, on the Second Sunday after Easter, a collection was made for the purpose. And a liberal offering was invariably made of the funds needed to carry on the work through the ensuing year.

This amount rose from three thousand five hundred dollars the first year, to seven thousand dollars, and even more, in succeeding years. The aggregate of the collections for this purpose alone for the eighteen years from 1860 to 1878, being One hundred and seven thousand dollars, or an average of about six thousand dollars per year. This, however, covered only the necessary expenses of the work. Constant demands required constant expenditures in addition, which were met by special individual contributions, for each particular purpose, exceeding two thousand dollars a year more. The whole expenditure by St. George's congregation for the support of their own mission work in the eighteen years, did not fall short of One hundred and fifty thousand dollars, exclusive of every gift for the erection of the various chapels.

In March, 1859, the Rev. Cornelius Winter Bolton was appointed "Minister of St. George's Mission Chapel," and the Rev. Charles Schramm, "German Missionary in Charge of the German Department." Valuable men indeed were they, and under their charge the whole work was soon in successful operation, and exceeded the most sanguine expectations.

In one of his series of "Familiar Letters on Sunday Schools," written for the *Protestant Churchman*, in May, 1860, Dr. Tyng gave an interesting review of the beginning of this mission effort in New York, as well as its arrangement and results during the first year succeeding the opening of the Chapel and its permanent settlement. It is authoritative in its statements and presents so clearly his views upon the subject, and the methods by which the work was carried on, that it must be of interest in this connection.

"The subject of Mission Schools," he wrote, "has assumed, for a few years past, new and enlarged importance. We formally held them with no distinct individual design connected with them. We collected and taught them in our public-school houses, or in any convenient, available place. The whole idea was immediate, present instruction to the children, with no view of any definite result into which the operations might grow. Many of these schools accordingly were merely temporary efforts, and passed soon and entirely away. The benefits conferred by them upon individual children might be real and abiding. The solid and substantial benefit to the community was not seen. Our later habit has been to set up these Mission Schools with the distinct idea of some permanent influence and organization, looking in some shape to the establishment of a church of some kind that will grow out of it. So that our Sunday-schools have become more and more the germs of living and

permanent churches, and thus have gained an increasing aspect of abiding usefulness in the community.

"The character and proportion of our poor population have very much changed during the process of this effort. All who are actively engaged among the poor will realize the fact that American poor people are becoming remarkably few, while the amount of foreign pauperism is immense. This is a population with no plans or hopes. It floats to our shores and settles for a time wherever it can, mainly in our cities, content to have a shelter for a season, and with no definite anticipations of any permanent result. They are a very difficult population to help or benefit. Whatever is done for them, is like salting a running stream. It must be constantly repeated, carried out on a permanent system, or it is useless.

"This is the class among whom our Mission Schools are mainly established. The old meeting of rich and poor together in our earlier and smaller Sunday-school work, has yielded very much to this new aspect of affairs. The poor of whom I now speak can hardly be induced to come to our actual church schools, and mingle on an equal ground with other children. This view is realized perhaps more completely in this city than elsewhere. Here, it must be met and calculated upon continually. In such circumstances I will illustrate a plan by a particular history.

"Perhaps six years since we found the difficulty of which I speak pressing us in St. George's, and determined in some way to meet it. We hired a room in the midst of our poorest neighboring population and opened a Mission School. We scoured the neighborhood for children and teachers, and found great willingness on the part of both to come in. We soon collected a school of two hundred children, and acquired the labor of faithful teachers of different denominations. It was the first effort of the kind in our region of the city. Not long after, our Baptist friends, some of whom had been engaged with us, believing that the whole work would prosper more in separate and independent action, took possession of another room, and soon had a nice building erected for them by a very liberal gentleman of their church, since deceased, in which they are still successfully at work. Soon after, another neighboring Episcopal Church pursued the same course, and it has resulted in a neat and attractive chapel, a little more distant, which promises to be an independent and self-sustaining church. Not long after, our Presbyterian neighbors gathered another school of the same description a few blocks off in another direction, which

has also flourished, though not yet in the erection of another building.

“In the meantime our Mission School grew and enlarged itself continually, and seemed benefited by the extending of the spirit and feeling in the neighborhood. We had just so much enlarged the market and the supply. And now we found ourselves with so large a portion of German children, to whom English teaching was of no avail, that we separated them also, to another room and place, for practical instruction in their own tongue. Thus the whole effort extended itself until the summer of 1858, when we determined to erect an adequate chapel for ourselves. The children of the church Sunday-school undertook to pay for the building, if the church would pay for the lots. And we commenced in that autumn, and finished our chapel in the autumn of 1859, an edifice of eighty-five feet by fifty-two, with a tower and bell, finished completely, with organ and every proper appendage to the most decorous worship, and with abundant room for schools and teaching, at a cost for the building and furniture of seventeen thousand dollars, which was to be paid by the collections and efforts of the Sunday-school children. The beautiful building was fully occupied in September, 1859, and has been a completely successful and happy experiment. It accommodated our German and English schools and congregations in the two stories, with abundant room at the time of its occupation. But they have already outgrown the place, and we must now take measures for the separate accommodation of the Germans again.

“I consider this work so practical and so exemplary as an experiment of Mission Schools, that I shall describe its details more minutely: Its plan is free worship for the poor. It has no collections from them for the expenses of the Chapel, though they have solicited the privilege of contributing, in their degree, to outside objects of benevolence. It is not intended to grow into a self-supporting church, or in any improving aspect of it, to shut out at any time the poorest of the poor from the worship and instruction which it offers. Everything is done to make them all feel at home and entitled to all the blessings which it offers to them all. An American clergyman is the pastor of the English-speaking flock, and a German clergyman is pastor of the German. The Sexton has a residence for his family in the building, and thus has opportunity for entire charge and protection of the property.

“On every Sunday at 9 A. M. the English and German schools both assemble in their different rooms—the one averaging

three hundred and eighty, and the other one hundred and forty attendants. At 10:30 A. M. there is public English worship in the chapel, which seats about eight hundred. At 1:30 P. M. there is public German worship in the same chapel. At 3:30 P. M. the English Sunday-school assembles also there for general instruction by the minister. At 7:30 P. M. there is again public English worship in the chapel. Thus the whole Sabbath is occupied with a busy, stirring work for the poor. The teachers are perhaps more interested in the work than in most of our Church schools, and have labored with a self-denial and devotion exceedingly encouraging and satisfactory. The Lord has smiled upon the effort so abundantly, that, as I have remarked, we are already crowded, and are compelled to look to another enlargement. In the week there is a daily English school of one hundred and thirty children. There is a reading-room for men and boys open every evening from six to nine o'clock, comfortably furnished, and provided with an increasing library, and papers, and magazines. There is an evening lecture for the English congregation on every Tuesday evening, and a prayer meeting every Thursday evening. There is also a lecture for the German congregation every Friday evening, and a sewing school for girls of both on every Saturday morning. Thus the whole time is occupied, and the work is constantly going on. The English pastor has his study and office in the Chapel, and there attends to the wants and calls of the people of his charge.

"There are now two hundred and twenty-one English, and seventy-eight German families in actual connection with the Mission, with one hundred and thirty-four communicants in the English and thirty-six in the German congregation. The Lord has graciously blessed the operation in a very remarkable degree ; and every visit to it, in any of its departments and details, only enlarges and impresses my view of its important and invaluable influence. Perhaps this is as successful an experiment of a Mission School as has yet been made ; and I know no point in which it has failed or disappointed our just expectations. The cost of managing it in all its details will be within four thousand dollars a year. Already it has blessed many souls with salvation. It has elevated and improved the whole neighborhood around it. It has exceedingly attached the poor to its privileges, and has become a very popular effort, both in the congregation of our Church, and among the poor who enjoy it. I have given its details in this connection as an illustration of what may be done by voluntary effort in this work, and as an encouragement to the toil of other laborers in the cause."

Mr. Wolcott had labored faithfully and most successfully in the gathering of a congregation which filled the new Chapel, almost from the date of its opening for worship, and had seen his work placed upon a foundation for permanent usefulness, when, in 1859, failing health required him to relinquish his ministry in connection with St. George's. For two years after he lived in retirement, and upon his death in 1861, the following obituary notice, written by Dr. Tyng, recounted the leading features of his useful life.

REV. CALVIN C. WOLCOTT.

"This venerable and excellent clergyman departed in sweet hope and peace on Monday, January 21st. Long has he been known to me and esteemed by me. More than forty years ago I first heard him as a young and earnest minister of Christ; and during all the intermediate years I have followed and marked his faithful, earnest career. I was much struck, earlier than the time I have mentioned, perhaps, with a notice of him in one of Bishop Griswold's addresses to his convention. Speaking of his journey to Hermon, in Massachusetts, he said: 'There I met with the faithful servant of the Lord Jesus, Rev. Calvin C. Wolcott.' So much did the Bishop value his ministry, that he selected him in several instances to go as a rebuilder of churches which had decayed under other ministry, or as a gatherer of churches in new locations. He was a native of Massachusetts. He was ordained to the ministry while engaged in teaching at Marblehead. For many years he was settled at Hermon, afterward at Quincy, then at Otis, and perhaps in other places of which I have no recollection. He subsequently engaged in the service of the American Bible Society, and was employed in supplying the States of Maine, and Massachusetts, and was afterwards similarly occupied in Western Virginia. In his connection with the Bible Society, he was also employed in the city of New York for the resupply of the families of its immense population. In this last work he was diligently occupied for more than two years, and with great success. When the new St. George's was built in New York, he was engaged as a domestic missionary, under the direction of the rector, and exercised a faithful ministry in this connection until the failure of his health, two years since, compelled him to relinquish the work. Since then he has gradually failed, until, at seventy-three years of age, he has rested from his labors.

"His last hours were peaceful and pleasant. In a very clear

annunciation of his hope he looked forward with much confidence to his Redeemer's glory, and yielded himself without fear to Him. His funeral was attended in St. George's Church, on Wednesday, the 23d inst., and his body was removed to Massachusetts, to be buried with his family connections there. His walk was always that of an earnest, humble Christian minister, and his end accorded with it."

The annual reports of the Board of Trustees, which were invariably written by Dr. Tyng himself, contain in their succession interesting statements of the mission work in its progress year by year, and give its history so accurately in his words, that large extracts may well be made from them.

Thus the Fourth Annual Report at Easter, 1863, gives the following account of the progress of the Mission to that time:

"The whole Mission has attained a solidity and impression which are of an abiding character. The aspect and circumstances of the attending congregations have so much improved and advanced under its constantly elevating influence, as to give the evidence of remarkably increased social dignity and respectability among the people. The influence of the Mission upon its neighborhoods has been to establish acknowledged order, propriety and peacefulness around them, observed and confessed by those who have no personal connection with the effort; and the assiduous fidelity of the ministers in charge, and of the lay assistants who have so cheerfully engaged to co-operate with them, has been every thing which the trustees could have expected. The whole enterprise is now an exhibition of what must be called the highest missionary success; and the trustees greatly doubt if Christian history or observation can show an instance of a more effective and remarkable domestic Mission established and maintained by any congregation of Christian people.

"The English Mission is now divided into three chapels. In St. George's Mission chapel in Nineteenth Street—the fountain of them all—the Rev. Mr. Bolton preaches to a congregation which habitually fills and often crowds the building, though it was esteemed no more than adequate when erected. Four hundred and seven families are connected with this Mission, and four hundred and seventy scholars and teachers are engaged in its Sunday-school.

"In the Chapel of the Bread of Life, in Sixteenth St, near First Avenue, there is a Sunday-school of three hundred children and sixteen teachers. There are also held various religious services on Sunday and in the week.

"In the Chapel of Living Waters, No. 283 Avenue 'B,' there is a Sunday-school of one hundred and fifteen children and eleven teachers. Here also religious services of various kinds are maintained, and with remarkable success. These last two chapels are occupying rented halls, which are always filled to their utmost capacity. And the English Mission has thus grown to seventy-six teachers and eight hundred and thirty-three children in the Sunday-schools connected with it.

"The various incidental and external important labors and enterprises which the minister of the English Missions has inaugurated, and so successfully carried on, deserve the particular attention of the congregation. They show a practical skill, wisdom and industry of the highest value in such a connection and relation.

"The German Mission, under the Rev. Dr. Schramm, has maintained its continued prosperity, limited only by the want of adequate accommodation in the building to which it has been thus far confined. A Sunday-school [of three hundred and sixty-two children and twenty-five teachers has been kept in constant operation."

The necessity of an increase in the accommodation for the German work, led Dr. Tyng in January, 1863, to buy a lot, No. 214 East Fourteenth Street, on which, during that year, by the contributions of personal friends and the Sunday-schools, a new German Chapel was erected, at a cost of seven thousand dollars, and consecrated on Christmas Eve.

This afforded valuable facilities for the increased usefulness of this work, the first of its kind, and one in which his interest was never lost. But scarcely had a year past before it was found necessary to make a still further enlargement. The Sixth Annual Report, in 1865, presents this need, and Dr. Tyng's views on the German work, most clearly:

"The English Chapel in Nineteenth Street furnishes adequate and ample accommodation for the congregation there assembling. The German Chapel is not half the dimensions of this, and is already filled and crowded beyond its comfortable accommodation. It is impossible to enlarge it on the present lot. There is no other German Episcopal Church to which the overflow can go, and the numbers who attend there, and desire to attend, present a subject for our plan and thought which is full of awakened anxious desire, but is as yet involved in much difficulty. It becomes very painful to exclude those who so earnestly desire to attend. It amounts to driving them out of the Church

into which they wish to be received, to find no other one opened to them. And when the largely increasing population of new-coming Germans is considered, the importance of their social influence in our community, the influences which are collected to lead them astray in every shape of infidelity, and the very popular and acceptable character of the effort which we have been permitted to establish, it will be a very serious and responsible question for the members of St. George's Church, whether we shall be satisfied with the partial provision which we have already made for our German people. We desire to present this question: Shall we build a larger Chapel for the Germans, and occupy the present German Chapel for a second English one, which we now much need? This would seem to be the most desirable settlement of the question before us."

Such a project was destined to be much delayed, however, by the lamentable destruction of the church by the fire which occurred in this year. The consequent tax upon the resources of the congregation for its restoration, necessitated the postponement of every plan of inferior importance, and it was not until 1870, when the great task had been successfully completed, that the lesser one could be again undertaken.

In August, 1865, the Rev. Mr. Bolton felt obliged to resign the position which he had filled so acceptably for six years, and thus to terminate his most useful ministry in the Nineteenth Street Chapel. He had thoroughly organized and systematized the work, in all its departments there, and consistently pursued a plan, with such fidelity and labor, as had in great degree established the success of the whole work. The vacancy caused by his resignation was one difficult to fill. But happily the Rev. Charles S. Stephenson, while studying for the ministry, had been for two years engaged with and assisting him, though under no regular appointment, and he was now placed in charge as the regular minister of the Chapel. He came to it, therefore, with a full knowledge of its needs and most earnest interest in its progress.

The Seventh report, in 1866, notes the continued success of this mission effort in St. George's, and, with pardonable pride, the influence which it had in leading other churches to follow in the same line of usefulness and benevolence. It says:

"Let us unite in our thanksgiving to God, who has permitted us to maintain these large missions with so much solidity, and in so high a state of successful influence for so long a time. While we look upon the character of our neighborhood and the kind of

population which fills it, we may surely feel that no collected thousands of the human family more need the gospel, and that no single church occupies more completely the position of an almoner for God's bounty to the poor, or sustains more truly the appointed relation of a protector and provider for the ignorant and needy. Let us strive to fulfil the important mission with a persevering liberality, and, in grateful dependence on God our Saviour, look up to Him for His blessing on our appointed work. Among the thousands of poor children and adults still around our doors and within the sound of our bell, we may well long to be made the instruments of saving some, and to have the privilege of rejoicing over some ransomed and rescued children of God in the great day of the Lord Jesus.

"In closing this report, we cannot refrain from reminding the congregation of St. George's Church of the extended influence of our mission work upon the plans and efforts of other churches in our vicinity. We were permitted to be the pioneers in this important field of labor, and now, from our example, and encouraged by the Lord's blessing upon our work, no less than six other mission chapels and schools have been established on this eastern side of the city, in the field which we at that time occupied alone. Perhaps an equal number of such efforts have also been inaugurated in other parts of the city, under the care of other churches. This is a portion of the result of our work of great value, and calling upon us for new gratitude and new exertions in the populous but needy section which we still occupy. The determination of our congregation to rebuild their parish church on its former site, displays their purpose also to sustain their missionary work in its vicinity with new earnestness and liberality. We cannot doubt that God will bless a people so engaged in their care of the poor and ignorant, with new and more abounding blessings of His grace and presence. 'He that watereth others shall be also watered himself.' 'He that hath pity upon the poor, lendeth unto the Lord, and that which he layeth out, it shall be paid to him again.'"

Thus the work went on, constantly increasing in its usefulness, and as constantly in its demands. The wants of every year consumed the provision for that year. Its novelty had passed, but still the determined effort to maintain the work continued, and the contributions for it were never larger than in the following years."

The Ninth Annual Report, in 1868, refers to this "patient continuance in well doing," notwithstanding all the changes in the church:

“Nothing demonstrates the reality of a beneficent work more completely than the permanency of its operations. While the power to bestow abides, and the readiness to exercise it attends it still, the reality of its principle and purpose is tested by the perseverance of its labors and its gifts.

“Our local parish Mission work in St. George’s Church has become a steady, unchanging operation of demand and supply, of spiritual need and spiritual beneficence. In these nine years of constant operation our church has passed through many changes. Many families of our most valued friends have removed beyond our reach; many active laborers have departed to be with Christ; new people occupy their places, and another generation rises up to assume their responsibility, and to perpetuate their work. But the work still goes on.

“Some of the Trustees of the Mission Chapels have been laboring in the important cause which they present, from the foundation of the enterprise. Other faithful brethren have come among us, in successive years, to assume the place and the labors of those who have been removed. Thus far the congregation of St. George’s have unitedly and generously combined to maintain this most important work, upon the liberal scale which we have adopted. This scale of operation cannot be reduced, and its maintenance will require the most determined and united purpose of all the members of our church.

“The reports from our several ministers for the year past, are even more encouraging than those of preceding years. The whole enterprise has attained a solidity and regularity of operation, which is in a high degree satisfying and effective.

“The congregation of the Chapel of Free Grace, in Nineteenth Street, have themselves contributed in various ways a large portion of the funds which have been expended in beautifying their edifice, and rendering it more comfortable and attractive. The earnestness and spirit thus displayed have been very encouraging, and the prospect of that mission has never before so clearly and completely realized the wish and hope of those who founded it. A visit to it on any Lord’s day would amply encourage and reward all who have contributed to its support, and watched its growth and development. The German Chapel has never varied in its uniform flourishing aspect. The year past is but like all the years which have preceded it, a year of grateful prosperity, evidencing the worthiness and usefulness of the faithful minister who has had charge of this chapel and congregation from its foundation. The chapel is quite

too small for the congregation who desire to assemble in it, and the building is very much needed for our English Chapel of the Bread of Life.

“But thus far we have been unable to build another chapel for the German congregation, and are still compelled to see the place over-crowded with an earnest and attentive people.

“The Chapel of the Bread of Life has never presented a more encouraging aspect than during the past year. The support which it has received has been abundantly repaid, in the evident usefulness of the work performed, and the gratification and pleasure imparted to those who have enjoyed the blessings which it has been the instrument of bestowing.

“We cannot close our report without urging the congregation of St. George’s to maintain this whole scheme of parish missions with united and liberal purpose. In remembrance of the many valued friends who have removed from us, we ask for new help from those who have taken their place, and for more earnest and enlarged contributions from the faithful friends who still continue with us. It is indisputably a work of great blessing, in the inauguration of which St. George’s has a right to be held in permanent esteem. These chapels were the first parish efforts of this kind made in the city of New York. They have now been followed by more than fifty similar undertakings in other churches in this city. Let us be thankful for all these results, but let us also be more determined that the first leaders in this work shall not be suffered to fail, either in the extent of their scheme or in the liberal fidelity of its maintenance.”

The close of the tenth year, brought also to its close the ministry of the Rev. Dr. Schramm, in the German chapel, and the vestry appointed in his place the Rev. J. C. Fleischacker, a native of Hanover, ordained to the ministry by Bishop Gobat, in Jerusalem, and who had been the minister of a German congregation in Portsmouth, Ohio. He continued a most useful, faithful and earnest pastor of the German Chapel for the years following.

In recording the resignation of Dr. Schramm, the Trustees bore testimony to the character of his ministry in these words:

“The German Chapel has lost the very valuable services and watchful care of the Rev. Dr. Schramm. He has been with us for so many years, has labored so efficiently and faithfully as a missionary, and a minister of the gospel; has been so attractive and useful as a preacher, as well as a pastor among the German population, that his resignation and departure from us is a very important loss.

We cannot suffer him to depart without recording the great satisfaction we have had in the whole career of his ministry under our charge, and our great regret at losing his valuable services in this important relation."

In his final report of the German Mission, Dr. Schramm likewise alludes to this separation in the following manner:

"I have referred to my voluntary resignation, which my rector was most unwilling to receive, what shall I say more concerning it? Shall I say that I feel pressed down, because leaving such a dear work, whose beginning I saw, and whose constant growth in the future I desire as my most earnest and intimate wish. I go out of my home, which has been St. George's German Mission to the poor. But I cannot go before I have repeated my thanks for the good which has been done for me, by my rector and the leaders of St. George's Mission, now for sixteen years and a half, from my first entrance as head teacher of St. George's Mission Sunday-school.

"Farewell, dear daughter, St. George's German Mission, intrusted to my custody by my illustrious rector, thy father; grow further under his wise and tolerant, sincere Protestant Christian government. The Lord will bless him, and all who understand and assist him in his great work, carried out since so many years, through so many afflictions. May his end be as honorable to his worth as it will be blessed to himself.

DR. CHARLES SCHRAMM.

NEW YORK, *March*, 1869.

Two years followed of uninterrupted prosperity and satisfaction in all the branches of the work, but with no events to be specially noted. The annual expenses had increased for several years to more than seven thousand dollars per year, which was always freely supplied as soon as the need was made known, and year after year called for grateful acknowledgment of the blessing bestowed upon the work.

"In 1871 Mr. Stephenson's health had become so infirm that it was impossible for him longer to continue the labor and ministry of such a field, and at the end of six years of service as the minister of the Nineteenth Street Chapel, now named the Chapel of Free Grace, he was obliged to withdraw. His letter of resignation to the vestry expresses most feelingly his regret at this unavoidable change, and his appreciation of the co-operation he had received from Dr. Tyng, as well as all associated in the work. He says in this letter :

"It is with feelings of deep grief and sorrow that I herewith tender to you my resignation as minister of St. George's Chapel of Free Grace in East Nineteenth street.

"The failure of my health during the past year and my present continued indisposition combine to render such a step inevitable and necessary. I cannot however sever my connection with the parish without being permitted, though ever so imperfectly, to give some expression of the feelings which animate and fill my heart in the fulfilment of such a duty. With inexpressible comfort and delight I look back upon the whole course of my ministry spent in St. George's parish, most of it in close and intimate intercourse with the Rector, and find no word of a harsh or unpleasant character to mar such a relation. His wise counsel never withheld, his cheering encouragements in moments of difficulty and despondency, his sound advice based upon his wide and varied experience, at all times willingly given, his more than fatherly affection and sympathy in many trying circumstances of my life, fill me with the deepest sense of gratitude, as I recall it all, and lay me under such obligations of filial respect and esteem for him as I can never repay.

"My relations with the vestry have always been of the most agreeable nature. To most of you gentlemen, individually, I am indebted for many acts of personal kindness and most valuable assistance in the performance of my duties. I pray you to accept my warmest thanks for the same, and believe that I shall ever hold you in grateful remembrance.

"May the Great Shepherd of us all provide a fitting pastor to a people I have learned to love in Christ sincerely, and from whom I have received unmistakable evidences of their attachment and respect, and from whom therefore I cannot part but with feelings of uncontrollable emotion. With respect I am,

"Very sincerely yours,

NEW YORK, *May* 4th, 1871.

"C. S. STEPHENSON."

"Most valuable men had Mr. Bolton and Mr. Stephenson proved themselves. Their labors in their most difficult and trying field had been unceasing and most faithful. Happy indeed was the selection of such earnest and devoted men, true servants of the Lord who had called them and whom they so faithfully served.

"The Rev. Eastburn Brown was appointed to succeed Mr. Stephenson, and commenced his ministry in the Chapel on January 1st, 1871. Of him the next report speaks :

"We have found much reason for gratitude that God has sent him among us for this important work. His first report will show how manifestly adapted he is to a ministry of such responsibility and comprehension. We find the utmost satisfaction among the families and schools in the Chapel of Free Grace, with the character and influence of his public and pastoral service."

This report also makes mention of the loss of one who for nine years had been, as one of the trustees, most devoted to the mission, and who with many others, no less faithful, should not be omitted from mention in its history.

"In connection with this Chapel, we have to mourn with the tenderest affection the sudden and unexpected departure of our faithful coadjutor, Mr. Francis M. Babcock. His generosity, punctuality, and fidelity in this department of voluntary duty were very remarkable. He could afford to give much time and thought to its management, a privilege which is denied to many of our active religious men. And liberal as were his pecuniary gifts to the support of our various plans, his personal services were still more valuable. His whole relation to us was agreeable and exemplary.

In 1871 the project of a new German Chapel was resumed. The necessity of it had become more and more apparent. The Bread of Life Mission had for some time been located in a room which was totally unsuitable to it, and required such accommodation as could only be provided by the erection of another chapel.

An effort was made to buy a church at the corner of Avenue "C" and Fourth Street, which was then for sale. This, if it had been successfully accomplished, would have established the German Mission in a most desirable location. But unfortunately the title to the property was found to be defective and the negotiations were abandoned. It was finally decided to buy a lot adjoining the German Chapel in Fourteenth Street, and rebuild it on the same site, providing in it abundant room for the Bread of Life Mission, as well as that to the Germans, and this plan was most successfully accomplished, at a total cost of forty thousand dollars, though it required an entirely new building in every part.

The Chapel so arranged for the two schools was completed in the fall of 1872, and in it they were carried on, with great success, through the succeeding years.

In 1871, the charge of the Bread of Life Mission was assumed by Mr. William H. Philips, and through his efforts and those of the earnest and faithful teachers engaged with him, it attained a

truly wonderful success. The whole expense of the furnishing and adornment of their Chapel was borne by them, and in each year they provided from their own means and collections nearly the whole amount that was required by them in their benevolent work.

Of the arrangements of the work of this Mission, one of the largest in the city, and of the skill with which it was managed, interesting details might be given. The following extract from the Annual Report in 1877, will, however, indicate the spirit and plan of the effort:

"The work of the Mission has been continued through the year without interruption, and extended in its usefulness to the limit of the space in which it is confined. It has enlisted in larger measure the assistance and support necessary to maintain an active and aggressive service. Those connected with this organization believe that it could as easily gather and provide for the instruction of fifteen hundred children, with the room to accommodate them, as for the number they now have under their care. For want of room, admission has been refused, Sunday after Sunday, to those wishing and waiting to be taught in our school.

"Without any desire on our part for additional responsibility and care, the need of our work for more space is pressing itself upon our attention, and if the present control of this Mission is to be retained, this necessary provision should be made.

"A work that is alive, as this of ours undoubtedly is, has a natural growth, which cannot be cut off or confined to a limited space without doing injury to every part of it. We cannot divide families of growing children and send the younger members from our doors, neither can we graduate or exclude the older ones who will remain under our care. As it is, we are doing wrong to allow the large number we assemble to meet in this upper room, for if a fire or anything to create a panic should occur, it would be difficult, under any control, to get out of the building in safety.

"While the location of the Chapel in the midst of a dense German Protestant population has very much to do with the success of our undertaking, the system and method adopted in carrying on the work is an important aid to its prosperity. Exchanging privilege and favor for faithfulness and obedience is in practice as attractive to our young people as it has been profitable in result. We do not have the floating and continually changing numbers we used to teach, with a large attendance at one season and a very small one at another, the most unsatisfactory and discouraging experience in

a work like ours; but we have now a regular and loyal number, who enjoy the place and privilege belonging to them, and under our continual care are being brought up to be good citizens, and we trust, Christian men and women. To secure this regular and faithful attendance we have spared nothing, and freely given our personal comfort and labor. In order to receive and instruct the largest number possible, we have divided our school, holding one session in the morning for Bible classes, and another in the afternoon for the primary department.

“Our mission has always enjoyed the help of faithful teachers, personally interested in the work and ready to do anything required of them for its complete success. It would be very difficult to find elsewhere the same number of Christian men and women associated together, willing and competent to teach others, and, it is certain, nothing more united or harmonious could be desired than is to be found in this association.

“Our Christmas Festival was held in St. George’s Church on Wednesday evening, the 27th of December. Knowing that we could not assemble more than one-half of our children in our own room, and that we had never been able to admit their parents or friends to the enjoyment of any festival occasion, we determined to apply for the church for our use. Our request was immediately granted by the Rector and Vestry, and we wish to record our thanks for their kindness. Proper care was taken to protect the church and private property from injury, and nothing more orderly or becoming in the house of God could be desired than the occasion presented. To those of us especially who have labored together so long in this connection, and were identified with the Mission in its feebleness, and when it met in the Fourteenth Street blacksmith-shop building, with one hundred and fifty children to teach, and have been permitted to see the work rapidly growing and blessed in our hands, this celebration, assembling seven hundred scholars, who, with their parents and our own friends, filled St. George’s Church, was an event of peculiar pleasure and the subject of mutual congratulation.

“To aid in retaining the attendance of scholars who have reached an age of self-dependence and then usually abandon Sunday-school instruction, an association has been formed which has regularly met during the latter part of the year for self-improvement. This organization is under our own care and direction, and promises to serve the double purpose of interesting and improving its members, and of holding them within our influence at a time

when they are exposed to the strength of temptation and especially need our care. To be successful in our mission to the grown-up young men and women who have been and are now members of our school, we require a suitable room for a Bible class.

"A very necessary and helpful work was commenced in the fall, continued during the winter, and is still carried on by a number of ladies, who have organized a Helping Hand Association in our Chapel. This truly benevolent organization has furnished invaluable aid to the mission work generally, and without its assistance, through a season of unusual distress, the position of the writer would have been intolerable. It was started upon the correct principle that it is charitable to help those who, however feeble they may be, are willing in some measure to help themselves. Commencing their work, the ladies invited all the mothers of the children belonging to the Mission to an afternoon tea-party, for which they provided, and in this way they were brought in personal contact with a large number deserving and needing help. They have personally and carefully investigated every application made to them for aid, and, in accordance with their rules and method, have assisted all who were found to be worthy, during the winter. They have provided and kept for sale to the families connected with the Mission, coal, coffee, tea, etc., of the very best quality at wholesale prices and in small quantities. For information relative to the number of garments that have been made and given away we would refer to the report of the Helping Hand Society, which is published under separate covers. The plans of this Association should be examined and adopted elsewhere in charitable mission work, and the personal visitations, and self-sacrificing labor of the ladies connected with it cannot be too highly commended.

"It would be a pleasing service, if it were possible, to mention the very many acts of benevolence quietly performed by the teachers of the mission during the year, that have come to our knowledge, but there is no record of them, and there is no report made of our general charity work. Any report from us would be incomplete that did not mention the confidence and sympathy of the Rector of the church in all we have undertaken; but for his encouragement, government, and influence over us through the past there would be no Bread of Life Mission worthy of the name.

"WILLIAM H. PHILIPS."

In December, 1874, the Rev. Mr. Brown resigned the charge of the Chapel of Free Grace, and for a year it was placed under

temporary appointments, until in December, 1875, the Rev. Anselm Buchanan was appointed minister in charge.

The two remaining years yield no facts which demand especial record. The work continued most successful and satisfactory in all its results and undiminished in its demands. The ability to meet these was much affected, however, by the changes in the congregation of the church, which removed many of the largest contributors, and most earnest supporters of the work. The failure of Dr. Tyng's health also prevented his carrying the same amount of responsibility as during preceding years, and rendered him unable to give to the mission work the same personal care it had formally received. From these various causes, difficulty in the maintenance of the work could only be expected.

Such in mere outline is a history of the Mission Work of St. George's Church. It could be enlarged with much interest and to much advantage. The changes which have been made in the organization, the disposal of the chapels and consequent disbanding of the various congregations and schools were all subsequent to his retirement from the rectorship, and are not therefore a subject for record in the present history.

Twenty-seven years had passed from its beginning in 1851, when, in 1878, Dr. Tyng's responsibility for it ceased. A new generation had grown up during this time, but year after year the work went on. No occasional or temporary need of any kind had ever diminished the support given to it, and Dr. Tyng continued the guide and leader through it all. Not a Confirmation, not a Christmas festival was held in any of the chapels which he, if able, failed to attend, looked for and welcomed by children and people with unceasing affection. The variety and magnitude of the care which devolved upon him in connection with this work, it would be difficult to describe. Whether it was the building of a chapel, and the provision of the means therefor, the selection of a minister, or the settlement of some difficulty encountered, was equally a duty which he assumed and fulfilled.

In the Eighteen years, from 1860 to 1878, from the building of the first Chapel to the close of his ministry, the aggregate of the expenditure of St. George's Church in this work was nearly Two hundred and fifty thousand dollars; of this Eighty-one thousand dollars was required in the erection of the buildings and less than twenty thousand dollars had been drawn from the corporate funds of the church, for either the establishment or maintenance of the work. All the remainder had been freely supplied by

people and children, to carry to the poor a free gospel with all its accompanying blessings.

Grand as was the result in outlay and labor, equally great as was the influence upon those for whom it was expended, who can estimate the blessing it brought to those who week after week, in season and out of season, labored so faithfully, "if by any means they might save some." It was, however, only one of the many fields in which both young and old of St. George's loved to labor, and in which the much loved Pastor and his equally loved people united in their Master's service.

CHAPTER XIV.

RETIREMENT, 1878 to 1885.

THE record of the closing years of Dr. Tyng's life, must needs be short. When he retired from the rectorship of St. George's Church, his work was done and his life in all its public interests and employments practically ended. While grateful for relief from the pressing responsibilities and cares of his office, and such proof of affection and consideration as had been exhibited in the provision for his comfort during the remaining years of life, he yet viewed with no pleasure any period of inaction, and a life without the claims of occupation and free from the constraints of duty presented no attraction.

The associations and many ties by which he was bound to St. George's and its people could not be severed without many pangs. It had been his hope that the end of life would come and that he should take his departure in the very midst of the activities of his ministry; that he might not live to pass years of weakness and senility, yet such was to be the dispensation of God's will concerning him. He was to be called to realize in all their truth the words of the Lord's affectionate address to Peter, "When thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not."

Some years, however, were yet to pass before this period arrived, and in these, as his strength would permit, he still continued his Master's work, as its way was opened to him. He yearned for the continued usefulness for which he still felt capable, and even at times when his strength was inadequate for the exertion, he could not be persuaded to desist from that which had been to him the privilege and purpose of life, the proclamation of the gospel of the Son of God—the one and only way of salvation for man. It was the theme of his first sermon, it was the theme of his last, it had been the theme of every one of the thousands of lectures and sermons which his Bible records, during sixty years of active ministry.

Many were the testimonies of love and gratitude which flowed in to him when his retirement became known. Friends far and wide joined in a common expression of their feeling, to cheer and comfort him as he entered upon the new life which now lay before him, and united affection testified to the value of the work he had now ended

“From the many letters of this character which were then received it would be difficult to make a selection. One, however, so fully expresses the writer’s gratitude for the instruction which he had received and the sum of Dr. Tyng’s teaching, that it should not be omitted. It was from a distinguished professor in the Theological School of another denomination and reads:

MY DEAR DR. TYNG :—I feel very sure, if I am permitted to meet you in the many mansions which Jesus has prepared for those who love Him, my impulse would be to recall to your mind that it was by your clear and faithful preaching of the gospel I was brought to know Him who had given Himself for me. After years of battle with my heart and my sins, and in despair of finding relief, I heard you explain the way of salvation, and through the omnipotent grace of God I found rest in Jesus. And now, after twenty-five years of proof of the truth of your views, I turn, as I have ever turned, with fond and grateful recollection to the time and the means of my first belief. And I want to tell you, while we are both here on earth, somewhat of my debt to you, and in heaven I can rehearse it in better words.

The longer I live and the more I hear of preaching of a very uncertain sound, the more I feel the blessing I enjoyed in listening, when first I believed, to the clear and distinct presentation of Christ as the only and the all-sufficient Saviour. I praise God for His grace to you in giving you so clear an apprehension of Jesus only, and that I sat under your doctrinal and experimental preaching of Him who is able to save to the uttermost. If I have been saved from painful mistakes about Jesus, which have become so frequent in latter years, I attribute it to the instruction I received at that time when fundamental views are in process of forming.

au ght me to distinguish carefully between grace and works, between the gift of salvation and the life of the saved, between a ‘downright’ salvation and a conditional salvation. You taught me the nature of sin and its deserts, and the absolute hopelessness of human strength to cleanse us or bring us nearer God.

And you set forth, with a persuasive iteration that impressed me, that the life of the redeemed is a life of gratitude to Him who so loved us as to give Himself for us.

Years deepen my conviction of the inestimable value of such teaching. I have had and still have errors enough to overcome by the study of God's word, but the more I have read the more clearly do the truths you first taught me appear upon the page. I have been called to teach young men who are candidates for the ministry of the word, and fully half my time has been occupied in trying to correct the false views they acquired in their early Christian training, false views of Christ and their relation to Him, views that never troubled me, because I had enjoyed the training that obviated them. I do not mean to say that I see all things clearly; far from it. But if I do not see with unobstructed vision it is not because I was not clearly taught the way of God in saving a soul.

I and mine look back with thankfulness to the hand that led us where, "in demonstration of the Spirit and of power," the testimony of Jesus was the unfailing subject of thought and discourse. We thank God for your ministry.

The blessings I enjoyed under your ministry, very many others enjoyed also. We are scattered abroad, but, in one sense, your ministry will be multiplied by all who have learned through you to love Jesus; they will go everywhere preaching the word, and long as memory lasts they will lift up their hearts in gratitude to God that they heard His word from you. May the richest blessings dispensed by the pierced hand of Jesus be your portion. Believe me,

Very respectfully and truly yours,

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Another, is of particular interest, not only from the relation in which its writer had stood, but from its pertinence to the subject which then occupied Dr. Tyng's mind. It was as follows, from Bishop Bedell, of the Diocese of Ohio:

DIOCESSE OF OHIO, *Cleveland, April 30th, 1878.*

MY DEAR FRIEND—Julia and I beg permission to write to you on the occasion of your retirement from active parish work, with an expression of our hearty sympathy.

Whether you feel it to be a subject of congratulation or of condolence, our hearts are with you. For if the event has any sadness in it, it certainly has equally, if not more, of the glad and joyous. It is a prophecy of the Lord's "Well done;" His own acceptance of a good day's work well finished, and His own gracious loosing of

the bands which, whilst they held you so closely to labor, held you also away from His reward of it. It seems to us a very kind ordering which provides for you an interval of quiet, honorable and honored repose, between a busy life, and a joyously active eternity; an interval for quiet reflection, before entering on the achievements of the grander life which is to come. And it seems to us that you are peculiarly fortunate, in that this interval finds you in full possession of your intellectual and spiritual powers. How wonderfully and graciously the Lord has led you, and how happily you have been able to seize and appropriate the opportunities for usefulness! And how grandly you have been permitted to stand as a witness for the old truths, in a generation which is as rapidly forgetting them, as it is forgetting the men who uttered them. Neither of us has ever forgotten your sermon, "I have set my face as a flint." It was characteristic, and has been descriptive.

And now if the good Lord will permit you to complete your work, by gathering up the results of your ministry, and stating the principles by which, humanly speaking, they were attained, a treasure of pastoral divinity will be given to the Church which could not now be equalled in value by continued pastoral labor.

Wishing you every blessing, and assuring you of our love from both of us, believe me,

Sincerely and affectionately yours,

G. T. BEDELL.

In pursuance of a purpose similar to that which was so affectionately urged by Bishop Bedell, Dr. Tyng had occupied his leisure hours during the previous year, in writing the story of his early life and ministry. And now when the need of occupation was experienced, he engaged in a continuation of the history, with the intention that it should be a permanent record of the history of St. George's Church in all its relations and events. Little progress was, however, made. And it was soon set aside, when only sketched in rough outline sufficient to indicate his plan and wish, to whomsoever might, at some future time, undertake the completion of the task.

The lines which were thus drawn, it may be needless to say, have been closely and reverently followed in this continuation of the work. All the words which he wrote have been incorporated in the connections in which they were originally placed, and it has been, therefore, but the accomplishment of his projected plan.

The condition of his retirement from the rectorship of St. George's Church involved the necessity of a removal from its rec-

tory, which had been his home for so many years past, and obliged him to seek a new residence for the years to come. This necessity was accomplished during the summer of 1878, in his removal to a house on Lexington Avenue, which, in its location and arrangement, seemed to be particularly adapted to his need. Here the following three years were spent in the enjoyment of every comfort which unfailing affection and care could provide.

The removal thus made, he considered as terminating all his agency in the affairs of St. George's Church. In the doubtless erroneous feeling that his presence there would embarrass rather than assist his successor's work, he from this time abstained from any participation in its services, though its rector frequently and most cordially invited him to unite in its worship. An occasional officiating in the families of some of his former parishioners was henceforth his only engagement in its work, but his heart remained there still and his devotion to St. George's and his constant thought for its prosperity continued undiminished and unchanged.

The Church of the Holy Trinity, which then was under the pastoral care of his son, Stephen, in its convenience of access and the affectionate attention of its members, became a place of great delight. In the enjoyment of the ministry of his son, he found unfailing comfort, and it was a home in which he was venerated and welcomed as an honored father, alike by pastor and people. At their request, in the fall of 1878, he undertook the delivery of a course of sermons to the young, on Sunday afternoons, and was thus occupied during the following months, the "Mountains of Scripture," the lesson taught by each, being the subject of successive lectures. His strength was, however, unequal to such continued exertion, and obliged, on this account, to relinquish the effort, he would not again attempt more than an occasional address or sermon at longer intervals.

On the closing days of the month of October in this year, a conference was held, in the Church of the Holy Trinity, of those of all denominations holding a belief in the pre-millennial coming of Christ.

Dr. Tyng had been invited, and expected to preside over its meetings, and to open the conference, but he was unable to be present. He sent an address, however, which was read by the Rev. Stephen H. Tyng, Jr., and of which the following synopsis was reported:

"We meet here, in the name of our exalted Redeemer, as believers in His divinity, His incarnation, His future final return to

earth as the final judge of men. Our personal bond of union is the participation in this excellence and these attainments of man's Redeemer. Our whole spiritual heavenly life depends upon this vital connection with Him. The future glorious coming of Jesus is the very life of the hopes, the inheritance of His people. Our relation is to be wholly a personal one with Him. How much the Saviour dwelt upon this personal relation in His last interview with His disciples, and how little some portions of modern Christianity seem to realize it! Living in Christ, looking forward to the promised coming of Christ, and to an everlasting dwelling with Christ, have made up the character, the joy and the hope of true believers in every age, and these constitute their significant description with equal certainty in our day.

"In the sure confidence of the reality of this personal advent of the Saviour to the earth, in the certainty of the confidence that the time of His glorious advent draweth near, we stand and wait. Knowledge and interest in connection with this great event on earth have vastly increased, and increasing multitudes are looking for the Lord's appearing. But some of us also believe that as a fact in the history of man involving consequences of immense extent and importance, this great manifestation standeth at the door, and, while many sleep, the Son of Man will come. In this solemn conviction we have assembled here, bringing together our several impressions, convictions and studies, that we may individually contribute to the general fund of knowledge, of observation and conviction in reference to this great event in the history of the earth."

On the second day of the conference, Dr. Tyng was present, and at the opening of the afternoon session delivered a short address. His venerable appearance and the energy with which he gave his testimony to the main doctrines of the conference, made a remarkable impression, as he thus spoke:

"I hope I may be excused in the opening of the interesting service of this afternoon—a sight so new to me, circumstances so remarkable in my experience,—for saying a few simple words in reference to the whole subject now before us. November will finish the fifty-ninth year of my poor laboring in the preaching of the gospel. Well do I remember more than fifty years ago when the great truth of a Saviour's pre-millennial coming burst upon my mind. As a young man in the South, travelling long distances to preach His word, I was met with much—I will not say ridicule, but with kind and affectionate remonstrance. The world was unprepared around me for any such enunciation, and yet it seemed to

me to be the clearest sunlight of the page of Scripture, involved in every real promise of the gospel, and making the one great foundation upon which all the truth and all the hope of that gospel rested. I looked at it then entirely alone. I scarcely knew a minister of any class around me that would believe it at all. It seemed to them to be an undervaluing of all the efforts of that which they called the Christian Church.

"I was ready, and I have always been ready, to love those whom my Master loves, and wherever I find the temple in which He dwells, I find the Church which I acknowledge, older in its establishment than Apostolic authority, and grander and wider in its extent than any denominational organization. In the full confidence that the divine election manifests itself in those whom God had chosen in a complete conversion of the soul to Himself, in a Saviour's love, my heart and hand went out as a youthful minister to every servant of Jesus, wherever I met him. Methodists, Presbyterians, Baptists, all seemed to me like brothers of another name, as I had brothers of almost every name in the large family in which I was born. I looked at them as brothers. They were not less my brothers because not called by my name, not less near to me because called by names which not one around me would seem to acknowledge. They were my brethren. They loved the same Saviour. They had found their peace at the same footstool of grace and mercy. They had been created anew with the same power of the Holy Ghost and they came to me as face answereth face in the waters.

"I have known no Church on earth so absolute as the Church of God's elect. I have known no family of the children of God but that which bears in their very forehead and character the mark of divine acceptance, the work of divine power and the fruits of divine holiness. The languages of earth are multiplied, the language of Heaven is but one. I meet my brethren here on that basis. Nothing can be sacrificed. There is nothing to be sacrificed, when we come together as the servants of our God, I will not say under the shadow, but the sunlight of our glorious hope. I believe as fully in the personal advent of my blessed Saviour in His own time as in the sunrise of to-morrow morning, and look for it as constantly. It may come in my time. Many things have come within this period. It certainly will come within somebody's time, but anybody's generation in which it does come will find multitudes still doubting, Pharisees still questioning, Sadducees still opposing, and, I trust, many children of Israel looking for deliver-

ance and rejoicing in the fulness of the deliverance which is presented.

“Dear brethren, after listening to the brethren who read to us this morning, I went home and felt as if eagle’s wings were put upon me ; a new flight, a new purpose. I cannot tell you the joy that comes to my lonely mind upon this subject in hearing such asseverations of the truth. The Lord be praised for this meeting. I fully believe its results will be most important and precious to look at for the blessing to come upon all churches who will receive the truth, while darkness and sadness must rest upon those who will refuse it. The Lord of Heaven be with us and bless us, and in the fulness of His grace accept us and make us part and portion with His own presence, when in glory He shall return to gather His flock into one, and to set up a dominion that shall be without end forevermore.”

His thoughts going back always to the days of his youth, rested in the greatest pleasure in the memories of his father, while Newburyport seemed always the one place to which his affection most tenaciously clung. When one of its prospered sons, Mr. Tenney of New York, proposed to present to his native place a statue of Washington which he had erected there, it seemed proper that some expression should be made by others not less ardent in their attachment. A meeting of the sons of Newburyport residing in the city and state of New York was therefore held, and Dr. Tyng having been called to preside over it, was asked to prepare an address to be presented in their name, at the unveiling of the statue on the 22nd of February, 1879. It was a pleasing duty to comply with this invitation, and he intended to be present on the occasion, but his health at the time forbidding, the Rev. George Dudley Wildes, D.D., his much loved friend and fellow-townsmen, read the address which had been thus prepared, expressing the filial affection with which his birthplace was ever regarded.

The summer season of every year was passed, as so long had been his custom, in his country home at Irvington. This peaceful retreat now seemed to possess new attractions in these days of enforced repose, and the time of his removal was anticipated and welcomed in each returning year. There his days were spent in quietness, away from all the noise and confusion of which he soon wearied in his city life, and for hours at a time he would sit in the calmness of meditation upon the scene which was spread out before him. His thoughts, as thus occupied, are beautifully expressed in the following letter to his friend, Canon Carus, with whom he still

maintained a frequent correspondence, "Carissima" being Mrs. Carus, who was always so referred to, in the terms of affectionate friendship.

"COTTAGE HOME,"
IRVINGTON ON HUDSON,
October 12th, 1879.

TO MY VERY DEAR FRIEND AND BROTHER, WM. CARUS, WINCHESTER,
ENGLAND.

My Dear Brother : It is the morning of the Sabbath and I am in my little rural study. I am too invalid to be at Church, which is near a mile distant, and I am here ostensibly alone. But Jesus is rich in the fulness of His love. My "Carissima," my precious wife, attends upon my word. And my thoughts, swifter than the wind, gather around my English friend and brother. My cottage is on the bank of the Hudson, looking westward. The margin of the noble stream is perhaps three to five hundred feet distant from my windows. Two miles and more, the width of the noble stream, the high hills of the opposite bank make my western horizon, and thus, by putting into place my puny self, you can imagine me "as I am," and as none other would. I desire to appear before a friend, whom I have loved so truly, and his "Carissima." I am still too feeble in health to undertake labor or much responsibility of thought. Blessed be God, the heart knows no old age, and its outgoings are not straitened by "length of days." I am closing my eightieth year of earthly life and my sixtieth year of Christian ministry. How wonderful is a Saviour's goodness, to employ us so long and to bear with us so gently! If He is so precious to us in this Twilight of Earth, what will He be in the Noon of Heaven?

I am closing a life of remarkable prosperity and of unusual and undeserved success, and I have still some few friends upon earth to whom I can pour out my heart without grudging. To you and your Carissima I would be in the "comparative" as long as life shall be given to us on earth and in the higher heavenly school. How true it is "where sin hath abounded, grace hath so much the more abounded." How truly each child of God feels this, alone knowing the plague of his own heart. I find myself so decaying that I cannot look forward to earthly days, but O, that Heavenly Home, when those eyes shall see Him whom this heart has so truly loved.

All the companions of my youth have gone before me. I have sent you the first part of my autobiography. I purpose, if the gracious

Lord shall permit, to give this coming winter to the completion of my work in our city home, to which we remove in the opening of November. But, dear brother, what deeper, sharper views of sin we get as we grow older! Inner sin, Hidden sin, Thought sin, "Who can know how oft he offendeth?" How suited to us is that cry, "deliver me from my secret faults. Let not sin have dominion over me." I can say, with my dear Bedell, "I am ready to take by the hand the most guilty sinner that ever went into the kingdom, and go with him in the united cry, "God be merciful to me a sinner. This man receiveth sinners and eateth with them."

Do not think me formal in this. I love you, I trust you, I long to see you, but I suppose I shall not again on the earth. But we will meet at the throne of Jesus. This wide-flowing stream before me, bearing upon its bosom without injury all the outcast of thousands of acres—what an illustration it is of the majestic, flowing love of Jesus! Rivers of water! A new river every hour, never lessening, never hurrying, majestically confident, deeper than man has measured, wider than man can see, never diminished. What an illustration of our precious Lord and His work, His covenant, His office, His perennial provision—and now love to Carissima. Farewell.

Faithfully,

S. H. T.

In the spring of 1881, the lease of his house in New York expired, and was not renewed, a new location in the city appearing desirable. This was, however, postponed until the ensuing autumn, the furniture being placed in a warehouse for storage during the intervening time. Arrangements had just been made for its removal in October of the same year, when the whole was destroyed by fire in the warehouse in which it had been placed, and a change in all the plans for the winter was thus made necessary. Not only was all his household furniture thus lost, but the books and papers which had been the accumulation of many years. Their value could not be estimated, and the full extent of the loss was scarcely appreciated until this work was undertaken. Many valuable papers could not be obtained, even by the most diligent search, while of others, continued inquiry was necessary to obtain the one copy transcribed for the purpose of this history. On this account, therefore, it must seem in some respects deficient, though every effort has been made to avoid any important omission. Happily, however, the largest number of his manuscripts had been deposited elsewhere, and were safely preserved, while all else was lost.

When further residence in the city was thus prevented, the house at Irvington was fitted for winter occupation, and in its seclusion the remainder of Dr. Tyng's life was passed. There, watched over with the most devoted care by his faithful wife, and ministered to in the most tender affection by a little family of grandchildren, the daughters of his son Morris, the shades of the evening of life rapidly encompassed him.

During the previous year the failure of his mental powers had become increasingly apparent, this fact having been of much influence in the determination to remain at Irvington. From this time, however, there was a constant decline, a continued enfeebling of mind, though his physical health remained unimpaired and the strength of his constitution appeared to resist every encroachment of the weakness of age. It was a brain absolutely worn out by its incessant activity, incapable of application or judgment, but still perfectly fixed and clear in all its religious thought. When he had become unable to sustain a connected conversation on any other subject, the power of expression on this remained unchanged. It was constantly and wonderfully exhibited in extemporaneous prayer; frequently hours would be spent, in the stillness of the night, in communion with his God and Saviour, to whom he seemed so near. This very remarkable feature continued even to the very day of his death. That which was mortal in him was fast crumbling in decay, while the immortal shone forth even more brightly in its every revelation and expression.

His life was one of uninterrupted peace. Unruffled by any disturbing thoughts, unconscious of any disquieting cares, from month to month, and even from year to year, he calmly waited his Master's call. Looking upward and forward with eager longing to the rest which he must soon attain, he dwelt in the anticipation of the presence of his Saviour as making all the happiness and joy of the heavenly home to which, though still veiled from his view, he was so rapidly hastening.

His physical energy and vigor were as remarkable as the features of his mental weakness. Constant pleasure was found in long walks, which were repeated every day. From these, though frequently extended for miles, he would return without a symptom of exhaustion, though his companion might be extremely wearied from the exertion.

Accompanied by a faithful attendant, he thus wandered in constant delight, known and affectionately greeted by all whom he met, like an aged patriarch among the people. His heart seemed

overflowing with affection and with peculiar tenderness to little children. These, when encountered on his walks, he would invariably stop and speak to, dismissing them always with his blessing, and frequently with some words of prayer. Such a mode of life was continued with little variation to within a few days of his death. Without the intervention of any illness, or the indication of any disease, and after scarcely more than one day's confinement to his bed, he passed peacefully and unexpectedly away, as in the slumber of an infant, on the night of September 3rd, 1885. The end came so suddenly and quietly that the moment of departure was unknown to those who were watching at his side. Without a warning, his spirit had flown to its heavenly mansion, and he was "forever with the Lord."

On Tuesday, September 8th, the funeral services were held in St. George's Church. They were most solemn and impressive in character, the church being draped in mourning, and every token of respect given by its vestry. In the very large congregation were assembled large numbers of former parishioners, who had gathered from every direction on this occasion, beside representatives of the clergy of every denomination. The officiating clergy were the Right Rev. Alfred Lee of Delaware, the Right Rev. Henry C. Potter, of New York, the Rev. Dr. Dix, the Rector of Trinity Church, the Rev. Dr. Newton, who had been a successor of Dr. Tyng in both St. Paul's Church and the Church of the Epiphany in Philadelphia, the Rev. Dr. Benjamin, Rector of St. Barnabas' Church at Irvington, the Rev. Dr. Rainsford, the Rector, and the assistant clergy of St. George's Church. An address was delivered, in these words, by the Rt. Rev. Alfred Lee, D. D., LL.D., the Presiding Bishop of the Protestant Episcopal Church, and a life-long friend and associate of Dr. Tyng in its ministry:

"The course is finished. The weary life-journey ended. The day, with its early brightness and promise, its meridian fervor and shaded evening is closed. The voice that has often echoed within the walls of this spacious sanctuary, and which has aroused many a slumbering conscience, is now hushed, and the lips that had uttered thrilling exhortations are pallid and dumb.

"Many affecting memories are awakened by this solemn funeral occasion in the minds of those who knew the departed rector of this church in years gone by. We recall vividly, not the decrepit and exhausted invalid, but the powerful advocate for truth and righteousness, as he stood up in his manly and unimpaired vigor, an earnest, fearless ambassador for Christ.

“The current of life at the present day flows on swiftly—old landmarks soon sink in the distance—the men who were prominent a few years back are now almost forgotten—names and events of a half century or a quarter century ago seem already historical. But if the world loses sight of well-known forms and the recollections of the Church grow faint and dim, the life-work of Stephen H. Tyng is not destined to perish. ‘He that doeth the will of God abideth forever.’ His hand-writing was not upon the sand, to be effaced by the returning wave—but is inscribed in an everlasting register, and indelibly stamped upon souls won for Christ. ‘I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain.’ What is done in the name and for the sake of Jesus Christ is abiding and imperishable. There are those, not a few, now living unto God, active in the Master’s service, who were brought under his ministry to the Saviour’s feet, some of them, doubtless, in this assembly to-day. There are others, probably a still greater number, who have preceded him and have crossed the boundary line, and, it may be, now hail with joy his entrance into their blessedness.

“Dr. Tyng was a man heartily engaged in many departments of Christian labor—a busy man while his working day lasted—‘not slothful in business, fervent in spirit.’ He did with his might what his hand found to do, and never overlooked or neglected any of his pastoral duties. But it was pre-eminently as a preacher that he improved his talents, honored his Lord and served his generation. Those who listened to him in the culmination of his powers cannot forget the impression made by his sermons. Our Church at that period was small in numbers and extent compared with its present state ; but its pulpit was adorned by a number of ministers who, we may assert without disparagement to the present day, have not been since surpassed. The sermons of such men as McIlvaine, Bedell, Hawks, the Johnses, Elliott, Burgess, Vinton and others whom I could name, were eloquent and instructive in a high degree, full of thought and beauty, and pervaded with an unction from above. Among these eminent and honored preachers of the Word, Dr. Tyng stood in the front rank. Each had his peculiar excellences, one distinguished in this respect and another in that. In some points our departed brother was not behind the chiefest. There was intense energy, burning zeal, direct and pointed application, which powerfully affected his hearers. He was remarkably gifted as an extempore speaker. His words flowed in an unbroken stream, a torrent of thought and feeling that carried congregations

with him. He never hesitated for a word—and the word used seemed always the most fitting—and his sentences were as well rounded and complete as if carefully elaborated at the desk. But while so fluent in utterance, he did not become merely rhetorical or declamatory. His sermons were enriched by the fruits of patient study and previous preparation. He was a diligent reader, and specially a close student of the sacred Scriptures. ‘The law of the Lord was dearer to him than thousands of gold and silver,’ his occupation by day and meditation by night, and he poured forth out of his treasure things new and old. One main attraction and element of power was the scriptural character of his teaching, and his lectures and expositions were exceedingly vivid, clear and interesting. His hearers gained new and striking views of the beauty and fulness of the word of God, and went from the church to their Bibles with increased zest and profit.

“A marked characteristic of Dr. Tyng’s sermons, and of his whole bearing, was fearlessness. If he was for many years, in the best sense, a popular preacher, he never sought popularity by concealment or compromise of his views of truth and duty. He never consulted the prejudices of his hearers, nor kept back aught that was profitable lest he should give offence. Under all circumstances his courage was unflinching. Those who attended his ministry must count upon being forcibly reminded of duties and being plainly warned against sins. To some persons his boldness might sometimes seem to border on defiance, but his governing impulse was the desire to be faithful to the Master whom he served, and to the souls over whom he watched as one that must give account. And with boldness of rebuke he always set forth redeeming love in the most full and persuasive representations.

“He magnified the Lord Jesus in all His offices of power and grace. The living, life-giving, loving Christ illumined his appeals; and if he sometimes seemed severe, he could also be tender and affectionate, and such expressions from his lips came with great effect.

“The subject of these remarks was indeed a strong man—strong in his native endowments, intellectual and physical—a quick, active penetrating mind in a vigorous frame. Had he chosen another calling, embarked, for instance, in political life, he would have been one to sway by his impetuous and fiery eloquence, great masses of men, as well as to command the attention of listening senates. He was strong in faith, decided in his convictions, holding the truths which he had adopted with vise-like tenacity. He believed, there-

fore he spake. He was strong in his apprehensions of the magnitude of his office and the everlasting results of his ministry. He was strong in his knowledge of men and discernment of character and direct application of truth to the heart and conscience.

"The closing years of life, when laid aside by the providence of God from the duties of his calling, might suggest to those who knew him in his prime the exclamation, 'How is the strong staff broken, and the beautiful rod!' But an aged and faithful servant of the Lord is not forsaken, nor less loved, because his strength faileth. The treasure is placed in an earthen vessel, and the vessel of clay is subject to deterioration and infirmity. But it is the casket that is impaired, not the jewel. In the glowing language of St. Paul, to which we have just listened, we find exceeding consolation for such an event as temporary eclipse and failure: 'So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And, as we have borne the image of the earthy, we shall also bear the image of the heavenly.' With the natural body we associate corruption, dishonor and weakness. Though so admirable in its structure, it may become a wreck. The harp of thousand strings, disarranged and out of tune, is no longer able to discourse eloquent music. But to the spiritual body are ascribed incorruption, glory and power. It shall rise from ashes and decay to immortality, fashioned like unto Christ's glorious body. Such, to-day, is the hope that cheers us respecting our brother departed. The Lord grant that our part may be with him in the resurrection of the just."

At the close of the services, Dr. Tyng's body was borne to Greenwood Cemetery, where it was laid beside the remains of his son Dudley, removed many years before, in the desire that they might finally rest side by side. There, "in death not divided," they lie waiting "the resurrection of life."

Among the small company gathered around the open grave, stood the Rev. Dr. Dix, the Rector of Trinity Church. It was a touching tribute of official respect and of personal regard, which was deeply felt and most highly esteemed by those familiar with the associated histories of St. George's and Trinity Church.

It would be vain to attempt any recapitulation of the tributes of the different organizations with which Dr. Tyng had been so prominently identified, and which owed so much to his co-opera-

tion and aid. All united in their expression of the value of his life and ministry and joined in a common testimony. Some of these, however, demand more particular record.

At the first subsequent meeting of the corporation of St. George's Church, the following record was entered upon the minutes of the vestry:

"In the providence of God we are called to mourn the departure from this world of the Rev. Stephen H. Tyng, D. D., long the honored and greatly beloved rector and pastor of this church. He was taken to his rest on Thursday night, September 3d, at the advanced age of eighty-five years seven months and three days. At the hour of midnight 'he fell asleep in Jesus,' and was not, for God took him.'

"Dr. Tyng's ministry in this city commenced in 1845, at which time he was called to succeed the venerated Dr. Milnor as the rector of St. George's Church. The church building was then in Beekman street. Subsequently a new site was obtained, on Stuyvesant Square and Sixteenth Street, where a very large and imposing building was erected. During this transition period the cares and labors of the rector were very great. It was a venture of faith. The new church was located beyond the centres of population; only a portion of the down-town congregation could be taken to it. It was therefore an open question whether so vast an edifice could be filled without much delay. But Dr. Tyng was equal to the emergency. His indomitable energy and unrivalled powers as a preacher, coupled with remarkable administrative ability, and aided by a united vestry, soon removed all doubts and difficulties, and rapidly carried the enterprise forward to a complete success. In a brief period the great church was full to overflowing, and the Sunday-school building was crowded with teachers and scholars. Subsequently Mission Sunday-schools were established, and two chapels, one in East Nineteenth and one in East Fourteenth Street, were built, where regular services were held. This rapidly growing work was under the supervision of Dr. Tyng, and with all its details he kept himself familiar. His presence and example inspired every important movement. The result was, in a few years St. George's had the largest congregation, the greatest number of children and youth under Sunday-school and Bible Class instruction of any church in the city, if not in the country, and stood among the foremost in all benevolent and Christian work. The contributions to missionary and other charitable objects were exceptionally numerous and large. These things were,

under God, the legitimate fruits of the influence and teaching the people received from their revered rector.

"As a pastor, Dr. Tyng was unceasing and untiring in his labors. Personal convenience or comfort never stood in the way of his ministering to any and all who needed his services. Among the poor he was always a warmly welcomed visitor. They felt he was their friend and helper. With the children and youth he was a special favorite, for he entered most fully into their thoughts and feelings, and identified himself with their interests. From this portion of his people he had very large additions to the communion of his Church. In a word, among all classes, the old and the young, the rich and the poor, he was most cordially welcomed, and his ministrations were gratefully received and most highly prized.

"In objects of general benevolence, Dr. Tyng took a lively interest, and to them devoted much attention. He served on many boards and committees, and was an earnest and effective advocate of their claims on public occasions. The announcement of his name as a speaker was sure to draw a crowd.

"As a preacher of the gospel he had few equals in his day. His views were distinctly Evangelical, and he never failed to preach Christ, and Him crucified, as the only hope of a lost world. He was clear and emphatic in his presentation of the truth, and his ministry was greatly honored of God, and through it great numbers were brought to the Saviour and to the comforts and joys of His great salvation.

"Such, briefly, was the man, the preacher and the pastor who for so many years ministered in this church. In 1878, when age and infirmities had disabled him, he retired from active service, but retained his connection with the church as Rector Emeritus.

"In placing this minute upon its record, the vestry desire to express their profound gratitude to Almighty God for the gracious Providence which gave to this church such a gifted and faithful minister of the Lord Jesus, and sustained him through so many years of arduous labor.

"They bow in humble submission to the dispensation which translated him from this world to the Church triumphant in glory.

"(Signed) WM. S. RAINSFORD, *Rector*.

"W. H. SCHIEFFELIN, *Clerk*."

The Evangelical Education Society thus commemorated his labors in that cause:

"It becomes our painful duty to enter upon our minutes an

appropriate reference to the loss which the Church has sustained in the removal from earth to Heaven of that faithful and devoted servant of God, the Rev. Stephen H. Tyng, D. D. He was a Vice-President of our Society, and took a lively interest in the important work in which it is engaged.

“Long before this Society was organized, he, with the late Rev. G. T. Bedell, D. D., of St. Andrew’s Church, was the leader in the cause of Evangelical Education as then carried on in the Protestant Episcopal Church.

“His ministerial labors were prosecuted with untiring energy for more than half a century. In the simplicity of his views of gospel truth, and in the faithfulness and power with which he presented the same, he was a model minister, eminently worthy of the imitation of all who enter that office.

“He seemed to come fully up to the sketch which St. Paul gave of himself when he said, ‘Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.’

“Science and philosophy, and the modern developments of different branches of human learning, were kept pace with by him, and were made use of to illustrate the great truths of revelation, but were never allowed to take the place of those truths. His determination, like that of the great apostle of the Gentiles, was ‘to know nothing else among men save Jesus Christ and Him crucified.’

“And here he stands out as an example to all our younger brethren in the ministry. From the beginning to the end of his long ministry, ‘the truth as it is in Jesus,’ was all that he had to tell about in his public ministrations. He was an example of undaunted courage, of untiring energy, and of unfailing faithfulness in the discharge of all the duties of his high office.

“We may well thank God for the life and labors of such a man, and pray that all who enter on the work of the ministry may have grace to ‘follow him as he followed Christ.’

“RICHARD NEWTON,

“BENJAMIN WATSON,

“WILLIAM P. CRESSON,

“*Philadelphia, Nov. 5, 1885.*”

Committee.

The Evangelical Knowledge Society paid the following tribute of their affectionate respect for him as one of its most efficient supporters:

"The Rev. Stephen H. Tyng, D.D., departed this life at his late residence at Irvington on the Hudson, on the 3d day of September, 1885, in the eighty-sixth year of his age.

"His life's work was finished and he calmly, in the faith of the gospel which he had so faithfully preached, entered upon his rest. With the principles and objects of the society he was in full accord, and to its support he gave, through his active ministry, the benefit of his commanding influence.

"For many years he was a member of its Executive Committee, and, by his skill and energy, contributed largely to the administration of the society's affairs. By pen and voice he was always ready to advocate its claims. His congregation being in full sympathy with him, became and continued actively interested in its objects, and most liberally contributed to its funds.

"Besides preparing several of its earlier publications, he rendered most valuable service, for a time, in conducting its periodicals.

"To the cause of Evangelical truth, Dr. Tyng committed himself at the commencement of his religious life, and continued the firm and unfaltering supporter of the same to the end. He lived to see its principles vindicated, and the liberty for which it contended fully established. Of the characteristics of this remarkable man, and of his most successful ministry, we need not here speak; but we deem it both a duty and a privilege to place on record our appreciation of the signal and long-continued services he rendered to the society, as well as to the cause of truth and righteousness in the world."

On Sunday, the 22d of November, 1885, a memorial sermon was delivered, at the request of the vestry of St. George's Church, by the Rt. Rev. G. T. Bedell, D.D., Bishop of the Diocese of Ohio.

It brings out in most distinct and clear tones the points of character which so eminently distinguished the ministry which it commemorates.

"HOW ARE THE MIGHTY FALLEN!"

"II SAMUEL i. 19.

"There were giants in those days. Henshaw, Hawks, the Johnses, Bedell, Milnor, Eastburn, McIlvaine, Tyng—only Lee and Dyer are left. The death of Dr. Tyng has made a wide gap in that line of old-fashioned Evangelical churchmen. Those were the

men who, without flinching, bore the brunt of a contest for principles which within the last half century has decided the fate of our Church. Dr. Tyng was foremost among them.

"Whilst thinking of the days that are past, a proverb has been ringing in my ears—'Thy own friend and thy father's friend forsake not.' It was written for days of forgetfulness like these, when the present absorbs all thoughts; and the past, with the men that created this present, is commended to oblivion.

"Not so the members of St. George's. For the most impressive incident of the closing years of our venerated friend has been the faithfulness of this parish to the teaching of this proverb. Most of the fathers who knew him in his prime have passed away, but the sons have caught their spirit. A generous people refused to 'forsake' their ancient pastor, although age and infirmity had terminated his usefulness. Their unwearying care of him during eight long years of silence is an instance of fidelity as rare as it is virtuous; as pleasing in the eyes of men as (we believe it to be) commended of God.

"Obeying the spirit of this proverb, I come to-day to offer a tribute of gratitude to God for a valued friendship, unbroken and undisturbed, through fifty years.

"The friendship between Dr. Tyng and my father, which had its origin in the events to which I have alluded, and the transfer of that affection to me after my father's death, has been a very sacred treasure. You will appreciate, then, the peculiar gladness with which I accept this invitation of the rector and vestry of St. George's to pay a tribute of affectionate reminiscence to my father's friend and mine.

"A reminiscence only. I am not about to attempt to pronounce a eulogium on Dr. Tyng. For that, the eulogist should be in some respects his equal, or at least should feel capable of taking a just measure of his character. I am not about to attempt a memoir of Dr. Tyng. For that, there is not sufficient space in such a sermon, if, indeed, there were not many here to-day who are much more familiar with the details, and especially with the later incidents, of his life. I am not about to attempt to define the position which Dr. Tyng made for himself in the Church, nor to prophesy the place which he will hold in its history. It would be presumption in me to ask of such a master builder, 'What hast thou wrought?' And it is too early to question of the future, 'Where shall the recollections of such a life be crystallized into imperishable fame?' I have come simply to give you reminiscences of Dr. Tyng. Im-

bibing the spirit of the proverb, I shall put into words some recollections which, at the same time, may stir similar pleasant memories in your own breasts.

“Thus together we may lay our tribute of gratitude before our covenant God, thankful that Dr. Tyng has lived, and thankful that in dying he is not dead; thankful that for so many years we have shared his friendship, and that when we shall meet again in presence of our God, where no mists will mar our mutual estimates, and each of us shall know as we are known, we shall be welcomed to heaven by so faithful a friend.

“It was near the beginning of the full development of that old controversy that the friendship between Dr. Tyng and my father commenced. It was a friendship as pure and firm as that between David and Jonathan, and as lasting. Yet never were characters more unlike. We often notice that phenomenon—two souls knit in perfect harmony, whose only chord of sympathy is one overmastering common affection. In its presence dissimilarities disappear. The one, all gentleness, mildness, suavity of manner and speech; the other, quick, impulsive, not a little arbitrary, always taking the shortest cut to the truth, whether by action or by word; yet both equally firm in their attachment to Evangelical principles. I have an impression that my father was instrumental in securing the removal of Dr. Tyng from Georgetown to Philadelphia. I was a boy then, but can hardly fail of interpreting rightly what I remember of the very marked familiarity of intercourse that sprang up immediately between them. It seems reasonable that Dr. Bedell should seek for, and secure at his side, a coadjutor of such promising power as was Mr. Tyng. After the death of Benjamin Allen, the rector of St. Paul’s Church, no other prominent representatives of his then peculiar views were left in Philadelphia except Dr. Bedell and his missionary assistant, our late presiding Bishop, Dr. Smith. But Mr. Tyng was already known as a thoroughly earnest and influential advocate of Evangelical views. Although only in the seventh year of his ministry, those characteristics had developed in him which invariably, and often unconsciously to themselves, compel men into the position of leaders.

“My father had long before passed from a colder school into a warmer atmosphere of theology, when in 1829 he was joined by Mr. Tyng. These two men in Philadelphia, with Mr. Milnor in New York, were destined to be especially instrumental in giving a new current to the thoughts of our Church. Then began a conspicuous revival of those views of Evangelical religion which have at

last become as substantially characteristic of our pulpit as they always were of our Liturgy. Conspicuous exceptions only render this general estimate the more noticeable. The elder of the two, at the age of forty-one, passed away before the critical point was reached. The younger lived to stand as a rock at that crisis in the controversy when the floods rose to their highest point, and at a venerable age rejoiced in the victory of truth and peace, long before his eighty-fifth year admitted him to rest.

"Looking back from this age of indifference to those years which tried men's souls and tested their beliefs, we cry impulsively, with David, as the mountains of Gilboa recall a vision of strife and victory, but with losses to the Church of God—'How are the mighty fallen, and the weapons of war perished.'

"Dr. Tyng was a strong thinker, a native orator, a man whose vision of truth was so clear and well defined that he could not realize the meaning of contradiction. His utterances were convictions. They carried all the power of absolute certainty. As a natural result, he gathered close to him men who thought as he did. And he gathered also not far from him, on every side, men of like decision of character, who were as constantly antagonists. Consequently his life was a continual strife. But out of just such strife grew the strength of the Evangelical cause.

"Dr. Tyng was a man of impressive presence, of quick decision, of true spirituality; blessed with an accurate and retentive memory; of remarkable self-reliance and firmness of purpose.

"Combining these qualities, he was a *judicious autocrat*. Consequently he was a leader of men. In any other sphere of activity he would have been foremost in his age. In the Church, however, he had adopted a line of doctrine and of policy antagonistic to prevailing prejudice. In moral warfare he lacked one quality, sometimes useful, often dangerous to its possessor—elasticity or adaptability. That was impossible to so strong a character. And therefore, with all the capacity for unlimited leadership, he remained only leader of a party. But, as I have recounted these characteristics of the man, the Christian, and the minister of Christ, you recognize your venerated rector, and see again the giant.

"A *judicious autocrat*. I use the word as characteristic of his *rectorship*. A rector is a guide and governor. Our ecclesiastical regimen, although representative, is not a democracy. The pastor chosen by the representatives of the congregation, whilst remaining a minister, becomes a rector; and autocracy in the spiritual affairs of a parish is one secret of success. Our system

differs from that of every other Church, either Protestant or Romish, in this particular; for in those, on one side, the pastor is trammelled by outside authorities; and on the other asserts an unlimited authority over individual consciences. Our system, while confining the independent authority of a rector to spiritual affairs (as Chairman of the Vestry he is only one among many) leaves him entirely to his own judgment in all matters which concern the spiritual interests of his parish, but limits that control to the parish as a unit. He has no control over individuals, each individual being left to the entire possession of himself and freedom of thought and will. Dr. Tyng understood this system thoroughly, and held in his own hand all the interlacing threads of its power.

“The successive vestries with whom he worked were equally intelligent and wise, and never stepped beyond the limits of their authority in temporal affairs to interfere in his spiritual domain. Entire harmony resulted from this distinct recognition of their several responsibilities. Perfect harmony in parochial affairs follows on no other condition. In St. Paul’s and the Epiphany in Philadelphia, in St. George’s, Beekman St., and St. George’s, Stuyvesant Square, in New York, the success of Dr. Tyng’s rectorship was marked. Harmonious co-operation was never seriously marred. A judicious autocrat held the reins within his own province, and each several vestry wisely acknowledged his canonical autocracy. That absurdity was never seen beneath his flashing eye—a flock divided within itself; nor a flock which had assumed to lay the pastoral staff between the horns of some venerable leader, whilst the pastor was expected to follow meekly in the rear.

“But his autocracy was as *judicious* as it was inflexible. It was not the mere exercise of authority, however well defined, but it was that moral influence which grows out of a common conviction that its wielder is experienced, unselfish, wise; has no aim except the common good, no end below the skies. This judiciousness was shown in his management of all that related to the spiritual interests of his parishes, his subjects for instruction, his systematic themes for lectures, his well-arranged prayer-meetings, devotional, enlivening, but free from unwholesome excitement; his Sunday-schools, wonderful for their success, not only in numbers, but in their power of producing the intended end; leading the little ones of his flock to the Good Shepherd, and keeping them under His divine guidance as years rolled by.

“Dr. Tyng was an eminently successful pioneer in developing

the principle of associated effort among his parishioners, both women and men. If he did not carry it as far as some in these later days, he was at least sufficiently judicious to restrain it within the bounds of Christian common sense.

"He gathered them into circles, not for æsthetic culture, but for cultivating the graces of the heart and offering the incense of consecrated powers to the Lord; and many an earnest Christian worker to-day, and many a man who is preaching the gospel with the love of it, owes the development of those spiritual faculties to the fire that glowed under the contact of heart with heart round the embers which Dr. Tyng had kindled.

"I can imagine the indignation which would have stirred this wise and conscientious autocrat, this devoted lover of our Protestant Church, had any hand touched the table of our Lord to displace it from the sacred associations with which our Prayer-book has surrounded it, in order to introduce in its stead an altar of sacrifice, whether Roman Catholic, or Catholic by any other name. How those eyes would have flashed! How that firm figure would have braced itself as iron! We should have seen again the whip of small cords, and heard the crack of it, as he drove them all out of the temple—altar, posturers, vestments, vessels, imitators of Rome, and all their modern heresies. Oh, that a merciful God would to-day send to this Church somewhere a judicious autocrat!

"*A pastor.* This administrative ability did not necessarily assure to Dr. Tyng the faculty of pastorship, but it aided in its development. We find many an able rector devoid of the sympathetic qualities of pastor, and many more devout pastors who have not an idea of the way to win an influence for governing. The union of the two somewhat opposite qualities is rare, and was rarely manifested in Dr. Tyng. One would almost have been disposed to consider his pastoral proficiency to be an instinct, rather than the result of cultivation, so entirely different was the man as he passed from the chancel to the home of grief or perplexity. In the one, except to those who knew him well, he seemed, if not to repel, at least not to invite, personal intimacy. In the other the cold exterior disappeared as magically as does the thin ice veil of a November night before the morning sun when it looks lovingly into the shadows of our Western valleys. He was another man as he entered the presence of care or sickness—calm, reciprocal, gentle, helpful, affectionate, suggestive, sympathetic. His rapidity of thought took in any difficulty from the slightest hints. His familiarity with Scripture brought divine wisdom in-

stantly to relieve any spiritual perplexity. His common sense and knowledge of human nature suggested at once the most feasible solution. To the suffering and the sick he was as a father cherishing his children. Ordinary consolation came with extraordinary warmth from his heart of love. His visits were reviving, refreshing, full of help, because illustrated by his own deep religious experience, and enlivened by his abundant fund of incident and anecdote.

"To those who were anxious as to their spiritual state he was the ablest of guides, because he had himself groped through many by-ways to find the truth, and when found had laid hold of it undoubtingly and forever; and yet, still more, because his assured faith was not without its trials; and his character grew to perfection only through mighty conflicts with self.

"The relation of one instance of this conflict made a deep impression on me, as he told the story of it during a visit to our home at Gambier. It well illustrates what I mean. He had received a letter which called forth all his just indignation. He sat down instantly, while the blood was at fever heat, and wrote a reply. You can imagine the tone of it. He seized his hat and hurried to the post-office. Just before reaching there he heard a voice as plainly as did Saul—'Stephen, that won't do.' He turned, hurried home, sat down at his desk, wrote another letter, and walked, not quite as fast as before, to the post-office. But just before reaching there, he heard again the voice, 'Stephen, that won't do.' He turned again, went again to his desk, knelt down to ask for wisdom, and found—more than he asked for—patience to bear with injuries, and a forgiving spirit like his Master's. He was a self-conquered Tyng; and he wrote a letter which brought his correspondent to his knees, and made him thereafter the most devoted of his friends.

"His memory was accurate and retentive. You have heard that in his immense Sunday-school in the Church of the Epiphany, Philadelphia—two thousand children—he knew them all, and could call every child by name.

"I have heard him repeat, word for word, a merely incidental remark made in his presence three years before. This faculty of accurate memory and quick recognition is of the utmost value to a pastor, giving him indeed an influence out of proportion to its real importance. And yet it is very flattering to one's self that, after an absence, not only incidents and relationships in our life, but features and names are remembered, by one whose memory is

already overloaded with more valuable details. The Emperor of Germany is said to possess this faculty in such a degree that he is the very idol of his army, every man feeling that his name is stored close to the heart of his sovereign. Ah! There is a grander illustration of its power. For what Christian to whom I speak to-day does not feel a knitting of his soul in closer bonds to Christ when he realizes his share in that lovely picture of the Heavenly Pastor—'He calleth His own sheep by *name*, and leadeth them out.'

"*A distinguished orator.* On the platform Dr. Tyng was almost unrivalled in his day. A fine figure, manly and firm, with a clear utterance and sonorous voice, whenever he rose to speak, men stirred themselves to hearken, some prepared themselves to resist.

"His were not honeyed words, nor were they tempered by the temper of his audience. They were truths as they appeared to himself, and being convictions, carried in their utterance all the force of his own decision, and the added persuasion that all men ought to believe them. His contemporary, Dr. Hawks, was an orator of another make. Gentle, graceful, with a voice of exquisite melody, and with a charm of rhetoric that could not be surpassed; firm in his convictions of truth, but keen in perception of the temper of his audience, he won his way to the judgments through the affections. When he rose to speak men prepared themselves to be moved, and moved they were. When these two orators were secured as advocates for any cause the cause was already won.

"The characteristic of Dr. Tyng's eloquence was force. In our iron works in Ohio we have two modes of creating permanent impressions. One, when the furnace is at white heat, running the molten iron through it into moulds; then, without any power of resistance, it is *induced* to take the very form which the moulder has prepared. That was Dr. Hawk's method. The other is the anvil and the sledge-hammer, under which, whether it be a heated bar or a cold slab, it is *compelled* to take the desired form, and then by rivet and strong arm is bolted down forever. That was Dr. Tyng's method.

"I doubt if any one who ever heard him left his presence without having been compelled to believe that he uttered the truth, and that he uttered it with a full conviction of its imperative command over every human conscience. Do you not recognize Dr. Tyng in the text of the first sermon that he preached in St. George's?—'Therefore have I set my face like a flint' (Is. l. 7) Do you not hear Dr. Tyng as the text reverberates, 'Is not

my word, saith the Lord, like a hammer, that breaketh the rock in pieces ?' The characteristic of his eloquence was force.

"But it was not this which produced the *effective preacher*. For he was undoubtedly, and above every characteristic that I have mentioned, an effective preacher. I do not mean by this term only a preacher who is able to hold an audience interested during half an hour ; but a preacher who, besides the general interest which he creates in his audience, reaches individual consciences through the judgment ; and by both moves the will, and so effects the purpose of his preaching. Men carry away with them the impression of such a sermon. You do not hear them say 'How beautiful,' but 'How true,' You do not hear the whisper, 'How well it suits my neighbor,' but in the impressive silence that follows, and the unbidden tear that falls, one finds assurance that a heavenly voice is uttering within the soul, 'Thou art the man.' I shall have accomplished nothing to-day, nothing worth remembering concerning the subject of our reminiscences, unless we can discover the source of his effectiveness as a preacher. Making that discovery, it is possible that we may imitate him, while in other respects inimitable ; and, in following him, if only at a distance, we may share his crown.

"His effectiveness as a preacher was due primarily to the subject which was his invariable theme, and next to the personality of his address. He preached the gospel only and continually, always some phase of that many-sided, marvellous, glorious message, 'God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but should have eternal life.' Look at the topics of a volume of his sermons. They are an epitome of his teaching.

"God's Message to Israel.

"The New Creature.

"The Lord's Side.

"The Protected People.

"The Rescued Brand.

"The Sinner's Choice.

"The Christian's Rock.

"Little Sins.

"The Valley of Decision.

"The Christian's Hindrances.

"Disappointed Procrastination.

"Ineffective Repentance.

"The Latter End.

"Here is a whole practical theology: 'The message'—Prepare

to meet thy God, O Israel! How? First, by being made a 'new creature' in Christ Jesus. Then you are on 'the Lord's side,' and stand and walk among His protected people.' But, lest pride should mingle with your joy, remember that you are only a 'brand' plucked out of the burning, by a mercy that is divine. To strengthen your faith, contrast the 'sinner's choice' with 'the Christian's Rock.' To instruct your faith, regard the dangerous nature of 'little sins.' So long as we remain in this weary world of trial, we are walking every hour through a 'valley of decision.' The 'Christian's hindrances' are on every side as he passes along it to his rest. Yet his decisions must be made. A man may live as Terah did, two hundred and five years, and yet die in Haran, out of sight of the promised land, because his decisions have been brought to no practical spiritual result. 'Disappointed procrastination' is as possible in the life of one called by the name of Christ as of one who has never called upon Him. Remember that a day is coming when a too late 'repentance' will be 'ineffectual'; for even a hold upon the horns of the altar, like Joab's hope, may be utterly disappointed. Therefore abiding in faith on the salvation that is in Christ Jesus our Lord, and remembering the judgment that hangs on the issues of life, let every man keep steadily in view 'the latter end.'

"Such is an epitome of his preaching. He has left it as his testimony.

"Remarkable for what it included, it is equally remarkable for what it excluded. It included everything that God the Holy Ghost has revealed to us concerning the love of God the Father, in Christ Jesus our Lord, to a fallen race, spiritually ruined, born in sin, each and every individual in it also a sinner by choice, whose only hope is in the redemption, the atonement by the precious blood of the Lamb slain from the foundation of the world. And, on the other side, it included God's revelation of just indignation against every one who wilfully neglects or despises His word or His mercy.

"It was especially remarkable, as compared with the ordinary teaching of these later days, that these truths were taken for granted. He did not weary himself to prove that God's words were true, nor perplex himself or his hearers by endeavoring to explain or explain away what God had spoken. He took for granted that when God said, 'The soul that sinneth, it shall die,' it was not only true, but intended to be believed; and that death, however it might be phrased, was *death*, and therefore to be

dreaded and escaped from by a living soul. He took for granted that when Christ said, 'Except a man be born again, he cannot see the kingdom of God,' He meant it, and that every man who enters the kingdom must be born again—converted, he meant; and that therefore every man who is not certain that he has been born again, in the sense in which Jesus used that term when speaking to a member of the Church—a good man, a man who had entered the Church by the initial rite, and partook of the Passover every year according to the law—will never see the kingdom of God, however, he may be surrounded by sacraments, or protected by the battlements of the Church.

"Dr. Tyng did not worry himself to decide between the various meanings of the term regeneration. He left the dictionaries of the Fathers in order to accept the **exposition** of conscience, just as Christ did to Nicodemus.

"'How can these things be?' 'Verily, verily, I say unto thee, ye must be born again.' Simply, God's word is truth. It is to be believed. The Spirit alone can reveal the mind of the Spirit. Therefore the Holy Spirit must be your teacher. So with regard to all the truths of the gospel. They were true, not because they were in the Creed, but in the Bible; and the Creed was 'verily' to be affirmed because it contained those truths. The efficacy of the atonement; the only mode of securing salvation in Christ by believing God's promise through the propitiatory sacrifice of Christ; the communion of the saints on earth the true Catholic Church; the resurrection of the body and the life everlasting the grand outcome of the kingdom of God as it shall pass into the majestic glories of the kingdom of heaven; truth because revealed in the Bible—these, in brief, were the themes of his preaching. And his strength was in preaching them as truths which he knew to be true, whether men would hear, or whether they would forbear.

"Next, his preaching was remarkable for what it did not contain. In these days what will you not hear in many so-called Christian pulpits? Defences of spiritual religion, by whatever arguments you can conceive, that have no spirituality in them. Explanations of mysteries, **purposely** left unexplained by revelation as an exercise of faith; explanations which reduce them to the common ground of things seen, and naturalize the gospel. Denials of explicit teaching of Scripture, merely because the hearer or the teacher is as yet incapable of fathoming the mind of the Omniscient Jehovah. You never heard Dr. Tyng giving a lecture on science, or art, or the humanities, when he supposed that he was

preaching the gospel. You never heard Dr. Tyng attempting to reconcile the gospel with theories of creation which in the last analysis deny human responsibility, deny the immortality of the soul, deny the need or the possibility of a Christ, and the very being of God. *Æsthetic Ritualism* leading to doctrinal *Ritualism*, and that leading directly to *Agnosticism* and fatalism by its reduction of all things spiritual to a bare materialism : salvation by things seen, not by things unseen—these are the abhorrent teachings which had no place in his visions of the Cross; which could never be found in his vocabulary of the gospel.

“Remarkable for all that it included, and equally remarkable for what it excluded, Dr. Tyng’s subject—the Gospel—was one source of his effectiveness as a preacher.

“The other was the personality of his address. His sermons were a dialogue. It was, I and Thou. Many preachers have equalled him in clear annunciation and exposition of gospel truth, but few have shown his skill and power in forcing the truth up to the very door of individual conscience. When he had taken captive the reason, and judgment was convinced, then truth followed close behind them both, to the inner avenues, where the will lies waiting behind conviction. At that moment he did not turn the point of his spear with some pleasant platitude, just as the man was about to yield. Nor did he leave any man, or woman, or intelligent child in his great congregations sheltered behind the mass ; but every man felt that Dr. Tyng was speaking to him.

“There is all the difference in the world between a scattering fire at long range, and a volley when you can see the eyes of the foe. Dr. Tyng, in preaching to the unconverted, felt an antagonism. If it were sometimes a little too pronounced, it was at least always honest. And it had its effect. ‘Who is on the Lord’s side?’ you hear him say ; and you do not wonder that he draws the sword of the Spirit, and makes a direct attack on the man full panoplied in habits of sin, in contempt or indifference to the King. He looks him in the eye. ‘Thou art the man.’ There are no honeyed words, no gentle hopes that in some unknown way this sinner against grace may yet manage to escape the wrath to come. ‘He that is not with me is against me.’ ‘He that believeth not is condemned already.’ It is not the world that he is talking to. It is not the Church. It is not the respectable members of respectable society who gather in the pews to pass an hour of the Sabbath, and listen patiently as to an oft-told tale. But it is he, the unconverted man. He, the man who is an unbeliever. He or she who

has not yet come out from an evil world, and who this day does not stand with me on the Lord's side. There is no escaping such address. There is no shelter from the eagle eye of such a preacher, for there is an Eye that looks through his, down, down into the secret chambers, where the soul sits, and where at that moment it awakens to the consciousness that it is alone with God. Do you wonder that men are startled, begin to think, are converted? That is Moody's power. That was the power of the generation of preachers in our Church that is past—past! Alas! and gone.

"That was the power of Dr. Tyng.

"How he would have rejoiced to share in the Mission which you have inaugurated in St. George's, and which is to welcome Advent Sunday in so many churches in New York. Blessed is the Bishop who has his quiver full of such pastors. Missions were no novelty in Dr. Tyng's day. Then they were called revivals. I like the old name better, because it indicates that revival precedes mission; that a revival in the heart of the pastor, and in the earnest praying people of his flock, must go before the hope of being effectual in carrying the news of the gospel outside of the Church. But, by whatever name you call this rose of Sharon in the garden of the Lord, blessed be its perfume! Only let the Mission be a Mission of the gospel, clear, distinct in its fulness and its freeness, redolent of the mercies of our Lord, bathed in the blood of the atonement, sanctified by the prayers of the faithful, borne up, and borne on, upon the faith of those who believe that God will be true to His word. Then such a refreshing will come upon you from the Spirit of all grace as will at last bring the realities of His Advent to take their proper place among the realities of your daily walk with Christ.

"This personality of address, this individualism in preaching, were equally manifest in Dr. Tyng's dealing with the real members of Christ in his congregations. But then it had a different tone. The gentleness of Christ subdued the warrior. And the peaceful, peace-giving loveliness of the gospel came with redoubled influence from the lips that had been breathing God's just indignation against the wicked. There was something in the effect of contrast, but more in the realization that this gospel of grace had transformed the preacher. The hearer confided in one who knew of what he was speaking. And every fruit of the Spirit, and all the consolations of religion, followed into the hearts of those who were ready to receive them. There, also, it was the dialogue between experiences, the experience of the teacher and the experience of

the scholar ; it was I and Thou, and effective because of its personality.

“ We may, then, define the secret of Dr. Tyng’s effectiveness, as the personality of his preaching of the gospel, solely and only, and always with a full belief and absorbing conviction of its truth.

“ I have finished the outline. It is a sketch of the public man, of the man as the world knew him. I could not fill up the picture without trenching on a sphere where a man has a right to feel that he is alone with God, and reveals himself, if at all, only to a few. But I have failed in the delineation if you are not conscious that Dr. Tyng was a dual man. There were two sides to his character, the natural, where his peculiar native gifts exhibited their power under the control of a thorough self-consecration to the service of Christ; and the spiritual, where his natural qualities were converted, held under the sweet control of divine grace; where gentleness and calmness, sympathy and devout affection, marked the mighty man—two different persons; and among his congregations they only saw both sides of his character, who, under providential dispensations, needed commiseration and brotherly care, or sought and deserved his confidence. They were the natural qualities which made him the mighty man whom I have attempted to describe, but all of them thoroughly consecrated to God; not softened, not changed, but only having a new direction. These made him the judicious autocrat, the able executive, the eloquent orator, the effective preacher. But it was another man whose visit to the bedside of the sick was as refreshing as the breath from the cedars of Libanus; whose voice by the couch of the dying was like the melody of angels, and seemed to open heaven to the worn and weary spirit. It was the other man who counselled in distress, who put his strong arm patiently and lovingly round discouragement, or with skilful fingers bound up the broken-hearted. It was the other man upon whose knees the children loved to climb, and listen, as to the music of the spheres, whilst his fertile imagination wove wondrous creations for their instruction or amusement.

“ ‘ A Christ-loving pastor is a child-loving pastor.’ These are his words in his ‘ Forty Years’ Experience in Sunday-schools’: ‘ He who as a babe has been taught of Jesus delights to be a teacher of babes for Jesus’ sake. A loving minister’s heart cannot withhold itself from this most attractive and precious portion of all his labors.’

“ This was the man new born of the spirit, whose heart the

Lord had touched, whose life was hid with Christ in God, who, amidst all the tumults and conflicts of his consecrated nature, was daily becoming more and more Christ-like, more and more conformed to the image of God's dear Son.

"The reminiscence of one scene in our intercourse with him in later years illustrates this contrast and completes my story.

"We were talking of the love of Christ, and of the heavenly rest. Suddenly he stopped, and said, 'You remember the hymn—

" 'There, anchored safe, my weary soul
Shall find eternal rest.'

"Yes! we thought; and how significant of the hopes of the sturdy character before us, the man of conflicts and turmoil, to whom amidst the storms of life God's providence has granted scarcely one tranquil hour. How glad a moment when he shall find his bark safe anchored in the harbor, and his soul at rest that side the breakers!

" 'No!' he exclaimed, 'I never want to sing that old version of the hymn as in our Prayer-book :

" 'There, anchored safe, my weary soul
Shall find eternal rest :
Nor storms shall beat, nor billows roll
Across my peaceful breast.'

" 'I do not want to be anchored; I do not like to think of that chain cable, and the iron flukes, and the hard rock, nor of the cold-beating storms, and the heavy-rolling billows. No—.' Then, looking up, an expression of wrapt peace came over his noble countenance; he stretched out his hands, gently, and said, slowly, in the most tender tones, and emphasizing EVERY word :

" 'There shall I bathe my weary soul
In SEAS of Heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.'

IN MEMORY OF THE LATE REV. STEPHEN H. TYNG, D.D

BY THE REV. EDWARD O. FLAGG, D.D.

I.

Not many heroes grace the eternal cause
As beacon lights ;
On Zion's heaven-lit towers the guardsmen pause,
Nay, yield the fight.

II.

It brightens hope to trace—where softness reigns—
Unflinching nerve;
The valiant few who offer time, pains,
Their King to serve.

III.

One hence has gone, with iron purpose fraught,
To speak as told
From Sinai's Mount, or where the Saviour taught,
In words of gold.

IV.

His matchless trust he did not vend at will —
A huckster vile—
To changing markets in celestial wares,
Of any style.

V.

One central truth enlisted thought and breath,
'Twas Jesus' love ;
Discoursing how it brought up Life from Death,
He fain would move.

VI.

Crowds pressed to hear, because he held the cross
In open view ;
Like Paul, he deemed all else but loss,
Such mind they knew.

VII.

As shined to Constantine the signal weird,
By which to win,
There seemed before his daily sight, upreared,
This cure for sin.

VIII.

Socratic power informed his ripened speech,
Instructing youth ;
" Unmoved by threat or favor," apt to teach
Fair wisdom's truth.

IX.

Take heart, ye timid guides, who fear to tell
The " narrow way " ;
Let champions brave in Christ who war so well,
Thy spirit sway.

APPENDIX I.

At a meeting of the Vestry of St. George's Church, New York, April 17th, 1845, the following resolution was unanimously adopted:

Resolved, That this Vestry respectfully solicit from the family of our late Rector, a copy of his last sermon to the congregation of St. George's Church, delivered on Sunday morning, April 6th, 1845, on "Christian Unity," that the same may be published and widely circulated, as containing the last testimony of our venerated Rector on this interesting subject.

NOTE.

Immediately after the delivery of the following discourse, and while its venerable author was yet in the enjoyment of health and strength, its publication was urged by many who heard it. Two days after, on the 8th of April, the preacher was summoned suddenly from this scene of his long and faithful labors, and entered into his rest. His whole congregation were naturally led to recur to the last instructions which they had been privileged to hear from his lips; and the desire at first expressed by a few, now became universal, that the sermon might be preserved for the benefit of his people, and be published for the good of the Church.

"Judge not and ye shall not be judged."—LUKE vi. 37.

There is no infirmity of our nature that more frequently manifests itself in the intercourse of life, than that against which this admonition of our Saviour is directed. The disposition, if not universal, is very prevalent, to form hasty and very decided estimates of the opinions and conduct of our fellow-men, and to express ourselves with precipitation and rashness concerning them. This evil would be less injurious in its effects, if we always resorted to the infallible standard of rectitude, both in respect to principle and practice, which the sacred Scriptures present, as the guide of our decisions; instead of making, as we are too prone to do, our own preconceived sentiments and conduct the sole criterion by which we test those of our neighbors. For although even when we profess to make God's Word the standard of our judgment, caution and forbearance in its annunciation is the course of prudence and propriety, yet we do not presume our Lord to require of His disciples such an extension of charity to others, as would countenance evident departure from the truth of God on *points* that are fundamental, or to withhold censures from such a course of conduct as is manifestly vicious. It would be a prejudicial misconstruction of this salutary counsel, should it

make us indifferent to the firm and energetic maintenance of the faith once delivered to the saints, or allow us to relax the rule of the Divine Word, pronouncing holiness to be indispensable in him who would attain the vision and fruition of God.

The principal view which I propose now to take of the precept is in reference to that great diversity which we see obtaining in the Christian world in the forms of Church polity, and in the sentiment on subordinate points of doctrine, severally advocated by men, who nevertheless agree in *holding to the Divine Head of the Church*, and to His revealed word as the permanent rule, both of doctrinal opinion and of moral and religious conduct. Supposing them to be in error on some inferior topics, not affecting the vital principles of faith or practice, shall we judge them with severity—separate on this account from their society—refuse to unite with them in measures for the promotion of our common Christianity? and, what is more important, adjudge them to be out of the covenant of God's mercy? God forbid! We are not required to surrender our opinions, deliberately and intelligently formed, to theirs, whether the subjects to which they relate be of more or less consequence in the general scheme of our religion; nor should we require such a sacrifice, except as the result of sincere conviction, from them. Christ's precept does not oblige us to abstain from the maintenance, under proper circumstances, and in a suitable temper, of any peculiarities in our own system. But the least important of these should be least prominently presented, and occupy a less frequent and a less intense employment of our zeal. Is it not a painful reflection that religious controversialists of almost every name, in so many of the polemical discussions that have employed their pens, should have forgotten the precept requiring Christians to let their "moderation be known unto all men," and so flagrantly have violated, in their angry contentions, the brief, but amiable lesson of the Redeemer which forms our text? These violent collisions of party spirit, disgraceful and injurious even in the world of politics, have marred the interests of Christ's Kingdom, and interrupted the peace of society. They have separated on earth to a much greater distance than their actual differences required, or a suitable regard to the spirit of their professions justified, brethren of the same great family, many of whom, it is believed, are in sweet and unbroken harmony now uniting their songs of praise in heaven. Happily for the best interests of true piety, for some years past the collisions of sects have been less fierce; for a season the arena of religious contention was in a good degree unoccupied; and feelings of charity and love far more prevalent than those of bitterness and wrath. The kind providence which some years since united various denominations in the circulation of the sacred Scriptures, first broke that magic spell by which bigotry and intolerance had so long bound each sect in a selfish and exclusive regard to its own interests. And, blessed be God, the spirit which has uniformly characterized the Bible Societies of Europe and America, led to such an acquaintance and intercourse between the charitable and pious of different communions, that new and conjoint plans of religious and moral usefulness were most amicably and successfully put in operation; the result of which, under the blessing of Providence, has been to extend the knowledge of true religion, remove unhappy jealousies, lessen the alleged causes of separation, and hasten that glorious period, for the arrival of which, in our excellent liturgy, we

constantly pray, when "all who profess and call themselves Christians shall be led into the way of truth, and hold the faith in the unity of spirit, and in the bond of peace."

The precept of our Lord requiring that we should forbear to judge others, lest we ourselves be judged, forms an opposite censure of the spirit which the mighty undertakings of the present day are calculated to subdue, and furnishes an appropriate basis for some reflections, adapted to the furtherance of the cause of Christian unity and concord. Whether the happiness of society, the extension of Christ's kingdom, the dismay of infidels, or the prosperity of our own communion, be the object of desire, I am persuaded each will be best promoted by that mild and conciliatory temper, to the cultivation of which the minds of Christians have, of late years, so much more than formerly, been directed. It is not by a stately and proud reserve in our demeanor towards others, not by advancing high-sounding and exclusive claims to the favor of God, nor by casting contemptuous sneers at the principles or systems of such as in outward things walk not with us, if they profess allegiance to the same Master, and faith in His blessed gospel, that true religion will be promoted, or our venerable Church obtain from other denominations that respect to which her character and her institutions entitle her; and which, when presented with the moderation and meekness that characterized our adorable Exemplar, it is believed she will not fail to receive. It is one thing to be attached to our own peculiarities, because we believe them to be *right*, and another, to denounce, in the language of asperity and unkindness, the opinions and doings of others as *positively wrong*; or to attach to their disunion from us in ministry, discipline, and worship, consequences that involve in doubt their everlasting prospects.

It is one thing to look with feelings of deep regard on the external order and symmetry of our own dwelling, and another to despise, because somewhat less beautifully constructed, that of our neighbor. In plain terms, it better becomes us, and it will be in all respects more profitable, instead of spending our time in judging others, to judge our own selves, and to be more anxious to exhibit an unshaken faith in the grand doctrines of our religion, and a course of conduct evincive of the sincerity of our profession, than to expend our zeal, and excite our passions, and court opposition by constantly dwelling on inferior discrepancies, which neither vitally affect a Christian's standing with God, nor materially influence his conduct in life. If heated controversies on all sides were avoided, and a spirit of Christian charity fervently cherished, the Church universal, "which is the blessed company of all faithful people," would rise in all her majesty and strength, her enemies would sink into merited insignificance, and we should realize with a more undoubting confidence, the promise of her great Head, that the gates of hell shall not prevail against her. There is, it is true, some plausibility in the grounds on which violent party disputants defend a stern and unbending attachment to their own views, and a right to judge with severity the views of their opponents. There are certain axioms to which they readily resort; but it happens, that, however opposite in their opinions, *each* claims the *same* right of summoning these to his aid. In this state it is not probable either will be convinced by his adversary; but each, if he has imbibed the spirit of his Master, should, as far as possible, forbear from any harsh judgment of his motives, or the results of an honest difference of views. For instance, one

alleges he *must* be right, because truth is an unit; as "there is one faith, one Lord, one baptism," so no two opposing propositions *can* be true. A God of truth cannot contradict Himself. As the same fountain sends not forth bitter water and sweet, so truth and falsehood cannot issue from the same source. They, perhaps, each tell us, too, that they have placed their minds under the guidance of the Holy Spirit, and that He cannot be wrong because the promised office of that heavenly agent is to "lead" the disciples of Christ "into all truth." Each will also allege that the standard to which his creed is conformed is the *Word of God*. The law and the testimony constitute the touch-stone to which they are alike willing that every proposition they advance should be brought. Now where candor obliges us to award to these disputants both a competent measure of intellect, and also honesty of purpose and intention, would we not recommend to *them*—if we are the party on one side or the other of these supposed controverted points, would we not *ourselves exercise*—much forbearance in their enforcement, much reciprocal charity and indulgence? In all such cases it will contribute to this feeling, if we reflect *why* it probably is that good people have such different apprehensions of the truth of God; how it is, that, in the religious world, (by which term I would be understood now to refer to such as agree in certain great points deemed essential to salvation,) such numerous diversities of sentiment should obtain. It is no matter of surprise that wicked men should be opposed to the truth, or have a thousand incongruous and conflicting views respecting it; for *their* creed is commonly dictated by their evil propensities and passions. *They* have, in no sense, "received the truth in the love of it," and God often "gives them over to strong delusion to believe a lie." But why on many points does so great variety of opinion obtain among those who truly love and fear God?

Now we are free to express our persuasion, that God does not suffer one of His real children to embrace, and die in the belief of any dogma, by which his salvation is endangered. The Apostle tells us of those who "being in damnable heresies." But though every deviation from the truth is error, every such deviation is not *damnable* error. Some things are *fundamentally* important—others are not so. I am aware that there may seem to be difficulty in determining what are of the one, or the other, description. I know of no better rule of distinction than this. All truths are fundamental, the belief of which is necessary to produce such exercises of faith and holiness as are essential to salvation, and all errors are fundamental errors, which a man cannot hold, and yet receive that faith and holiness, without which, according to the Scriptures, he cannot be saved. For instance, faith in the Lord Jesus Christ is absolutely essential to the salvation of those to whom He has been revealed. For "without faith it is impossible to please God." Repentance for sin is essential; for God "commands all men everywhere to repent." Spiritual regeneration is essential, for Christ declares, "except a man be born again, he cannot enter into the kingdom of Heaven." Sanctification is essential, for "without holiness no man can see the Lord."

We might extend the examination; but these examples, plainly derived from the book of God, are sufficient for illustration. Many matters of secondary importance, however, may be believed or disbelieved by persons who profess *all* the doctrines that have been stated, and others equally weighty which, neither leading into immoral practice, nor putting in jeopardy the salvation

of the soul, do not require that the bond of Christian brotherhood should be severed; but, on the contrary, call for such a liberal construction and treatment as may conform to the spirit of our Lord's injunction in the text: "Judge not." But the man who believes his own mind to be under the special influence of the Holy Spirit, may find it hard to believe his neighbor, who differs from him on these subordinate points, a real disciple of Christ; because, as intimated above, of the impossibility of the gracious Comforter, who was to lead into *all* truth, bearing on the same subject a different testimony to different minds. Now may we not remove this difficulty—must we not do so unless we are prepared to violate every principle of Christian charity by supposing that the passage referred to as descriptive of the office of the Holy Spirit, and others of a similar nature, apply only to the *essential* truths of salvation? Is it not a harsh judgment to pronounce an individual wholly destitute of grace, because in theory or practice he appears to us to err on some inferior points? On any other principle we must involve numbers in peril of perdition on account of their ignorance or unbelief of propositions, which, though true, are such as the divine word no way connects with the hope of future blessedness. If we are disposed to the exercise of a charitable judgment, may we not, in some measure, account for the subsisting differences of opinion on a variety of minor topics connected with religion? Many propositions of this less important nature are not so clearly taught in Scripture, as are those immediately connected with the salvation of the soul. It has been the great mercy of its adorable Author, that those propositions, a cordial assent to which is necessary to the exercise of faith and the practice of holiness, are so plainly taught and so frequently repeated that if a man will not shut his eyes and suffer his passions to give law to his understanding, he must believe them, while others less important (this very circumstance showing that they are so) are not delivered with such indubitable clearness, but that they may, when brought under the consideration of differently constituted minds, or under varying circumstances of education or association, become subjects of dispute.

Many of the points on which Christians differ, are, in fact, rather deductions and inferences, than positive Scriptural prescriptions, which each man assumes the right to make for himself; and therefore it is not by any means surprising, that one should draw, on such questions, a conclusion which another would not. Every one has not the same quickness of apprehension, the same extent of information, the same reasoning powers, and talents for logical deduction. Though he may have the spirit of truth dwelling in him, and the outward Word to direct him, he may not be placed in as favorable circumstances; he may not have the same collateral assistances, or the same capacity of distinguishing truth from error, as others; or if he has, yet in measuring and weighing a variety of propositions, he may err on some. As undoubted Christians are often observed not to be free from every error in practice, so neither are they from every error of understanding. If they have not the same faculty for the apprehension of divine truth, nor the same means and advantages for knowing the mind and will of God, it is not more to be wondered at that they should differ in the fashion of their opinions than of their faces.

To what different conclusions even well-informed minds have arrived, after an attentive examination of Scripture, in relation to the external polity of the

visible Church! *We* allege the imparity of the ministry, and the gradation of three orders; others contend for an entire equality and a single order. Supposing they are mistaken, shall we judge our brethren, who honestly dissent from our conclusions, as out of the pale of the Chistian covenant, and either consign them to eternal ruin, or leave them to a bare peradventure as to their eternal hopes? So we entertain no doubts that infants are to be baptized, though we cannot support our position by any positive command expressly mentioning them, any more than such an authority can be produced for the administration of the Lord's Supper to females. But as the latter is a matter of fair inference from the generality of the command for the observance of the Lord's Supper, so the former is inferred from the same generality, as well as from identity of the covenant of grace under the Old and New Testaments, from the law of circumcision, from early usage, from the Saviour's declaration of the right of infants to the kingdom of God, etc. Yet others, no doubt as sincere as ourselves, do not see the force of our conclusions, and conscientiously abstain from the practice.

Should we harshly judge each other on these and similar topics? or may we not severally hold our opinions, and pursue our convictions of duty, with the charitable hope that our doings being designed to be conformed to the Divine Will, may be accepted of God?

Allow me another suggestion in respect to the existing differences of opinion among Christians. May they not be permitted by divine providence for wise purposes? The will of man is left free to choose or reject such propositions as are laid before him. His exercise of this liberty, even when some error supervenes, may tend to the confirmation of others, and perhaps eventually of himself, in the truth. It is no uncommon thing for us after satisfaction resulting from inquiry, to hold with more tenacity than others those truths of which our minds once doubted; and it cannot be questioned that even polemical controversy, a thing, in itself, presenting so few attractions, when conducted in a meek and candid spirit, has often led to the more perfect proof and establishment of sound doctrine. It may induce many, who would otherwise be indifferent to the duty, to search the Scriptures, excite to more vigorous exercise of the understanding, and eventuate in the extension of the correct principles of the gospel. Such *were* the results of those eminent displays of talent and piety, which distinguished the writings of the Reformers; and other instances might be adduced in verification of this statement. Even when men have contended for victory, rather than for truth, and have had more in view their own exaltation than the glory of God, He has not infrequently made the infirmities, as well as the wrath, of man to praise Him. When important truths have been assailed, and every effort of ingenuity exerted for their overthrow, the result has been, that, instead of blindly assenting to them, as unexamined traditions, their professors have been made thoroughly acquainted with the evidences on which they rest, and become, as the Apostle expresses it, "rooted and grounded in the faith," as well from the force of positive argument in their favor, as of the weakness of those by which they have been assailed.

Further: The wisdom of divine providence may permit diversities upon points which, though not altogether indifferent, are *comparatively* so, that we may perceive that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost; for he that in these things

saith Christ is acceptable to God, and approved of men." The kingdom of heaven is not made dependent on speculative opinions, or on outward modes and forms. Yet our infirmities would sometimes lead us to such a conclusion, if it were not so ordered, that we have daily in our view many who we cannot doubt fear God, and walk closely with Him, and may perhaps have reached far higher attainments in holiness than ourselves, yet nevertheless differ from us in many respects in their theoretical opinions, worship God in a different community, and conduct their devotions in a manner variant from our own. It becomes us in the spirit of our Saviour's precept, to judge tenderly of such, to view what we may consider their errors, with indulgence, and beware how we suffer an over-zealous fondness for things of an external nature, or of subordinate importance, to embitter our feelings against them. Alas! it too frequently happens that bigots have more charity for the *sins* of others, than for their involuntary *errors* as to the minor doctrines and the circumstantialia of religion; and are found contending for trifles having little or no influence on the interests of eternity, while they manifest comparative indifference in regard to other things for which every man's conscience and the law of God must condemn him.

But again the minor differences prevalent in the Christian world may be permitted for the very purpose of giving employment to the exercise of *charity*. It has been said, "Precepts lead to duty; but examples draw us." There is no duty more strongly urged in Scripture than charity, or brotherly love, nor any to which the unrenewed propensities of our nature are more averse. Pride and envy are the natural inmates of the human breast, "God, I thank thee that I am not as other men," is still the Pharisaic sentiment of many a corrupt and evil heart. But when Christians perceive that others who walk not with them in external things, or speculatively differ from them on some points of doctrine, are evidently one with them in spirit; when they are compelled to yield to the persuasion that with all their supposed mistakes, God has loved and accepted them, surely feelings of attachment must arise, which no points of unimportant difference can repress. Must not their hearts be drawn towards those whom they cannot but view as fellow heirs with them of an inheritance of glory, into grateful exercises of Christian affection and esteem? Can they refuse to love those whom their heavenly Father loves? Can they deny the hand of fellowship, and the heart of sympathy, to brethren differing from them in name, but sprinkled with the same redeeming blood, justified by the same grace, sanctified by the same spirit as themselves? Is there weight, dear brethren, in these suggestions? Then how must we lament that error, which suffers alienation of affection, and reluctance to friendly intercourse, to be the consequence of differences about the inferior topics, or slighter circumstantialia of religion! How egregious the mistake of supposing a claim to heaven to be forfeited by anything else than our abandonment of the faith and holiness of the gospel! How inconsistent in those who so properly object to popish infallibility, to claim it for themselves! Has not my brother as much reason to quarrel with me for differing from him, as I have for his differing from me? But I allege Scripture for my course. So does he. I think that that holy influence, to which I desire in spiritual things to subject my mind, persuades me of its correctness. So does he. I have the opinion and practice of many wise and holy men on my side. So probably has he. But the Church to which I belong maintains the dogma or the usage for which I contend. So has he been educated in a Church which maintains its opposite, and neither of them pro-

fesses, or, if it does, has a *right* to claim infallibility, or the power of teaching or prescribing anything contrary to the word of God. Hear the expostulations of that word: "Who art thou that judgest another man's servant? To his own master he standeth or falleth." "Why dost thou judge thy brother, or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." "Let us not, therefore, judge one another any more." "Judge not, lest ye be judged." "Whatsoever ye would that men should do unto you, do ye even so to them"

Oh, brethren, had these amiable precepts been better understood, or practiced, what endless, unprofitable contentions would have been avoided! Instead of such unsatisfactory disputes about the outworks of religion, and matters of belief or practice unconnected with salvation, Christians would have found an ample bond of union in the single sentiment which recognizes faith and holiness as constituting the whole essence of pure and spiritual religion. Whatever their other discrepancies, they would have agreed in striving together in love for these; and the intercourse of congenial minds on earth would have been at least a *faint* image of the peaceful harmony of heaven. There, without a question, will meet the holy and the good of every religious name, and it will be found that a thousand distinctions that many deem here of immense importance will be there utterly disregarded and forgotten.

Let us, therefore, diligently inquire for ourselves what is truth; and let us, when discovered, cordially cherish and retain it. Conclusions honestly and deliberately formed, even on inferior and circumstantial points, we are not required to yield at the bidding of others. But let us cultivate a charitable disposition towards those whose inquiries, as honestly and deliberately made as our own, have led to opposite results. If God has received them, let us not refuse to do so, nor decline to be their associates in any suitable endeavors for the advancement of Evangelical religion in the hearts of men, and its extension throughout the earth.

The length of these remarks precludes our exhibiting the precept of our Saviour in other points of view than that in which it has been the principal object of this discourse to place it. I cannot, however, conclude without observing, that if the injunction has the extent now given to it, its obligation cannot be doubted in the more *limited* one to which it has generally been confined. If we should exercise a mild and charitable disposition towards our brethren of every name, we should most assiduously avoid harsh and severe censures upon those who in church communion stand immediately connected with us. This charitable principle does not require us to be partakers of other men's sins. It compels us not to adopt their errors; it forbids us not to offer to our erring brethren suitable, seasonable, and scriptural counsel and advice. But it does peremptorily forbid our assuming in respect to them and their conduct, the prerogative of God. We have all sins enough of our own for which to judge ourselves, and as we know more of our sins than others do, we should be more ready to condemn *ourselves* than them. The author of that precept we have been considering has solemnly warned us against saying to our brethren, "Let me pull the mote out of thine eye." and behold, a beam is in our own eye. It is His command that we first cast out the beam out of our eye, that we may see clearly to cast the mote out of our brother's eye; and His declared purpose is most solemnly announced that "with what measure we mete to others, it shall be meted to us again."

APPENDIX II.

Dr. Tyng's address at the Anniversary of the American Sunday School Union, at Musical Fund Hall, Philadelphia, May 15th, 1848, upon the resolution: That the real welfare and useful influence of our beloved country must ever be mainly dependent on the religious training of the children of our land.

I would speak, sir, upon this, as upon a theme *always* important; but under the peculiar circumstances of the time in which we are gathered together pre-eminently so. If there be, sir, upon the whole surface of the globe to-night a nation that is raised as a city set upon a hill, to guide and protect and encourage and uphold the multitude—the millions of mankind—it is the position of this republic. And, sir, if there ever has been, or ever will be, a crisis in which the utmost of its excellence will be brought out to view, in which its ability to stand and to endure and to abide, to bless the residue of the world, will be tested, that crisis is the very one in which the present anniversary of this Union is held. Why, sir, the world, the whole world is heaving, and the entire mass of the human population throughout, not only the civilized but the uncivilized portions of the globe, seems to be like the opening mouth of ignorant hunger, demanding something, it knows not what; and we are compelled to stand by this mass, and strengthen all men by our sympathy, our instruction, and our support; and to be able to take this position, we are to dig down far deeper than the external appearance of our influence, and lay a foundation and test principles somewhat entirely beneath the apparent surface and operations of outward things.

I look, sir, upon the whole history of our country past as being a complete illustration of the value of your institution, and of the importance, the indispensable necessity of its maintenance, and of spreading larger and larger, and exerting a more and more extensive power. What was it, Mr. Chairman, that led our own glorious Revolution to its happy result; which has guarded that result in the confirmation of the happiness and prosperity of the country; that has established us as a people able to maintain our hold against the thousand evils and wickednesses upon every side, working, diverting, distracting and overturning, apparently, every influence for good? I answer, sir, beyond all causes combined was the deep and universal acquaintance with the sacred Scriptures, scattered among the children of a former generation—the training of mind and heart and spirit by which

they were prepared and enabled to understand for what they must contend, and to contend successfully and triumphantly for the rights that they had established. It is not surprising that our Congress, in its very first assembling, should have ordered an edition of the sacred Scriptures to be imported, I will not say printed. It is not surprising that a spirit like that should have governed in the minds of the men then gathered together; for every man of them had undoubtedly been taught from their very youth—from the beginning of their days—the power of those lively oracles. The land was inhabited by a people that had gathered in with their mother's milk the principles and influences of sacred instruction, and had learned from the very earliest period of their days that it is God's truth which makes men free with a liberty above the conflicts of earth. And it was that very spirit which carried them successfully through their early struggles, and it is the remnant of that very spirit which has maintained the republic in its influence and power up to the present time.

It is wonderful to me when I see the flood of immorality from other lands which is constantly breaking upon our shores, the overwhelming imported infidelity—for the greatest portion of the popular infidelity of this land is of a foreign and imported origin—when I see the anarchy which is bursting in upon us like a flood, and the licentiousness which is casting up its steaming vapor in all parts of the land, it is wonderful that this country has maintained its ground, that every institution of public order and domestic peace and personal liberty has not been swept off the earth before the power of that deluge which it has appeared impossible to resist. Nothing has maintained the country but the abiding influences of the hereditary instruction conferred upon generation after generation by our Christian fathers; influences, sir, buried so deep that all the pickaxes of infidelity have not been able to break them up; influences which have been sent abroad so extensively, and have entered so deeply into the vitals and minds of the people, that no power of evil has been able to eradicate them. It is amazing to me, as an observer of this country, not that our institutions have occasionally reeled and staggered, and presented the question whether they should stand or not, but that for these sixty years they have been able to stand under the overwhelming flood that has sapped their very foundations. Jesuitism, assuming every shape and form—from the polite dancing-master who instructs your daughter, to the teacher of foreign languages who is educating your sons: laying aside the garb of the priestly office, and adopting the unsuspected and fanciful intercourse of common life—has endeavored to undermine public and private virtue and public and private liberty. It is amazing that this land has been able to endure against these stupendous influences which have been setting in upon it. It never would have endured had not the fathers of the land done what your institution is trying to make the fathers of the present generation do for the generation which is to come.

When I look, sir, at the amazing power of imported infidelity contained in foreign publications, which are republished here, and made to suit the tastes of our people, tempting them as the intoxicating demon tempts our nation, at the lowest price, it is amazing to me that our nation has not been swept away by a mob, and that it has been practicable for us to maintain ourselves beneath our own roofs, in the secure possession of our rights.

I maintain, sir, that is has been nothing but the early irradiation of this country with the light of God's word—it has been nothing, sir, but the early salting down of the early population of this land with the savor of Divine knowledge inculcated in the early teachings of the New England fathers, which has preserved our country from being overwhelmed and destroyed.

And now, sir, we stand in a generation in which we are to teach the world the lesson we have learned of God—a simple lesson, *that intellect, however exalted it may be, unless sanctified by the word of God, becomes but a sword in the hand of a madman*; that education, however enlarged, unless it is a devotee to the cause of Christ, becomes an evil—a curse. I would bid you look at Europe. I would ask no other illustration than boiling, upheaving France, where gigantic intellect has investigated every department of science—where logic has reasoned with a precision unsurpassed; and yet, sir, where no Bible has taught them the truth of God, and no early education has engrafted the knowledge of the Most High—where men are mere babes in all the principles of the science of human life, and asking and seeking for a refuge and an end that it is impossible for them to discern.

We are looking to France for the uprising of the spirit of liberty; and while it is not in any of us to sympathize with the autocratical spirit of exclusiveness and oppression, neither is it in any of our hearts to sympathize with the uprising of a mere democratical spirit of insubordination. Our sympathy is to be directed and made effective by throwing light in upon the heaving mass of darkness—by scattering the means of self-control in the word of God. We are, sir, to extend the hand of fraternity upon the sacred Scriptures. We are to give out the instruction of an elder sister as at the very footstool of the throne of God. If we would be useful, we should say to infantile France—for France is yet but an infant—and to infantile Europe, “Come, let us ascend into the hill of the Lord, and listen to what the Lord shall say to us, for the Lord will speak; He will teach us His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

I hold it, sir, to be the duty of this republic to stand upon the conservative principles of liberty, which are sustained and upheld by the distinct recognition of the authority of the living God, and allow no new-born fraternity to be brought out upon principles anarchical and disorganizing, not recognizing that the Lord ruleth in the affairs of men. In such circumstances as these, then, are we to take a personal responsibility; and never since the generation that established the independence of '76, has there been a generation in this land over whom such responsibilities were cast—over whom there needed such an incubation of the spirit of the Most High, and around whom there required such a wall of fire, to protect them from an influence that is attempting, in its power, to consummate their overthrow and prevent their being instruments of good to their fellow-men.

We are not to undertake the destinies of this great republic alone. We have the keys of the earth, and I hold it to be our duty to travel to the utmost limits of man, bearing the solemn testimony to the human race, that we owe our religious blessings and social rights to the distinct recognition of the Divine authority. We should hold out to them, sir, in one hand, that Declaration of Independence, which declares the rights of man, and in the other the book of God, which gives the charter of divine support, and say to

the nations of the world, Hear they are—the last came down from God—the first we grafted upon the book of God; and as a parasite it has lived, when as an independent plant it would have withered and faded and died. Sir, I did not look for applause upon the remarks I have felt compelled to make this evening. From remarks which I heard from my friends during the past week, I was led to fear that they were speaking the language of congratulation far too soon. I think it our duty now to hold up the feeble, faltering steps of France, while passing through her transition state, by pouring in upon her a flood of God's illuminating Spirit, through the medium of His sacred word, and to applaud subsequently, sir, when her period of competent majority shall have arrived.

Now, sir, this is our dispensation, as inherited from our fathers; and we are to carry it on in our day, and at the same time to spread a healing influence throughout infatuated Europe, and to sanctify and save the ruffianized ungodliness of Europe cast upon our own shores. It seems to me, sir, you cannot take a child from one of our cities or villages, and attempt to plant him in your Sunday School, but you must have a controversy over him like that of Michael and the Devil over the body of Moses. There stands, sir, the open-mouthed crocodile of Popery, ready to swallow him up at the first manifestation of his existence. You have to fight with a power which naught but the sword of the living and eternal God Himself can overthrow—naught else can drive off the avenger of Satan's wrongs and the opposer of God's rights. You have to meet the spirit of licentiousness and infidelity which stalks boldly forth throughout the length and breadth of the land spreading its poison into every dark spot and fetid kennel of our cities, groping along in every sly place, presenting the most tempting appearance in his external aspect, but biting like a scorpion and stinging to death in the first embrace, his helpless victims. The books, sir, of which my friend has spoken are prepared for the very alphabets of your children. The tracts of the Tract Society and the books of the American Sunday School Union, are all imitated to teach them the first principles of vice and immorality. Ere the father knows that his child has been exposed, its mind has been polluted by these vile works, which wend their way even to the cradles of our children, and unresisted seize upon their tender victims and pour their leprous distilment into their yielding minds.

In the midst of such circumstances you must contend, and you must be prepared to meet these responsibilities, and to do according to the work committed to your charge. And in order to perform this work, in order to discharge these responsibilities effectively, you must ever maintain and establish in the mind of the community, in the mind of the nation, the supremacy of the divine authority. Secular education, however thorough, however extensive, cannot accomplish the object. The moment you separate the religious element from the intellectual, you render the latter powerless for good. I am not ashamed to point to that institution which I am proud to call my alma mater, as an illustration of this fact. That institution has intellectual power unrivalled, resources unlimited, and abounding wealth; but God has planted his curse upon the place; so men that ask, why is it that intellect so remarkable is paralyzed, that power so surprising fails to produce its legitimate effect? The very moment that you cut off the connection which binds the soul to God, you attempt to set up an independent sunshine

at noonday by closing the shutters of your house; and God will curse, with a heavy, bitter, abiding curse, that people, land, institution, or neighborhood, who undertake to be a God to themselves, and to the other nations a God besides.

I will not detain you longer upon this subject. Perhaps I ought not to have detained you so long; and yet I have not spoken a word of that of which my heart is so very full—the adaptation of your Union to this very purpose of meeting the crisis of the age to which I have referred—of establishing upon a permanent basis, and thus perpetuating the social and religious and political institutions of our beloved land, and, at the same times administering to the necessities of agitated, quaking Europe, calming her troubled and warring elements of insubordination, discord and anarchy, and conducting her nations to the haven of civil and religious liberty, founded upon reverential recognition of the divine authority in the counsels and affairs of men. Mr. Chairman, you must stand to your post. You must plant yourself on the old marks, determined that you will teach nothing but what God has taught to you. And you may rest assured, sir, that another revolution is coming round, the results of which will be more glorious than any the world has ever yet witnessed. Sir, you have, in a great measure, the fashioning, the moulding, the directing of the mighty future. Oh that you may be faithful in the discharge of your responsibilities, on which such vast interests are suspended. These interests are not confined to this country alone. The world is your field. Your task is overwhelming; but energy, disinterestedness, faith and promptness of action will raise up allies to your assistance. We shall hear of the National Sunday School Union of France yet—the child of this very institution. The American Bible Society is to send out this year many thousand copies of the sacred Scriptures, as a solemn message to guide the people of that interesting land, and you will see the day that a delegation from proud Paris shall stand upon your platform and inquire for the constitution under which you have flourished, and through the instrumentality of which God has done so much to save the land.

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APPENDIX III.

Dr. Tyng's address at the Second Annual Meeting of the New York Young Men's Christian Association, held in the Church of the Puritans, Union Square, Monday evening, May 15, 1854 :

Mr. President, My Christian Friends.

It was the purpose of the Society to have their platform filled by laymen only. I approve of this purpose, and should exceedingly desire to see presented a platform filled with Christian laymen, taking the seat of a gospel minister without the apparent official responsibility of it, and bringing the great subjects of gospel responsibility and instruction before this community upon the mere ground of their personal relation, and the responsibility of their individual character. I have listened to this report with unspeakable delight. That a report so thoroughly religious in its character, so discriminately Evangelical in its principles, so complete, so bold, so fearless and unveiled in its purposes and tendencies, should have been brought before us at this time, my Christian friends, I esteem to be a subject for our mutual congratulation, and there is not one of us, male or female, lay or clerical, who ought not to take this association of young men by the hand and say, "You shall never fail, you shall never fail."

You have before you in the report the great objects of this Association. I never saw them so distinctly presented to my mind as I have seen them to-night, throwing themselves into two distinct classes : the one, self-preservation ; the other, the universal extension of the principles and the power of the truth ; the one to guard and nurture a domestic influence and concentrate a domestic and local power, and the other to send out that domestic influence and extend that local and domestic power until the vast limits of the earth shall feel its influence and every nation of mankind shall understand the purposes for which it is combined and acts. Who that has had great intercourse with the moral history of the world will not at once see the vast importance of the objects for which this Association is combined ? and who that has traced the history of the mightiest agents in every class of influence upon the mind, and destiny and character of man, will not realize the fact that those agents have usually sprung from the most feeble and unnoticed beginnings ?

When the great Lord Eldon sat upon the Chancery Bench of England, a man possessing perhaps the highest and the deepest legal mind

that Great Britain ever saw, and a man, too, eminently conservative in his character, and eminently distinguished for his purpose to maintain the aristocratic power of the community, it was his delight to tell the young lawyers at the bar, "Young gentlemen, I was born in a chair-foot." And when, supposing a chair-foot meant a common chair, they looked at him with astonishment, he interpreted it to them, in no degree, however, to the advantage of his birth. "In my native town of Newcastle-upon-Tyne," said he, "a 'turnchair' means a blind, dark alley, and the bottom house of a blind, dark alley is called the 'chair-foot.' I was born in the bottom house of a blind, dark alley, and when, therefore, I take you to the place of my birth, I can tell you nothing else but that I was born in a chair-foot." Noble was the testimony, but he could well afford to make it, for though the dignity of the peerage crowned his position though a sovereign favored and endowed him with wealth, and though a nation's reverence surrounded his political and legal character, he gave to his country more credit and character by the profundity of his learning and talent than his country ever returned to him by all the variety of its remunerations. One of the most eminent of the Bishops of the Church of England, driving along the road in his splendid chariot on a Sunday morning, stopped and asked a little time to stay. He left his people, telling them he would be back soon, and went up the hill-side, and there knelt down to pray. They supposed him almost insane, but he returned shortly, and addressed them as follows: "On that spot, more than fifty years ago, I, a bare-footed cow boy, drove away a cow that had been sleeping there throughout a winter's night that I might warm my feet upon the ground that she had heated with her body. God has made me what I am, and I cannot pass that place without thanking God for the influences and the occasions that He has given to me."

When we look through the history of the past, and see that everything eminent has started from just such characteristic beginnings—when our own Franklin tramps through the city of Philadelphia, a gawky boy, with a loaf of bread in his hand, munching as he goes; when Webster tells you of his original cabbage garden upon Middlesex Canal; when Henry Clay declares it to have been the pride of his history that he was a poor boy from "the slashes" of Virginia—I say, when we look through the whole array of such facts, who shall undertake to come into our midst and estimate the value and influence of any one of the thousands of young men whom we may meet in our streets, or upon whose head we may incidentally lay our hand?

A poor young man in London was bound as an apprentice to an iron-monger. It was his pride and delight to accomplish every task set him with eminent success, and whenever there was a particular order in the store, which required especial neatness and punctuality, it was, as a matter of necessity, given to him. Aye, our report speaks to-night of "years of sowing." The character of the seed indicates the character of the harvest; and when we find that this young man bestowed the most minute attention and fidelity to his duty—"faithful in that which was least"—in his shop in Tottenham Court Road, London, we are not surprised when we find him to be a great herald of salvation—a man who gave arts and intellectual power to the Islands of the South Sea, and a nobler than whom earth has never produced, and than whom no man's history will be more incentive and suggestive to future generations of young men as they read and ponder it.

A young man was engaged in raking out a fire of a sugar refinery in London. It was all that he appeared competent for, for he was unconverted. Oh, my friends, how I do thank you for such bold expressions in your Report! "converted" and "unconverted." There, there is something tangible—a manifest something besides being good and bad. There is something besides the golden rainbow shadowing out the religious influences of character so fashionable in the theology of our day. There, there is something clear and distinct, and when we open sheaves like that, we expect to find a glorious work within. This young man was never anything until converted. I have known scores of them who seemed to get an inspiration of genius and power when converted to the service of Jesus Christ. But the fidelity which raked the fires of the sugar refinery and gave him the character of a man steadfast and devoted, was the seed which was to flourish in a noble work; and you may trace that young man, without education, without scholastic preparation, without any means other than the love of God in his heart and English common sense in his head, and a faithful, out-spoken Saxon tongue in his mouth, you may trace him, until all through the coast of Western Africa the name of William Johnson is the perfect type of excellence in presence, devotion and amazing success in the missionary ministry of the gospel of Christ.

Now, my friends, why do we pick up these little facts, which seem like shells on the shore of time? Why travel and gather up incidents but for the purpose of mutual encouragement? I speak not merely to young men. Who shall tell me what the young men of this city individually are to accomplish? But there is something especially exciting to my mind in the title which these young men have assumed. A Christian Association! Aye, I hail the time when Church and Christian shall seem to be synonymous! I remember hearing my venerable and excellent friend Dr. Bethune remark that he fully believed that the real Apostolic succession was in the Reformed Dutch Church, and that the Apostles spoke low Dutch. I look forward to that time. There is not a feeling in my heart which would not rejoice if it were accomplished. I should love the time to come, when, all barriers being broken down, I could take those two Reverend Fathers by the hand, (pointing to two gentlemen on the platform) and say, "Let us preach together and labor together for the conversion of souls." We shall never rise up to a high Christianity until this is accomplished. Cease *applause*, and let us *feel* how unworthy is this unceasing feeling of suspicion that the brother who stands next me has some other object than the bold confluent object of proclaiming the gospel and sending out the glad tidings of salvation, and, therefore, it is that I hail the title from my very heart. I hail the title—a Christian Association! Yes, a Christian Association, and it shall be no cause of grief to me when I rest my head upon a dying pillow that I have ever built up one single fence between my brother and me, or ever voluntarily alienated one single Christian brother from myself. By the help of God I will lie down in peace free from the bondage of a memory like that.

When these young men thus come out themselves in such an association, with such a title, with such a report, with language so distinct, so bold, so noble, so open and so undisguised, is there a father or a mother in this house that will not weep over them tears of joy, and say, "Son of my heart, blessed be God that I see thee rise with the pearls of wisdom in thine hand

to buy the treasure that faileth not forever." I dare hardly look at the other side of the picture, for when every other young man I meet flaunts along with a cigar reeking from his mouth, with the language of profanity, ribaldry, or levity issuing from his lips; his evenings spent in the bar-room, or worse, and his days completely devoted, under the bondage of selfish necessity, to the mere pursuit of mammon, I hardly supposed that there was such a number of united Christian men among us. The mere thought of this society makes our old bones to leap like a hart, and stirs us up with a feeling of energy that bids us (turning to some gentlemen on the platform), that bids us feel that there is hope in Israel, and when our heads are laid down beneath the sod, that there is a sun to rise, and a day to come, and a glory to dawn, and a light to beam, and a fount to flow, when we have finished our dispensation and entered into our rest. I take you by the hand, beloved youth, and rejoice over you with a father's joy from the very bottom of my heart.

Look at the prospect before you, American young men. Was there ever a time in the history of our republic when you were so important, or when it was so important that you should be trained, and banded, and combined, or when almost the existence of our land as a nation is periled as it never was periled before; when days have arrived that might start the policy of ancient times from the tomb, and awake the energies of the golden age, that have long been forgotten; when a crisis has come in which we have to fight the old contest, even for personal liberty, over again, or else give up that which is almost as dear to my soul as liberty itself, the glorious combination of the States of America, that makes America what it is, and shadows out its sole possibility of usefulness and glory hereafter. Yes, dearer than the union of these States to me nothing is upon the earth but liberty itself, and if those two cannot be combined, then I am brought to the position of the parent with the twin children, where one or the other must be sacrificed, and I may look upon the one with the deepest interest, and upon the other with the deepest anxiety, and exclaim, "Woe, woe is me that I must choose, where either choice shall thrust a dagger to my heart, and drive me sad and sorrowful to the rest of my days."

Now for the prospect before us. We who have battled on for thirty years, through a whole generation of men, have but little more to do. Our days are coming to their conclusion. The setting sun shines out before us, its beautiful rays, sometimes more beautiful than ever before, cast themselves athwart our vision, and remind us that soon our repose must come. None of us, dear youth, will stand in your path, and America shall look forward to the influence, and the power, and the results of a generation of combined and Christianized young men, who, with a wisdom that true religion gives, may be able to consider and settle yet more wisely the great questions which we have failed to quiet, or accurately to appreciate.

But there is a prospect, my brethren, beyond all this. O, how the world stands waiting for Immanuel's Land. It seems but yesterday that I was at Salem, where Judson, and Nott, and Miles, and Newell determined to go abroad as missionaries, where there was scarcely a single Christian in the land who sympathized with them, and the feeling of the American people was purely selfish; but now behold that amazing agency, the American Board of Commissioners, perhaps the most successful agency for missions,

except the Church Missionary Society, or the London Wesleyan Missionary Society. Look at the extent of the Baptist, the Methodist, and the Presbyterian Societies (I will not speak of my own, but I wish that it was a thousand times larger). Why, in these last thirty years that have gone by, see how the world has opened to American Christians. There is not a spot upon the face of the whole globe where an American young man may not now be permitted to plant the standard of Christianity; and now, perhaps, we have throughout our country thousands of young men—a friend suggests to me thirty thousand young men—combined in various Christian Associations, far off from each other. I received a letter the other day from a Christian Association of young men in San Francisco. Two youths went from my Sunday-school to that place, and there combined, with a view to form a Christian Association. First there came in the spirit of latitudinarian indifference, and said, “Do you call us no Christians? We insist upon union,” and then there came in the spirit of destructive Popery, and said, “Do you not call us Christians? We insist upon coming in.” And these young men, in the midst of that immense metropolis of gain, giddiness and guilt, had to settle that question, and they have settled it. They sent to me newspapers that had abused them beyond all measure, but they stood their ground. And let this association remember that in just such a contest fidelity is strength. Better three hundred men who can be depended upon, than thirty thousand who are doubtful. Let them ever take the ground of this report, “conversion” and “unconversion,” and God will bless them.

I am ashamed to have occupied so much time, but when a father and a pastor’s mind enters upon a subject like this, where shall it stop, and what shall be the limit of one’s expression.

Now, my friends, the simple question is, shall we, as a community, help these young men, and give them ability to carry out their glorious enterprise? You, my excellent friend, (turning to Dr. Bethune, who testified his assent to the last sentence of the reverend speaker by an inclination of the head) you bow your assent, and I believe that there is no man here who will not help these young men. All will say, as you say—Yes! with one accord; and I believe that there is not a single individual here this night who will not, according to the extent of his purse, afford assistance. The rich man will do so according to his ability, and the poor seamstress, who earns her shillings by her toil, will give her mite, and that will be the sweetest gift of all, for what so precious to the hand of man as the gift of female devotedness, and female confidence and love. Does man ever feel himself so exalted as when the hand of woman toils to enable him to toil with more success himself?

APPENDIX IV.

Dr. Tyng's address at the Anniversary of the American Tract Society of Boston, held in the Church of the Puritans, New York, May 10th, 1860.

MR. CHAIRMAN AND MY CHRISTIAN FRIENDS:—I view this as one of the most interesting and important meetings we not only ever had assembled, but perhaps ever shall have assembled in the city of New York.

When I look at the interests which are at stake, at the value of the cause which is involved, at the remarkable providence which has raised up in time of need an appropriate and efficient instrumentality for the accomplishment of the work to be achieved, and at the amazing providence which has watched over it and prospered it with such a degree of calm, tranquil, and effective success, I confess that this occasion is one of exceeding personal congratulation. I cannot but congratulate the oldest Tract Society in the United States, the parent Tract Society of this country, the mother of us all, upon its meeting this morning with all the evidences of the divine benediction resting over it, and of the communion and fellowship of Christian reciprocation arising from it. We meet here this morning under a banner twofold, but never separated, the banner of purity and peacefulness. First pure, then peaceful; first truth, then peace; first a foundation that God hath laid in Zion, then evidence that God is building up peace on that foundation.

The grand uniting principle upon which we are brought here, connected together and made one to-day is the union of absolute purity and peacefulness, and a grateful enjoyment of things in prosecution. The old and first established Tract Society meets here before us, not a forth-putting, agitating power in the midst of a peaceful community, but a dove from the very ark of safety, with an olive leaf in her mouth, a divine messenger going to shed from its divine and illustrious wings, over a disturbed surface, rays of heavenly light. For a while this lovely ark attached itself to a junior but out-going craft, to be led across the ocean by other pilots, and according to the direction of other charts, till at last, the faithful watchmen having slept beneath in confidence too long, they found themselves, alas, dismasted and disabled, and floating like a log upon the sea attached to a superior ship. Nothing then was to be done but at the risk of everything, in the perils of the sea, to cast off and start for themselves. Nothing was to be done but in trusting dependence upon that Pilot that never forsakes the

Christian, that rebuked the storm, and that walked upon the sea in perfect peace when His disciples were filled with terror and dismay—nothing was to be done but in trusting dependence upon Him to cast off and start upon a voyage, ah! not a voyage of discovery, but a voyage homeward bound. It was a voyage on a raging billow, to be sure, but the beautiful shining shore that lined the other side with its translucent, glittering attractions promised the ample reward of a home of peacefulness, blessedness, prosperity and protection. If any one asks us why we cast off, our answer is that we found ourselves going on a voyage that we never bargained for. We found that the voluntary coolies were to be sold as involuntary slaves. We found that when we came to the end, instead of receiving the recompense for which we had been looking, and which we had a right to anticipate, the recompense which we were actually to receive was wrong and suffering under oppression, almost enforced servitude to a system against which our consciences relucted, and from which the very purpose of our better nature held back. It has been asked why we are here; as well ask Joshua and his men in the valley of Gilgal why they were there. They were there because that was God's promised land to them that did His work. We are here because this is the Lord's appointed place of labor and toil to them that faithfully obey His will. And we are here this morning with a spirit that, I will venture to say, has characterized no meeting in this city this week. There is a moral confidence among us which, I am persuaded, other bodies would give very much to have. We have attained to a point in which no longer do we stand and tremble in our shoes, lest mighty mischiefs of political chicanery shall come upon us entirely to overthrow us. No longer do we stand at the by-ways and cross-ways—the *bivia* and the *trivia*—of political parties, and ask that one which happens to be up—and it is always Satan's party that is up—what we may do or say. We stand upon a ground which the living God has given us, a ground which, while we stand upon it, we challenge the living devil to take away from us. We are here in the consciousness of right.

We breathe freely, and I am happy that we are here in this house. It is a house in which a faithful man stands up to plead for truth and freedom. Though my own judgment does not go to the length to which his conscience leads him to go, no man in this community commands my heart's confidence more than he. There are voluntary traitors to the truth, but my faith is strong that never will he, while the world stands, prove a traitor to what he knows and believes to be true. I say then I rejoice to be in this house. Be it the Church of the Puritans, I know the stock of which the Puritans were. I am myself of that stock. All that in me which relucts at wrong, and contends against oppression, and says, "Give up never," is simply blood that flowed out of a Puritan father's heart. I am an Episcopalian because I am a Puritan. There is a Church which existed before Puritans were known, and without which Puritans never would have been. I cannot forget that my ancestor, Francis Higginson, when leaving the English Channel in the vessel that was to bring him to this country, looked over the stern and said, "Farewell, dear England; farewell, dear Church of England; never, never, shall we forget thee." Perhaps it is the regurgitation of honored blood in remote generations that leads me to say of the Church of England, "Dear Church, welcome to this heart and soul."

That Church which is the mother of Puritans, will be the mother of fidelity in Puritanism to the end of time. I say then we are breathing freely. There is no necessity for us to browbeat truth by violence or choke off debates by adjournment. There is no necessity for us to call in the Samsons of the law to put down the apostles of the gospel. There is no necessity for us to hang up curtains of false excuses before us, because we are afraid to confess the deeds we have done. What we do, we do openly. Under such circumstances, I say again, we breathe freely. We mean to breathe freely. If men say of us : "They are a fanatical set." Be it so. I am a fanatic—an exceeding fanatic—when I think I am right and every one else is wrong. I do not say I think I am right, my friends; you will never get me into that. I know we are right. In this heart of hearts I know that this society stands upon a right foundation, has adopted a right principle, and is carrying out a right practice. And I shall attempt to show—for my friends put me at the beginning, that I might be as long-winded as I pleased—I shall attempt to show, that we need no excuses and extenuations from any other quarter whatever. When we act, we act with deliberation, and then we are willing to take the responsibility of what we do.

We have no fears, because we know we are right. We have no apprehensions of a power behind us, because we are conscious that the power on which we rely is appointed to be the upholder of them that do well, and the avenger only of evil doers. There is a mutual confidence between us, and we mean to sustain each other. Does any one ask, then, what is our platform ? We answer that it is the Bible, the word of God, simply, only, fully, entirely. What it teaches, we teach; what it teaches as imperative duties, we teach as imperative duties; what it teaches as contingencies, we teach as contingencies; we teach everything, not only upon its right foundation, but in its right place. We accept the Word of God as plenary inspired. We do not feel at liberty to mutilate it because it teaches truths that are unpopular. We take no such ground as that taken by a gentleman I read of the other day, who, after supplicating very earnestly for blessings, closed his prayer by saying, "We do not mean to dictate, but simply to suggest that an answer to these petitions would gratify this whole community." We do not mean to dictate, we mean fearlessly to proclaim the truth of God, to defend it, and in the simplicity of it to stand or fall.

I hear it now said that the thing which separated us from our friends was "a miserable abstraction." Well, a wedge is a miserable abstraction when it lies by the side of a log. Take it up and insert it, and strike it with a beetle big enough, and you will make two abstractions. I will agree that this whole subject is a miserable abstraction.

It has abstracted many a babe from a fond mother's bosom, many a child from a loving father's heart, many a soul from the possibilities of Christian influence and Christian character, and many a poor victim of suffering and wretchedness from justice, protection and defence.

A miserable abstraction indeed ; but there comes a time when miserable abstractions become ponderous realities. If great Christian principles and duties are miserable abstractions, then the whole gospel scheme, and the whole prospect for humanity are miserable abstractions. There are men that will tell me that the blood of Jesus is a miserable abstraction; there are men that will tell me that my Saviour is a miserable abstraction; there are

men that will tell me that the infinite Jehovah is a miserable abstraction ; there are men that will tell me that the sinner's doom is a miserable abstraction. Be it so. Then these are miserable abstractions which bind us together in the work which we have undertaken, and which are dearer to us than the apple of our eye.

My friends, here is a society that has an unrestricted field, no fence surrounds its campaign. Like Palestine it has its landmarks, integrity, righteousness, reverence, God and humanity ; but it is undivided by fences. Yes, this American Tract Society has an unrestricted field. It has an unrestricted field in revelation. It takes all the blessed doctrines of Scripture, and is able to propagate them boldly and plainly. It bows down to no armed infidelity of man in the Church or out of it. It distinctly and thoroughly teaches the great Evangelical truths of the Bible without asking one class or another what it shall teach.

It has an unrestricted field in the duties which are imposed by Divine revelation. It tells what men must do in every possible relation to life. Does it read, "Masters give unto your servants that which is just and equal" ? Here, at last, is a society that dares to print that text, that feels at liberty to utter it, and that, having printed or uttered it, does not blush and say, "We mean no offence when we speak of that subject, but it becomes necessary sometimes to refer to it," we proclaim it and urge obedience to it. Does it say, "Let as many servants as are under the yoke count their own masters worthy of honor" ? Here is, at last, a society that dares to say it in the simplicity of truth. We can go to the master and lay our right hand upon his shoulder, and to the servant, and lay our left hand on his shoulder, and say, "Ye are brethren, see that ye fall not out by the way ; both of you have a Master in heaven. Ah ! make it sure that there is a home in heaven for you both."

It has an unrestricted field in the sins and evils which it rebukes. Here, at last, is a society whose whole category of sin does not come within a dirty man's mouth and a silly woman's skirts. It considers other sins besides dancing and tobacco. We believe the oppression of human beings in bondage to be a sin against God ; we believe the buying and selling of a man to be an enormity in the sight of that great Being who made him in His own image, breathed into his nostrils the breath of life, filled him with His own Spirit, and said unto him, "My son, I remember thee still." And, at last, we have a society that feels it has a right to speak of it, and that does not ask a living man on earth whether it may speak of it or not.

We have an unrestricted field in the persons to whom we shall go. Ah ! wonderful is the passion for union in our day. Where is the society that represents the union as this ? In what section of this country is this society unable to be an edifying preacher ? We know no north, no south, no east, no west. This old American Tract Society is bounded by two oceans on two of its sides, and by the northern zone and the tropics on the other two. We have not, at last, to go down and ask of that imaginary line, which so figures in our papers as Mason and Dixon's, whether we shall pitch a colporteur across naked or with his saddlebags. We send him across as he is. If their papers are filched and burned, they will be like the ashes of Wickliffe, and carried by the rivers to the sea, and thus throughout the globe

Many and many a man has sowed eternal truth in this country by burying his own ashes at its roots.

We have an unrestricted field in occasions. Ah! we do not ask now for opportunities. There is no such thing as fitting opportunities. "Behold, now is the accepted time; behold, now is the day of salvation." Our report tells you that already two of our colporteurs are in the slave States, but it does not tell you of the scores of letters that came to us from them in applications for help which we alone can give, or of the support and strength we have afforded to Christian households there by teaching which we alone have power to impart to them, for there are Christian families there of the purest Christian character and of the highest Christian life. If families there desire that which shall declare that purity of character is God's fundamental law, and that the chastity of the female slave is as dear in the sight of God and in the light of heaven as that of her mistress, where will they get them? To what depository shall they apply for them in this city beside ours? Poor "Toby and Sambo" has been given to the flames. "The Duties of Masters to Servants," and similar tracts, have been counted out for destruction. Beautiful is the notice in our last tract journal on this subject:

"MEMOIR OF MARY LUNDIE DUNCAN.

"We are happy to announce that we have received from the mother of the lamented Mary and the author of her admirable memoir, an *unmutilated and unabridged* copy of that work for republication by this society. It is accompanied also by some manuscript additions which have never before appeared. In her letter transmitting the volume Mrs. Duncan says, 'It gratifies me much to have your Tract Society publish this little memorial. I have been sharply rebuked for allowing another society to abridge it, but I have never regretted it, as that word "abridge" was the cause of exciting the inquiry which led Boston to do itself and the cause of justice and truth the credit it has done.'

"The way that was abridged was like the Indian's way of abridging a certain animal that was troublesome, by cutting off his tail just behind his ears. A peculiar system of abridgment is that which takes the very life and element of power out of a story. Abridgment very much like that was perpetrated also upon some other publications, as in Richmond's 'African Servant' the following beautiful verse has not escaped such abridgment:

" 'I was a helpless negro boy,
That wandered on the shore;
Thieves took me from my parent's arms,
Who never saw me more.'

"Behold it abridged by four letters:

" 'Men took me from my parent's arms.'

"What! are 'men' and 'thieves' synonymous in the vocabulary of that institution? It would seem so.

" 'Men took me from my parent's arms,
Who never saw me more.'

“ If the poetry had admitted it and they had said :

“ ‘ Devils took me from my parent’s arms,’

it would have been more appropriate.”

Now, I say, that at last here is a society that has no necessity for such abridgment. We have an unrestricted field in the publication of works suited to our purpose. There is no work which the world needs that they dare not send forth without the slightest alteration. We shall proclaim the Word of God without mutilation or suppression, and the management of this society may stand up at last and say with fidelity, whom have we defrauded? Whom have we robbed? From whose hands have I taken a bribe to blind our eyes withal?

We have an unrestricted field in the personal consciousness of responsibility to God and man in the discharge of our duties. It was a heart-rending occasion that first made this miserable abstraction a living reality, when in 1857 a company of *fifteen* of our united society made a unanimous report that though the society had nothing to do with the *political* questions connected with this abstraction, yet the moral duties which grow out of the question of slavery, as well as those moral evils and vices which slavery was known to promote, undoubtedly did fall within the province of the society, and could and ought to be discussed in its publications. When this report was sent in by those fifteen gentlemen, who were appointed by the management themselves, it was adopted by an unanimous vote of the society in full conclave, and then it was choked, and gagged, and smothered, and stifled, and locked up, and forbidden to speak by the very men from whom their appointment originated. What will gentlemen think of such responsibility as this? When that contingency arose there arose a painful difficulty for some of us who had made great sacrifices of feeling, and conscience, and sense of duty, because palsied by the tongue that refuses to speak and the hand that refuses to lift itself up in behalf of the oppressed. In this assumption of the right by our own servants to overrule our authority and commands we became the oppressed. Now, if my maid-servant insists upon assuming the place of the mistress, and locking up my habitation from me, I claim that I have a right to make a miserable abstraction of myself. You call it an abstraction. It was an abstraction. It was a miserable abstraction, beyond a doubt, but we were obliged to make it, and if men ask us where we stand, we answer, We stand on the ground on which we stood before, of our responsibility to men and our responsibility to God. We do not meet our brethren and say, “ You have no right to ask this question; your business is to choose servants and obey and be satisfied with them.” I confess that that is a modern idea of personal responsibility on the part of what we call “ help.” Some of our ladies would be very much dissatisfied with it. It is not our idea of personal responsibility.

We have an unrestricted field in the cordiality of our supplication. My friends, it seems to me that if a man should boggle in praying for a slave in this house, his words would choke him. There is not an individual on the face of the earth for whom we cannot pray by name. We can pray alike for master and slave, the oppressor and the oppressed, the rich and the poor, the exalted and the humble. Nor is there a human being speaking our

tongue who may not come to our depository and receive, so far as we have the means to furnish them, just the very books he wants, and just the very instruction suited to his taste. Now I call that American, and I call a society of which that may be said an American society, and as to whether it puts on the tail of its kite Boston or New York, I am indifferent; all that is necessary is to have a tail that will keep the kite steady; the kite is the thing that will go up, after all. My friends, this society has always stood upon this bold, noble, fair ground, and it never stood upon fairer ground than now.

Unrestricted in the doctrines it teaches, in the duties it performs, in the sins it rebukes, in the persons to whom it speaks, in its occasions, in the responsibilities it confesses, and in the supplications it makes—I ask, gentlemen, in what it is deficient? I appeal to these venerable brethren around me, and to these Christian sisters, for we are a woman's rights society. We claim that our women shall have a right to their opinion and their judgment, and we mean to publish tracts that will teach other duties besides abstinence from dancing. I appeal to these brethren and sisters, if the ground we have taken is not a perfectly righteous, just, evangelical ground. Does any man say to me, "Why do you take that ground and join these people?" As well say to one of the men who stood on the margin of the Red Sea on that memorable morning, "Why do you go with the fanatics? Why do you not hug the garlies of Egypt? Pharaoh is a good master; he never sells his young people till they are grown; he feeds them well and clothes them well; why can you not abide and stay?" Abide and stay where I must sacrifice my conscience, my sense of duty, my conviction of responsibility, to perpetual chicanery and expediency? Why, I would go down and eat the very ground of the earth before I would do it! Whether it is Puritan blood or not, I tell you it is blood that runs from my very toes to the crown of my head; I cannot do it. I can want; I can fight, if necessary; I can stand up in defence of truth till I grow infirm, but it is not in me to do that; I cannot be responsible for talking a language not one letter of whose alphabet I understand. I say then that this society is welcomed by us of the Churches of this city. We exult in its approach. It has anchored itself just where it belongs, in the Bible House. The only Tract Society in the Union that can make the Bible a looking-glass, and behold with composure its face as reflected from it, has anchored there. It says, "Here will I dwell, and this shall be my heritage forever, for I have a delight therein."

There you will find it, and you may lave one hand in the cold water of the Bible, and the other in the tepid stream of the Tract Society, flowing out of it—as on the mountains of Virginia you may thrust one hand into a cold spring and the other into a hot one, which flow in one channel, mingling as they flow, till by and by they come to make those beautiful baths where the sick may find their healing, and the decrepit their restoration, to which generations come, as if an angel had been sent down to trouble the pool, and from which they go away whole, blessing God for having provided a remedy for their ills. Does anybody ask, "Where is the American Tract Society in New York?" We answer, "In the Bible House;" where else should it be? Do you expect to find it in the theatre? Do you expect to find it near the offices of the *Tribune* and the *Times*, where the

very atmosphere is politics and contention? You will not find it there. Go up where literature has erected its beautiful palace in the Astor Library in front, where faithful humanity has lifted up its edifice for science and art right opposite, where, at the right, education has adorned its beautiful temple of attraction for the young, where God has been pleased to set up His tower of defence, like the peaceful towers of Zion, there, beautiful for situation, is that building, the joy of the whole earth. Walk round about it. There are no dark courts beneath it. Count well its bulwarks, mark its towers. Beautiful the palace of the great King. There, not on the side of the north, but of the sunny south, is that peaceful rest, that seems to have been scooped out by the hand of Providence for our particular occupation. Now with the distinct platform, my friends, we go forth. Our beginnings last year were but very small—wonderful has been their increase. Ah, yes, its beginnings may be small, its latter end will greatly increase; and if ever so small, then I say, better a dinner of herbs where love dwelleth, than a stalled ox and hatred therewith, better a little that a righteous man hath than great riches of many wicked.

APPENDIX V.

SUBSCRIPTIONS TO REBUILD ST. GEORGE'S CHURCH.

| | | | |
|-----------------------------|-----------|-----------------------------|--------|
| Moses Taylor..... | \$5000 00 | Samuel M. Cornell..... | 250 00 |
| Percy R. Pyne..... | 5000 00 | James Everdeed..... | 250 00 |
| David Dows..... | 5000 00 | Mrs. Stephen Storm..... | 250 00 |
| J. Pierpont Morgan..... | 5000 00 | Samuel E. Sproulls..... | 250 00 |
| Charles A. Easton..... | 5000 00 | Henry P. Marshall..... | 250 00 |
| John Steward..... | 3000 00 | J. P. Coulter..... | 250 00 |
| John J. Phelps..... | 2500 00 | Alfred M. Brown..... | 250 00 |
| William A. Haines..... | 2000 00 | Margaret S. Rockwell..... | 250 00 |
| Mrs. C. L. Spencer..... | 2000 00 | Mary G. Tracy..... | 250 00 |
| Theodore Crane..... | 1000 00 | George C. Satterlee..... | 250 00 |
| Elie Charlier..... | 1000 00 | William E. Curtis..... | 250 00 |
| Effingham Townsend..... | 1000 00 | William Mead..... | 250 00 |
| William G. Read..... | 1000 00 | James M. Farr..... | 250 00 |
| William Alex. Smith..... | 1000 00 | Hon. Charles P. Kirkland... | 250 00 |
| J. V. Onativia..... | 1000 00 | D. B. Healey..... | 200 00 |
| Charles H. Ward..... | 1000 00 | Rudolf Winterhoff..... | 200 00 |
| Judge J. A. Vanderpoel..... | 1000 00 | Mrs. Cora Barton..... | 200 00 |
| Edward Walker..... | 1000 00 | Margaret Kemp..... | 200 00 |
| Samuel Hopkins..... | 1000 00 | Miss Ada Bruen..... | 200 00 |
| William Whitlock, Jr..... | 1000 00 | F. Goodridge..... | 150 00 |
| William Tilden..... | 1000 00 | John Foster..... | 150 00 |
| Alexander M. Lawrence..... | 1000 00 | Thomas Storm..... | 100 00 |
| William Paxson..... | 500 00 | Robert Dent..... | 100 00 |
| Adolphus Lane..... | 500 00 | Mrs. A. E. Lasar..... | 100 00 |
| J. A. Moore..... | 500 00 | Edward F. Hopkins..... | 100 00 |
| Francis M. Babcock..... | 500 00 | James Appleby..... | 100 00 |
| Charles Tracy..... | 500 00 | John Trimble..... | 100 00 |
| Ross W. Wood..... | 500 00 | John A. McVickar, M. D.... | 100 00 |
| William H. Neilson..... | 500 00 | J. H. St. John..... | 100 00 |
| J. M. McJimsey..... | 500 00 | John Cunningham..... | 100 00 |
| William K. Strong..... | 500 00 | H. H. Sproulls..... | 100 00 |
| J. M. Monnel, 'M. D..... | 500 00 | John McLaren..... | 100 00 |
| William L. Jenkins..... | 500 00 | J. M. Ward..... | 100 00 |
| Charles T. Gostenhofer..... | 500 00 | F. E. Ward..... | 100 00 |
| George D. Morgan..... | 500 00 | Edward J. Salmon..... | 100 00 |
| Mrs. Joseph Lawrence..... | 500 00 | C. M. Tracy..... | 100 00 |
| William T. Blodgett..... | 500 00 | L. H. Tracy..... | 100 00 |
| A. M. Arcularius..... | 500 00 | The Misses Boyd..... | 100 00 |
| Daniel H. Brooks..... | 500 00 | Miss Harriet Lawrence..... | 100 00 |
| C. A. Morford..... | 500 00 | J. W. Nunns..... | 100 00 |
| William Degroot..... | 500 00 | Miss H. B. Haines..... | 100 00 |
| Jacob Le Roy..... | 500 00 | Mrs. Adam Stodart..... | 100 00 |
| W. F. Dominick..... | 300 00 | George Dixon, Jr..... | 100 00 |
| P. R. Bonnett..... | 250 00 | John T. Daly..... | 100 00 |
| Thomas Hale..... | 250 00 | J. G. Holbrook..... | 100 00 |

| | | | |
|----------------------------|--------|----------------------------|-------|
| M. G. Reade..... | 100 00 | Thomas Pettis | 25 00 |
| William Hakin..... | 100 00 | Miss Mary Ely..... | 25 00 |
| Mrs. J. Gregory..... | 100 00 | Jared L. Moore..... | 25 00 |
| Mrs. Gillett..... | 100 00 | Miss Ann Griswold..... | 25 00 |
| Mrs. Abram Valentine..... | 100 00 | Joseph McLaren | 25 00 |
| Charles G. Taylor | 100 00 | Miss Harriet Patten..... | 20 00 |
| Mrs. M. Edwards..... | 100 00 | Miss Eunice Gisborne..... | 20 00 |
| A. A. Abbatt..... | 50 00 | Mrs. Bird | 20 00 |
| William B. Crooks..... | 50 00 | Miss Christopher..... | 30 00 |
| Miss Susan Cloherty | 50 00 | Children H. A. Taylor..... | 27 80 |
| Miss Alice Winslow | 50 00 | Mr. and Mrs. Priest..... | 10 00 |
| Frederick Clowes..... | 50 00 | G. S. Chalmers | 10 00 |
| Miss Letitia Matthews..... | 50 00 | Miss Ann S Buckingham.... | 10 00 |
| Daniel Morgan..... | 50 00 | Miss Shepard .. | 10 00 |
| John L. Rutgers..... | 50 00 | H. D. Warner..... | 10 00 |
| James Lally | 50 00 | William King..... | 5 00 |
| Miss Mary Matthews..... | 50 00 | J. W. Thomson..... | 5 00 |
| Mrs. E. A. Tams..... | 50 00 | Georgie Gordon..... | 5 00 |
| J. M. McLaren..... | 25 00 | Miss Wilson..... | 5 00 |
| H. A. McLaren..... | 25 00 | Percy R. Pyne, Jr. | 5 00 |
| John McLaren | 25 00 | Nellie Sloan..... | 5 00 |
| Miss J. M. Oakley..... | 25 00 | Annie Osborn .. | 2 50 |
| J. T. Hatch..... | 25 00 | Nora Smith..... | 1 00 |
| J. L. Arcularius..... | 25 00 | Samuel Sproulls, Jr..... | 24 |
| William M. Wallace..... | 25 00 | Dudley Sproulls. | 20 |
| Thomas Jeremiah..... | 25 00 | | |

APPENDIX VI.

Wardens and Vestrymen of St. George's Church, New York.

WARDENS.

| | | | |
|-----------------------------|--------------------------------------|------|--------|
| Garrett H. Van Wagenen..... | November 23rd, 1811, to Easter, 1821 | | |
| Harry Peters. | " | " | 1823 |
| J. De Lancey Walton..... | Easter, | 1821 | " 1835 |
| Isaac Carow..... | " | 1823 | " 1825 |
| Edmund Morewood..... | " | 1825 | " 1829 |
| Hubert Van Wagenen..... | " | 1829 | " 1837 |
| John Stearns, M. D..... | " | 1835 | " 1848 |
| Thomas Bloodgood | " | 1837 | " 1844 |
| James A. Burtis..... | " | 1844 | " 1846 |
| William Whitlock, Jr..... | " | 1846 | " 1863 |
| Frederick S. Winston..... | " | 1848 | " 1855 |
| Adolphus Lane..... | " | 1855 | " 1871 |
| Joseph Lawrence..... | " | 1863 | " 1866 |
| Samuel Hopkins..... | " | 1866 | " 1873 |
| Charles Tracy..... | " | 1871 | |
| David Dows..... | " | 1873 | |

VESTRYMEN.

| | | | |
|-----------------------------|--------------------------------------|---------|--------------|
| Robert Wardell..... | November 23rd, 1811, to Easter, 1812 | | |
| " " | Easter, | 1816 | " 1837 |
| John Onderdonk..... | November 23rd, 1811 | " | 1812 |
| Isaac Carow..... | " | 1811 | " 1812 |
| " " | June 2nd, | 1813 | Warden, 1823 |
| Edward W. Laight..... | November 23rd, 1811 | Easter, | 1816 |
| John Greene..... | " | " | 1812 |
| Isaac Lawrence..... | " | " | 1816 |
| Francis Dominick..... | " | " | 1816 |
| Cornelius Schermerhorn..... | " | " | 1820 |
| Quintin Milne..... | Easter, | 1812 | June, 1813 |
| William Ustick..... | " | " | Easter, 1816 |
| Robert Bogardus | " | " | " 1816 |
| Donald Malcolm..... | " | " | " 1816 |

| | | | |
|---------------------------|--------|------|--------------|
| J. De Lancey Walton..... | Easter | 1816 | Warden, 1821 |
| Jacob Lorillard..... | " | " | Easter, 1817 |
| Edmund Morewood..... | " | " | Warden, 1825 |
| David R. Lambert..... | " | " | Easter, 1817 |
| Joseph W. Brackett..... | " | " | " 1820 |
| Thomas Lawrence..... | " | 1817 | " 1826 |
| James M. Hoyt..... | " | " | " 1823 |
| " "..... | " | 1832 | " 1841 |
| Gerardus A. Cooper..... | " | 1820 | " 1823 |
| Hubert Van Wagenen..... | " | " | Warden, 1829 |
| Thomas Bloodgood..... | " | 1821 | " 1837 |
| Oliver H. Hicks..... | " | 1823 | Easter, 1826 |
| John Stearns, M. D..... | " | " | Warden, 1835 |
| John Anthon..... | " | " | Easter, 1827 |
| Thomas S Townsend..... | " | 1825 | " 1828 |
| " "..... | " | 1832 | " 1833 |
| James A. Burtis..... | " | 1826 | Warden, 1844 |
| William Shatsell..... | " | " | Easter, 1832 |
| " "..... | " | 1833 | " 1839 |
| John H. Hill..... | " | 1827 | " 1829 |
| Jeremiah H. Taylor..... | " | 1828 | " 1832 |
| Brittain L. Woolley..... | " | 1829 | " 1848 |
| John W. Mulligan..... | " | " | " 1832 |
| John Noble..... | " | 1832 | " 1834 |
| William Whitlock, Jr..... | " | 1834 | Warden, 1846 |
| Frederick A. Tracy..... | " | " | Easter, 1839 |
| Stewart Brown..... | " | 1837 | " 1841 |
| Frederick S. Winston..... | " | " | Warden, 1848 |
| Thatcher Tucker..... | " | 1839 | Easter, 1843 |
| Richard B. Brown..... | " | " | " 1840 |
| Thomas L. Callender..... | " | 1840 | " 1850 |
| Andrew M. Arcularius..... | " | 1841 | " 1846 |
| Adolphus Lane..... | " | " | Warden, 1855 |
| Samuel M. Cornell..... | " | 1843 | Easter, 1860 |
| Felix A. Huntington..... | " | 1844 | " 1847 |
| Hiram Ketchum..... | " | 1846 | " 1848 |
| Henry Anstice..... | " | " | " 1854 |
| Joseph Lawrence..... | " | 1847 | Warden, 1863 |
| Jacob Le Roy..... | " | 1848 | Easter, 1854 |
| Peter G. Arcularius..... | " | " | " 1858 |
| Samuel Hopkins..... | " | " | Warden, 1866 |
| William K. Strong..... | " | 1850 | Easter, 1860 |
| Ross W. Wood..... | " | 1854 | Dec., 1869 |
| Charles Tracy..... | " | " | Warden, 1871 |
| Horace Webster..... | " | 1855 | Easter, 1865 |
| Percy R. Pyne..... | " | 1858 | " 1869 |
| William A. Haines..... | " | 1860 | " 1871 |
| Gideon Pott..... | " | " | " 1862 |
| George C. Satterlee..... | " | 1862 | " 1872 |
| William L. Jenkins..... | " | 1863 | " 1868 |

| | | | | |
|------------------------------|----------------|------|---------|------|
| William Alex. Smith..... | Easter | 1865 | Easter | 1868 |
| William T. Blodgett..... | " | 1866 | " | 1876 |
| David Dows..... | " | 1868 | Warden, | 1873 |
| J. Pierpont Morgan..... | " | 1868 | | |
| David J. Ely..... | December 21st, | 1869 | Easter, | 1876 |
| Harvey Spencer... .. | " " | " | | |
| Henry P. Marshall..... | Easter, | 1871 | | |
| John N. Stearns..... | " | " | | |
| J. Mason McJimsey..... | " | 1872 | Easter, | 1876 |
| John D. Wood | " | 1873 | | |
| Mason Young..... | " | 1876 | " | 1878 |
| William H. Phillips..... | " | " | " | 1878 |
| Robert Winthrop..... | " | " | " | 1877 |
| W. Gayer Dominick..... | " | 1877 | " | 1878 |
| William E. Curtis..... | " | 1878 | | |
| James B. Reynolds, M. D..... | " | " | | |
| Theodore H. Mead..... | " | " | | |

